A TREATISE OF THE CHVRCH.

Wherein are handled the principall Que-
ſtions mooued in our time concerning
that matter.

Syn. 7. 60. 51

BY

PHILIP OF MORNAI,
Lord of *Pleſsis-Marli*, Counſaylor to the King in his Counſell of Eſtate, *Captaine of fiftie men at Armes of his Ordinances*, Gouernour for his Maieſtie in the *Citie and Iuriſdiction of* Saumur, *and ſuperintendent of his Houſe and Crowne of Nauarre.*

Reuiewed and Enlarged by the Author, and *the Authorities of the Fathers quoted in the* Margent, againſt the common *ſlaunders of this Age.*

Faithfully tranſlated according to the laſt French Copie.

Apocal. 18. 4. 5.

Goe out of Babylon, my people, that ye be not partakers of her ſinnes, and that ye receiue not of her plagues: For her ſinnes by following one another haue reached vp to heauen, and God hath remembred her iniquities.

Imprinted at London by L. S. *for* George Potter, dwelling in *Paules* Church-yard at the ſigne of the Bible. 1606.

107:06

TO THE MOST HIGH *and mightie King*, IAMES *by the* grace of God King of Great Britayne, *France, and Ireland, Defender of* the Faith, &c.

MAny are the reaſons that embolden me (moſt Gracious and dread Soueraigne) to preſent this Treatiſe to your Maieſtie: as namely the ſubiect-matter, which being the Church, the ſpouſe of Chriſt, doth neceſſarily require ſuch a Patron as is next and immediate vnder Chriſt. The Authors example, who hauing dedicated the Originall to *The moſt Chriſtian King*, hath taught me to conſecrate the tranſlation to *The Right Defender of the true Faith*: The worthines of the Author, who being highly eſteemed of all true profeſſors, as a notable Champion of Gods Truth, (for ſo the great *Du Bartas* ſetteth him out in theſe words;

——*qui combat l' Atheiſme,*
Le Paganiſme Vain, l' obſtine Iudaiſme,
auec ſon propre glaiue.

may giue me iuſt occaſion to preſume of your Maieſties gracious acceptance in this behalfe. It may

therefore pleaſe your Highneſſe to take a view of that tract which you haue bin pleaſed to wiſh might be tranſlated for the generall good of the Church, as a work of exceeding good ſufficiẽcy,& ſo not vnworthy the grace of your Maieſties cõmendation, which is apparant by this, that for methodicall order, ſubſtantiall arguments, apt teſtimonies, ſincere allegations, and ſound concluſions the ſame may hardly be ſeconded. Wherein if I may ſeeme to haue performed any thing behoofefull for the edification of Gods Church, and worthie of your Maieſties approbation, it ſhall encourage me hereafter, to entertaine any taske of like nature, and to endeuour by all meanes to giue beſt teſtimonies of my faithfull zeale to the cauſe, and my moſt dutifull obſeruance to your Maieſtie.

Your Maieſties

faithfull Subiect.

John Molle.

A Sonnet to the King, made vpon the Anagram of his Maieſties Names,

Charles Iames Stuart

Anagr. *Claimes Arthurs ſeat.*

GReat King, by whom this Briton Iland great,
both from the world, and in it ſelfe diuided,
is now made one, at whoſe birth Heauen prouided
A Quire to ſing, This Babe claymes Arthurs ſeat:
Great King, about whoſe Throne this Gard attendeth,
Religion, wiſedome, learning, peace, loue, might,
a happie iſſue, if our hopes prooue right,
And all that God to bleſſed kingdomes lendeth:
Be Gods iuſt Steward, *and diſpenſe theſe giftes*
to th' Authors glorie. Foxes wilie ſhiftes
and force of Wolues Chriſtes loued Spouſe torment:
Be the beſt Worthie; *make your matchleſſe ſtorie*
ſurmount King Arthurs *in true Chriſtian glorie.*

„ He muſt pay much vnto whom much is lent.

The Preface of the Author vpon this second Edition.



When in the time of our fathers, men began to proteſt openly againſt the abuſes and traditions of the Romiſh Church by the authoritie of Gods word, they that were then accounted famous for learning in that Church, as *Eckius*, *Cochlaus*, *Prierias*, and others, laboured all that they could to defend the ſaid abuſes by the holy Scriptures, ſeeking them (for default of playne textes) eyther in ſome obſcure words, or in ſome allegorical expoſitions: Their owne conſciences conuincing them, and the nature of Chriſtian doctrine telling them, that no article can ſtand for good to binde our faith, if the ſame be not founded in the holy ſcriptures. And where there were ſome of the ſame that could not be coloured or diſguiſed in any ſort, the chiefeſt in that Church were readie to confeſſe: that time and men had brought corruption into the Church, as into all things elſe, that it behooued to examine them, and that there was need of a Reformation. And from thence are the moderations propounded in the firſt conferences of Religion in *Germany*, the Emperour *Charles* the fifth being there preſent; and the Reformation promiſed him by Pope *Clement* the ſeuenth at their enteruiew at *Polonia*, and conſequently the deputation of the three Cardinals, *Caietan*, *Pole*, and *Cautaren*, to giue their aduiſe concerning that which was needfull to be reformed in the Church. But when theſe Prelates (who ſinned not of ignorance) had obſerued many points concerning faith, which required a touching to the quicke, and no flattering of the patient, and had made reporte thereof to the Pope

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in the aſſembly of the Cardinals, there followed a concluſion altogether contrary: to wit, that nothing at all ſhould be reformed, becauſe by reforming a little, they ſhould not content thoſe that required the Reformation, and by going to the quicke (as it was needfull to doe) they ſhould wound the See of *Rome*: And whether they reformed little or much, they ſhould alwaies giue the world cauſe to beleeue, that ſeeing they had erred in ſome points, they could not be without error in ſome other. The ſtile therfore, & the proceeding of the Doctors of the Romiſh Church was preſently changed, for in ſteed of examining by the ſcriptures that which needed reformatiõ among them, they haue euer ſince maintained, that there is not any thing to be reformed, or to be examined, becauſe the Church of *Rome* is aboue the ſcriptures, & that ſhe neither hath erred, nor could erre, accuſing thoſe of bad Diuinitie, yea of preuarication, that had before admitted the ſcripture to be iudge of the differences in Religion, and deciding all the controuerſies of the time with this one ſaying, *That the Church of* Rome *cannot erre.* An error ſo much the greater, as it couereth all the errors by-paſt, and hatcheth ſo many more for the time to come, as it ſhal pleaſe the Popes to foyſt in vpon vs: an error ſo much the more daungerous, as it reduceth all the vlcers of the Romiſh Church into an vniuerſall Gangreene, making her inſenſible of all diſeaſes, and conſequently vncapable of all remedies: In a word, an error, that hath beene at all times peſtiferous to the Church, In our firſt Father, who gaue more willing eare to the ſaying of the diuell, that he ſhould become an immortall God, then to the word of his Creator, that by diſobeying him, hee ſhould incurre euerlaſting death. To the Church vnder the firſt Temple, which had nothing to oppoſe againſt the reprehenſions of the Prophets, but this, that ſhe was the Temple of God, the Gardian of the Law, and could neyther periſh nor erre, and in this her confidence giueth her ſelfe ouer to Idolatrie, and is (at laſt) caried away captiue into *Babylon.* To the Church alſo vnder the ſecond Temple, which cleaueth ſo faſt to her Gloſſes, that ſhe quite leaueth the Text, keepeth ſo cloſe to her Traditions, that ſhe lyeth aſide the commaundements

of

of God, ſtandeth ſo firmely vpon her owne opinions preoccupated with an earthly kingdome, that ſhe loſeth the kingdome of Heauen, that ſhe crucifieth Chriſt, who brought ſaluation vnto her.

And in this ſenſe is that Epiſtle which is written by Pope *Paul* the fourth, to Cardinall *Gropper* a *German*, to be vnderſtood, wherein he blameth him and *Pighius*, becauſe they had taken vpon them to write againſt the Proteſtants: which they ſhould haue let him and his Doctors of *Italy* haue done, of which he had a great number better skilled in deciding of his controuerſies, and who kept not ſilence without reaſon: *Becauſe* (ſaith hee) *you ſtand vpon particular defending of certaine abuſes and doctrines, which wee our ſelues condemne, and which by ſuch waies cannot be defended.* So as knowing in their wicked conſciences the weakeneſſe of their Doctrine in the points controuerſed, they haue intended and pretended with this article of the authoritie and Infallibility of the Church of *Rome*, to make (as it were) a Citadell, from the which (without once going out of it) they would defend and flanker the whole Curtin of their ſpirituall *Babylon:* which (notwithſtanding) may be forced in the turne of a hand, by the ſacred ſcriptures, and for that cauſe they excommunicate the ſcriptures from this diſputation, heaping vp againſt them Bulwarkes of execrable blaſphemies, as of ambiguitie, imperfection, and inſufficiencie. And therefore we are to make our battery from the top and moſt eminent place of the auncient Church (which ſerues for a *Cauallier* againſt it of all ſides) with the moſt approoued and beſt tried Canons of her Councils, and with the interpretation of her Doctors, and moſt famous Fathers, but are to aſſault it, and carie it (we make no doubt) by a conſpiring force of all the beſt ages, in and during the which the true Church of Chriſt proteſteth: That theſe qualities belong not any way to her: That ſhe renounceth them in behoofe of the holy ſcriptures, to whoſe feet ſhe proſtrateth her ſelfe, dooing them perpetuall homage, acknowledging that ſhe hath from them her authoritie, her integritie, and power: crying (which is more) with vs and before vs, That this is not her voice, but the voice of that ſonne of perdition, who

Pauli 4. Epiſtola ad Cardinalem Gropperum, data Romæ Calend Decemb. Anno. 1556.

who hath counterfaited the keyes of the Citie, and hath winded and conueyed himſelfe into it by fauour of the night of ignorance, and by intelligence with the Prince of darkneſſe, ſo farre forth as he hath made himſelfe to be worſhipped in Chriſtes place, within his Temple, as Gods Vniuerſall Vicar, Monarch both ſpirituall and temporall, King of the World, and head of the Church.

This was the cauſe that mooued me twentie yeares agoe and more, to handle this matter of the Church ſummarily in an expreſſe Treatiſe, requiring and coniuring thoſe that ſhould diſalow the ſame, to anſwere it point, by point in the ſpirit of ſinceritie and mildneſſe, for the ſatisfying of Chriſtian ſoules: yet in a time that might haue afforded no ſmall aduantage to our aduerſaries for the fortifying of their arguments, by reaſon of the freſh horror of the Tragidies ſtirred vp in this our kingdome, which was ſuch, as there was not one of our profeſſiō that wiſhed not (as any man would) that their Arguments had bin auailable, that ſo he might haue found in the Church of Rome a ſafe harbor with a quiet conſcience. For who doubteth that weare not made of fleſh like other men, and conſequently ſubiect to the like paſſions, and to the like affections of honours, of riches, of pleaſures, whether it be to poſſeſſe them, or to forgoe them? ſaue in as much as the knowledge of our ſaluation, and the conſcience of our dutie doe eyther ſpurre vs, or bridle vs? which yet are weake things in the common infirmity of our nature, if they be not ſtrengthened from aboue, our knowledge, againſt the ſophiſmes and ſubtilties of Sathan, our conſcience, againſt the temptations of the world: Both of them alwaies entertaining a ſtraight practiſe with our fleſh, or rather this fleſhly ſpirit, which asketh no more but to be perſwaded, and to be ouercome, or rather to perſwade and to ouercome the ſoundeſt part of our ſoules, to enioy the more freely all that which it liketh, and is pleaſed with.

This notwithſtanding, I could neuer in all this time haue ſo much hap as to heare, that any of our aduerſaries had taken the paines to anſwere it, (at leaſt-wiſe had ſet forth any anſwere) albeit this Treatiſe hath beene tranſlated, and that without my priuitie) almoſt into all languages. Onely ſome

were content to touch certaine points therof in their bookes and writings, but would not tie themſelues vnto it, hiding thereby the coherence of the diſcourſe, and the force of the arguments, to make choiſe of their beſt aduantages by keeping ſo at large: Others haue giuen out, that the authorities therein alleaged were quoted vpon the credit of others, eyther falſely, or againſt their ſenſe, being more willing yet to be beleeued therein vpon their owne word, then to bring themſelues within the compaſſe of falſhood, and vndergoe the danger of a bad proofe. Both which, ſeeing they haue charge in the Church of *Rome*, might (in my opinion) haue done better for the inſtruction of their pariſhioners, flockes, or followers, to follow this Treatiſe (as they were required) from reaſon to reaſon, and from page to page.

This therfore hath made me now to take it in hand again, after ſo long expectancie: & that I might remooue ſuch conceipts quite away, I haue quoted in the margent the texts of the councils, and of the Fathers both Greeke aud Latine, fortified beſides with many other authorities, & of the Greeke, according to the moſt receiued tranſlations, becauſe all men are not acquainted with the Greek tongue. And yet I ſhould account it a ſingular good turne, if any would take ſo much paine or pleaſure as to read the places thēſelues, becauſe I am wel aſſured in my conſcience, that what goeth before & followeth wil make them much ſtronger, and fitter for my purpoſe, then they can be when they are takē out of their places. God knoweth, that heerein I ſeeke for nothing elſe but his glorie, the cleering of his truth & the ſaluation of the people. And that it may be ſo by his grace, as I wil charitably thinke of any man that ſhall take the paines to anſwere it, ſo I doe heere eſtſoones deſire the ſame with all my heart. At *Saumur*, the 24. of *Auguſt*. 1598.

To

To the Reader.

I Pray the Reader to read this Treatiſe, not as hauing alreadie found the truth, but as one that ſeeketh after it: and I pray him to read it out before he iudge of it. And if he cõſent therunto, as to the doctrine of truth, I adiure him in the name of God, and by his owne ſaluation, to make open profeſſion thereof. For we may not ſtand any longer vpon talking, eſpecially ſeeing that whileſt we winke at the kingdome of Antichriſt, our owne kingdome falleth to ruine, in the ruine whereof, the ruine of vs all is enfolded. If yet he finde any doubt therein, let him ſet it downe in writing, and by the grace of God we ſhall endeuour to cleare the ſame. And if there be any that condemne it altogether, I deſire them to anſwere it point by point, and reaſon by reaſon, in the ſpirit of ſinceritie and mildneſſe, ſeeking, in ſteed of the price of victorie, the ſaluation of the people, and not the glorie of this world. For, for my part, I proteſt before God, that I haue in this Treatiſe, aymed at nothing elſe, but their ſaluation.

A Summarie of the Chapters.

1 VVHat the Visible Church is, and of her seuerall periods and States.

2 That of the Catholick Visible Church some parts are pure some impure: and which be the infallible markes of the pure Churches.

3 That the other markes alleaged by our aduersaries, are common aswell to the impure Churches, as to the pure, and doe most commonly fayle.

4 That the holy Scripture is the infallible touchstone to trie the puritie of Doctrine by, which Doctrine is the marke of the pure Churches.

5 That there can be found no other Iudge of the controuersies of this time, but the holy Scripture, and how by the Scripture euery one may decide them.

6 That the Visible Church may erre, and that in matters of faith, and which concerne saluation.

7 That the Pope or Bishop of Rome is not head of the Vniuersall Visible Church, by any law of God.

8 That the Pope or Bishop of Rome is not the ministeriall head of the Vniuersall Church by any right of mans law, and how he hath vsurped this title and power.

9 That the Pope affirming himselfe to be head of the Church, and not being so indeed, is the Antichrist in the Church, and that Antichrist could not be receiued thereinto with any other Doctrine.

10 That euerie one is bound to seuer himselfe from the Communion of Antichrist: And that the Pope and his followers are Schismatickes, and not they that depart from them.

11 That the Ministers of the Reformed Churches had, and haue a lawfull calling to reforme the Church.

A TREATISE OF THE CHVRCH:

Wherein are handled the principall Queſtions mooued in our time concerning that matter.

CHAPTER. I.

What the Viſible Church is, and of hir ſeuerall periods and ſtates.

GOD the Creator of mankinde through his great power, vouchſafing of his good will to be alſo the Father thereof; would, that the Church ſhould be honored and taken for mother of all thoſe, of whome he vouchſafeth to be Father in Chriſt, his Sonne our Lord. And therefore, ſeeing we are not ſaued but in this, that God auoweth vs for his Children, and that he alloweth none for ſuch but thoſe that are borne againe, and brought vp in his Church: If we deſire our Saluation, it is neceſſarie that we know hir in whoſe lap we haue it. And if we will be heires of the Father, we muſt be vnited into the family of the Mother, in the which it pleaſeth him to beget thoſe againe

whom he hath ordained to be heires of his kingdome, and Coheires of his deare Sonne, Ieſus Chriſt our Lord.

All they that are vnited and incorporated into this Church by true faith and loue, are partakers of this inheritance, becauſe they are the members of Chriſts body: And as without her, there is no true faith, nor true Loue, nor Chriſt; ſo muſt we not ſeeke for any ſaluation but in her. And therefore, to ſpeake exactly hereof, we ſhould call the Church the Company of thoſe onely whom God hath choſen to eternall life, at all times, and in all places; which is inuiſible to man, who can neither ſound the ſecrets of God, nor yet (which is leſſe) the hart of man; but viſible to God alone, *Who knoweth thoſe that are his*, as the Apoſtle ſaith [a], and hath ſealed them with his ſeale: To wit, ſaith *Origen* [b], *Thoſe that are not onely the ſeede of Abraham, but the children of Abraham:* And, Saint *Auguſtin* [c], *Thoſe that are Iewes within and in ſecret, by the Circumciſion of the hart; Catholikes ſpirituall, and not in ſhow; which are called according to the determinate purpoſe of God, whom he hath predeſtinated to be made like to the Image of his Sonne.* And thoſe, ſaith S. *Bernard* [d]; *Not that profeſſe to be his people; but whom he hath choſen from the beginning, to be his people indeed:* That is to ſay, ſaith *Thomas* [e]; *According to the knowledge of his Diuine Predeſtination.* And yet, forasmuch as Charitie commaundeth vs to hope, that all they particularly which are called into Chriſts Church, are of the number of his Elect; and that, as they are bodily there aſſembled ſo they are ſpiritually incorporate thereinto; (albeit on the other ſide, Faith in generall teacheth vs, that the bad, vntill the end of the world, are mingled with the good, the Goates with the Sheepe, the chaffe with the graine, the Cockle with the Corne:) we will referre to God, who is the ſearcher of all hartes, the knowledge of the Inuiſible Church, & will content our ſelues to ſearch in his word, for

The Church properly the Communion of Saints.

Yet notwithſtanding Viſible and Inuiſible according to the common phraſe of ſpeaking.

a 2 *Tim.* 2. 19.

b *Orig. to* 20. *in Ioan.* Aliud eſt, eſſe ſemen Abraham; aliud, filios eius eſſe.

c *Aug. de Bapt. cont. Donat. l.* 5. *c.* 17. Spirituales, & Catholici fideles; qui in occulto Iudæi ſunt, Circumciſione cordis; qui ſecundum propoſitum vocati ſunt, &c. *Item tr* 45. *in Ioan.* Nouit Dominus qui ſui ſunt: quos præciuit & prædeſtinauit conformes fieri imaginis Filii ſui, &c.

d *Bernard in hom.* 4 *ſuper Miſſus eſt.* Verum ne multi ſe profiteantur de populo eius, quos tamen ipſe non habeat pro populo ſuo, &c. Nouit enim Dominus Ieſus qui ſunt eius; nouit & quos elegerit à principio, &c.

e *Thom. in* 2. *ad Tim cap.* 2. *v.* 19. Et hæc eſt notitia diuinæ prædeſtinationis, Ioan. 10. Ego cognoſco oues meas, &c. Matth. 7. Ego non noui vos, &c.

for the Visible; Into which all they must retire themselues in this world, that will be gathered with the Inuisible Church into the world to come.

The differences betwene the Visible and Inuisible.

Notwithstanding we will note by the way, the differences betweene them both. The Inuisible Church conteyneth none but the good; the Visible conteyneth both the good and bad: that, onely the Elect; this, all those indifferently that are brought into her by the preaching of the truth. And therefore, of that S. *Augustine* saith [f], *That she tooke her beginning of Abell*, not of *Cain*, which was the eldest: And contrariwise of this, he saith [g]; *That the very same that brought foorth Abell and Enoch, Simon Peter and all the Christians, as one people; did also bring foorth Cain and Cham, Ismael and Esau, Simon Magus, and his complices the false Christians: whither (saith he) they be mingled one with another in vnitie, or whither they rent themselues there-from by open diuision.*

The inuisible Church is considered partly in heauen, and partly in earth; comprehending as well those which triumph already with their head, Christ Iesus our Lord; as those, that yet fight here below, for his name, against the world, & against themselues, & which shal fight after vs vnto the worlds end. The Visible Church is considered properly in those that fight vpō earth, not for Christs name onely; but very often also vnder his name falsified and counterfeite. And therefore the Inuisible is considered from the first faithfull vntill the last, bringing all periods and all ages into one: the Visible, according to certaine places and times, forasmuch as she is not Visible vniuersally, and all at once, but according to times, and in her parts. In the Inuisible, there are a great many sheepe which were neuer gathered into the Visible: In the Visible a great many Wolues which shall neuer be receaued into the Inuisible. And therefore Saint *Paul* saith; **That all they which are of Israell, are not Israell.* *Rom. 9. 6.

f *August. in Psalm. 64.* Permixtæ sunt istæ duæ ciuitates, Babylon, & Hierusalem, ab initio generis humani permixtæ currunt vsque in finem sæculi. Hierusalem accepit exordium per Abèl; Babylon per Cain.

g *Idem lib. de Bapt. contra Donat. 16.* Quæ peperit Abel, & Enoch, & Noe, & Abrahamum; ipsa peperit Mosen, & Prophetas, &c. Quæ istos, ipsa & Apostolos, & Martyres, &c. Omnes enim diuersis temporibus nati apparuerunt; sed societate vnius populi continentur, &c. *Item.* Quæ peperit Cain, Cham, Ismaelem, Esau, &c eadem ipsa peperit & Dathan. Et quæ istos, eadem ipsa Iudam, & Pseudapostolum Simonem Magum, & cæteros: Sine, inquit, in vnitate permixti fuit, siue aperta præcisione dissentiant.

And Saint *Iohn*; * *That Antichriſts goe out from the Chriſtians, which yet are no Chriſtians.* And Saint *Auguſtine* [h] conſequently, *That there are many Sheepe without, and many Wolues within.* For, to be in the Church, or rather of the Church, is to be vnited to Chriſt, and incorporated into the company of the faithfull, by true faith towards God, and loue towards our neighbour. And there is no doubt, but there are many here and there, yea euen under the Popedome, that haue a deſire hereunto, albeit they cannot accompliſh it corporally; which yet they are bound to doe with all their power. As contrariwiſe, to be ſeparated from the Church is not onely to be out of the Aſſembly; but to haue no participation with Chriſt, nor vnion of Faith and Loue with his faithfull ones. Of the Inuiſible, it is ſaid; *That the gates of Hell ſhall not preuaile againſt her:* Of the Viſible, That it will be ſo ſeduced, *That there ſhall be no Faith found in the earth; That Charitie ſhall be (as it were) quenched:* yea, *That the very Elect, if it were poſſible, ſhall be deceaued.* And therefore it is not without cauſe that we ſay in our Creede, *That we beleeue there is a Church.* For, if we ſhould hold nothing for certaine, but that which we ſee with our bodily eyes; there is no doubt, but in all the periods and courſes of the Church, there hath many times beene ſuch a confuſion, that the good graine lay all hid vnder the chaffe without any ſhew of the Church; And yet then it was, when God ſaid to *Elias, That he had reſerued to himſelfe ſeuen thouſand:* of which, the Chariot of *Iſraell*, the Lords *Seer*; He, I meane, to whom the good people ſhould eſpecially haue beene known, knew not ſo much as one: And then (I ſay againe) when the ſtate of the Church was ſuch, that God could not be Viſibly ſerued any where but among his people Iſraell.

And yet for all theſe differences, we doe not beleeue two Churches, nor two Spouſes of Chriſt; but we beleeue

And yet one only Church

* 1. *Iohn.* 2. 19.

h *Aug tract.* 45. *in Ioan.* Secundum ergo iſtam præſcientiam Dei & prædeſtinationē, quàm multæ oues foris, quàm multi lupi intus: & quàm multæ oues intus, quàm multi lupi foris, &c.

Matth. 16. 18.

Matth. 24. 11. & 12. *Luc.* 18. 8.

Matth. 24. 12.

Matth. 24. 24.

leeue onely one, yet conſidered diuerſe waies; one, as ſhe is in the blade, an other as ſhe is in the graine: one in the floore; an other in the garner: one in the mine; an other purified: one yet enwrapped in the Confuſion of this world, an other (a great part of it) before her Spouſe, without ſpot or wrinckle. Like as by a family, we properly vnderſtand the children alone; albeit ſomtimes, ſpeaking more generally, we comprehend therewith the very ſeruants and ſlaues: And by a Citie, we meane the Vnitie of the Citizens, albeit oftentimes one part thereof doe nothing elſe but labour diſvnion, and ſo conſidered apart, deſerue to be cut off from it.

And ſo commonly doe all the Fathers ſpeake hereof. The Church, ſay they, [i] *Is ſometimes called the world, ſometimes Heauen.* In this double Conſideration no doubt, of Viſible, and Inuiſible. Becauſe, ſaith S. *Ambroſe*, [k] *That ſhe hath Saints comparable to the Angels; ſhe hath alſo men that ſauour of nought but earth.* But the Church [l] *Comprehendeth both good and bad; and more bad oftentimes then good; more Goates,* (ſay they) *then Sheepe; great ſtore of cockle, Reprobates without number.* This they could not but vnderſtand of her which we cal Viſible, or (if they will) Outward: and ſo ſome of our Aduerſaries call her. And againe (ſay they) to ſpeake properly, *The Church* [m] *is the Temple of God,* [n] *the miſticall body of Chriſt,* [o] *the Tabernacle of the iuſt,* [p] *the ſocietie of the faithfull,* [q] *the Congregation or Communion of Saints.* [r] *She was before the world was, much leſſe doth ſhe conſiſt in the world: ſhe ſubſiſted in Gods predeſtinati-*

i 1. *Reg.* 18. 18.

k *Ambro. in Pſal.* 118. Eccleſia & Cœlum dicitur, & Mundus; quòd habeat ſanctos Angelis comparandos, habeat etiam pleroſque terrenos.

l *Greg. in Euang. hom.* 38. Sancta Eccleſia bonos & malos indiſcretè nunc ſuſcipit, quos poſtmodum in egreſſione diſcernit.

Idem in expoſi. moral. lib. 23. *cap.* 4. Eccleſia intra ſinum Fidei, multos etiam reprobos tenet, &c.

Aug. cont. Fauſtum, lib. 13. *cap.* 16. Cum patris hæreditatem Dei, cum multis ſignacula eius participanda.

m *Orig. in Ioſ. hom.* 26. Templum Dei ex lapidibus viuis ædificatur, quæ eſt Eccleſia Dei viuentis, & vbi eſt verus Iſraël, &c.

n *Aug. Epiſt* 23. Mater Eccleſia in ſanctis eſt. Eſt ſocietas ſanctorum. Corpus Chriſti myſticum, paſſim, &c.

o *Ambroſ. de Abrah. Patriarch. cap.* 3 Eccleſia iuſtorum Tabernaculum.

p *Orig. hom.* 1. *in Cant* Cœtus omnium ſanctorum Eccleſia. *Hieronym. in Cant. hom.* 1. Eccleſiam hic cœtum omnium aduerte eſſe ſanctorum.

q *Hieron. in Pſal.* 101. Ciuitas Domini eſt Eccleſia ſanctorum, congregatio iuſtorum *Idem in Iob.* 26. Ipſa Eccleſia. quæ eſt ſanctorum omnium congregatio, pro æterna ſibi in Domino ſtabilitate, columna & fundamentum dicitur veritatis. *Aug. in Pſal.* 149. Eccleſia ſanctorum, Eccleſia ſtrumentorum, filij regni, &c. *Bernard. in Cantic. hom.* 76. Electi Dei ſunt Eccleſia.

r *Aug. in Apoc. hom.* 10. Eccleſia, in præſcientia Dei, ante originem mundi, præordinata & ſignata eſt.

on: [r] *She comprehendeth all the members of Chriſt, that haue beene, that are, and that ſhall be:* [t] *She maketh euen from hence one and the ſame City with thoſe that alreadie raigne in Heauen:* [u] *And the wicked cannot be members of her; they can haue no portion in her; they are no part of her.* Can this be meant or interpreted but of that Church which we call Inuiſible? or elſe, as ſome of them call her, ſecret, inward, or hidden? And therefore it is, why *Optatus* [x] ſaid, that the Church is called Catholicke, as who would ſay, *Rationabilis & vbique diffuſa*; Conceaueable by reaſon, and ſpread euery where: For that, being ſtretched from one corner of the Earth to another, and from the beginning to the ende of the world, in all the true faithfull ones; ſhe cannot otherwiſe be conſidered but with the minde or vnderſtanding: and therefore (to ſpeake properly) not Viſible. And it is alſo the Inuiſible Church of which they vnderſtand this promiſe of Chriſt; *The gates of Hell ſhall not preuaile againſt her:* Not doubting contrariwiſe, but that the Viſible is from time to time ſhaken and battered in her parts, either by corruption in diſcipline, or in the very faith. *Origen* [y] expounding that place of purpoſe, moueth a queſtion with himſelfe; *Whether the gates of Hell ſhall not preuaile againſt the Rocke vpon which Chriſt doth build his Church, or againſt the Church her ſelfe:* And he anſwereth; *Againſt neither; becauſe they are both but one*; to wit, Chriſt and the Church; the head, and his myſticall body. Not againſt the Rocke, ſaith he, [z] *For it is written in the Prouerbes, That the way of a Serpent cannot be found in a Rocke:* Nor yet againſt the true faithfull ones; [a] *For they depart not away from this Rocke; from him that hath ſaid vnto them; I am the Doore: And therefore they ouercome thoſe gates.*

[r] *Idem in Pſalm 58.* Chriſtus eſt totum Corpus Chriſti, id eſt, Eccleſia, quicunque nunc Chriſtiani boni, & qui ante nos & qui poſt nos futuri ſūt, &c. *Idem in Pſal 62.* [s] *Thom. 3. q 8. art. 3:3.* Membra corporis myſtici, id eſt, Eccleſiæ, non ſunt omnia ſimul; neque quantum ad eſſe naturæ, quia fuerunt à principio mundi; neque quantum ad ſtatum gratiæ, &c. *Item* Patres antiqui ad eandem Eccleſiam pertinebant, ad quam nos. [t] *Aug. de ciuit. Dei, lib. 10.* Cum beatis ſumus vna ciuitas Dei, de qua dictum eſt in Pſalm. *Glorioſa dicta ſunt de te, &c.* cuius pars in nobis peregrinatur, &c. [u] *Aug. de Bapt cont. Donat. l. 3. c. 19.* Etiamſi intus eſſe videantur, ab illa inuiſibili charitatis compage ſeparati ſunt. *Et lib. 6. cap. 3.* Multi, quamuis intus eſſe videantur, ad ſanctam Eccleſiam Dei non pertinent, columbam vnicum hortum ſignatum. [x] *Optatus lib. 2.* Catholica dicta, quaſi rationabilis & vbique diffuſa. Vbi Biſhop Bilſon. id eſt, quæ non tam oculis cernitur, quam intellectu, mente, ratione. [y] *Origen. in Matth. cap. 16. tr. 1.* Vtrum aduerſus Petram, ſuper quam Chriſtus ædificat Eccleſiam, an aduerſus ipſam Eccleſiam; nam ſermo anceps eſt; an aduerſus vnum & idem, quod ipſum ſit & petra & Eccleſia? Hoc autem arbitror eſſe verum, &c. [z] *Ibidem.* Petra enim ſerpenti inacceſſa, nec via poteſt inueniri, vt eſt in prouerbijs, Serpentis in petra, &c. [a] *Item*, Portas eas ſuperant, qui non receſſerunt ab eo qui dicit; Ego ſum oſtium, &c.

Contrari-

Contrariwiſe; they ſaith he, [b] *That are ouercome of them, are neither the rocke, nor the Church, nor any part of the Church*; That is to ſay, are no members either of Chriſt, or of his Spouſe. S. *Hilary*; [c] *This faith is the foundation of the Church; by this faith the Gates of Hell are weake againſt her, &c. This Faith, which is a gift of reuelation from the Father.* Faith then, according to the meaning of this holy Father, is it that maintaineth the Church againſt Hell; the Elect againſt all the power of Sathan; much leſſe then doth it depend of the outward face of the Church. *Theophilact*; [d] *The Church by this confeſſion, hath ouercome many perſecutors, many Hereticks: And euery one of vs is a Church, when he is made the houſe of God. If therefore we be eſtabliſhed vpon the confeſſion of Chriſt, the gates of Hell ſhall not preuaile againſt vs. Againſt this Church*, ſaith Cardinall *Caietan*; [e] *Which is the congregation of the Faithfull in one Faith, hope, and charitie:* Not ſaith *Ferus*, [f] *that Church which we commonly call, a mingling of good and bad Chriſtians together; but that ſpirituall Church, which containeth none but the Elect: founded*, ſaith he, *vpon the Rocke, vpon a ſound Faith, to which we are to leane, though we were all alone, and ſhould ſee all the world beſides ſubſcribe to the contrarie.* This Church (to be ſhort) ſaith *Lyranus*, [g] *That conſiſteth not in men, by reaſon of their power or dignitie Eccleſiaſticall or ſecular: for many Princes, and Popes, and other inferiors are found to haue reuolted from the Faith; but in thoſe perſons that haue true knowledge, and the true confeſſion of Faith, and of veritie.* For, touching the Viſible or eXternall Church; to her theſe words belong; *When the Sonne of man ſhall come, thinke yee that he ſhall finde Faith in the earth?* Becauſe, ſaith S. *Iohn*, * *That the very Antichriſts ſhall come out of her.* The Antichriſts,

[b] *Ruſſum.* Qui ab illis portis ſuperantur, neque Petra, neque Eccleſia, neque pars Eccleſiæ ſunt, &c.

[c] *Hilar. de Trinit. lib. 6.* Hæc fides, Eccleſiæ fundamentum eſt. Per hanc fidem, infirmæ aduerſus eam ſunt portæ inferorum, &c. Hæc fides paternæ reuelationis eſt munus, &c.

[d] *Theophil. in Matth. ca.* 16. Eccleſia multos perſecutores, multos etiam hæreticos ſuperauit. Eſt autem vnuſquiſque noſtrûm Eccleſia, domus Dei factus. Si igitur ſuper confeſſione Chriſti fundati ſumus, portæ Inferi non præualebunt, &c.

[e] *Cardinal. Caetan. in Matth. cap.* 16. Adueruſus Eccleſiam, quæ conſtat ex congregatione fidelium, in vna fide, ſpe, & charitate.

[f] *Feras in Matth. cap.* 16. Vt videas quàm nihil poſſit contra Eccleſiam ac veré credentes vniuerſa Sathanæ potestas: Quia petra hæc eſt fides ſolida, &c. Itaque quamuis diuerſæ fidei plures ſubſcribant, hic habes Petram certam, etiam ſolus ei innitaris, &c. Non loquitur autem hic de Eccleſia, ſicut communiter accipitur, pro his qui Chriſtiani dicuntur, ſiue boni ſint ſiue mali, &c. ſed de Eccleſia ſecundum spiritum, quæ ſolos electos complectitur.

[g] *Nicol. de Lyra in Matth. cap.* 16. Non prævalebunt à vera fide, ſubuertendo. Ex quo patet quòd Eccleſia non conſiſtit in hominibus ratione poteſtatis, aut dignitatis Eccleſiaſticæ, vel ſæcularis; quia multi Principes & ſummi Pontifices inuenti ſunt apoſtataſſe à fide. Propter quod Eccleſia conſiſtit in ijs perſonis in quibus eſt notitia vera, & confeſſio fidei & veritatis.

* *Luc.* 18. 8. * 1. *Ioan. cap.* 2. 18.

faith S. *Auguſtin*, [h] Which ſhall ſeduce the Church; *The members that were with her, but not of her! that were not fleſh of her fleſh; and therefore are not cut off from her; but they were ill humours that lay heauy vpon her breaſt:* That were, (ſaith *Thomas*,) [i] *of the Church, in number, but not in merit, in the receauing of the Sacraments, but not in the communion of charitie, not in Predeſtination and Election.* Of which yet, ſaith *Origen*, [k] the number ſhall be ſo great; *that our Sauiour, who fore ſaw it by the knowledge he hath of all things, ſaid! doe yee thinke that the ſonne of man, at his comming, ſhall finde faith in the earth?* to wit, ſaith he, *if we iudge by faith and veritie, and not by multitude; by the inward will, and not by the outward congregation.* And S. *Ierom*; [l] *That the Church ſhall be brought to a deſert, ſhall be expoſed to the beaſts, and ſhall ſuffer all that which ſhe is threatned with, in Sophonie*, 2. to wit, *an incredible deſolation.* And *Theophilact.* [m] *The Lord*, (ſaith he,) *asketh this queſtion, becauſe then there ſhall hardly be found any faithfull; ſo greatly will that ſonne of perdition preuaile by his ſeducings.* And *Cardinall Caietan* himſelfe; [n] *This place*, ſaith he, *maketh me to apprehend the diminiſhing of the Chriſtian Faith, of the which we are rather to feare the ruine, then to hope for the reſtoring.*

Returning then to our point (for this may ſerue to ſatiſfie thoſe that impugne this our diſtinction;) We will call the Viſible Church the company of thoſe that profeſſe to ſerue the true God in Chriſt, of which our preſent purpoſe is to treate. This Church hath had three principall periods or ages. One without the Law; at what time (ſay ſome of the Auncients) man, (how corrupt ſoeuer he was by the ſinne of Adam) was yet in ſome ſort a Law to himſelfe, and felt himſelfe naturally conuinced of his ſinne; that is to ſay, felt his euill,

h *Aug. in epiſt. Ioan. tract.* 3. Antequàm exirent; ergo non erant ex nobis. Itaque multi intus ſunt; non exierunt; & tamen Antichriſti ſunt, &c. Quid eſt; Non erant ex nobis? Non de carne mea præciſi ſunt: ſed pectus mihi premebant, cùm ineſſent, &c.

i *Thomas ibidem*, Numero, non merito; perceptione ſacramentorum, & non charitatis communione, non predeſtinatione & electione.

k *Origen. in Hierem. hom.* 14. Tanta incredulitas in humano genere futura eſt, vt ſaluator noſter, qui omnia ventura cognouerat, loqueretur; Putas veniens Filius hominis inueniet fidem in terra? Quippe ſi iudicemus fidem & veritatem, non multitudinem; & reſpiciamus voluntatem hominum, non congregationem, &c.

l *Hieronym. in Sopho. cap.* 2. De Eccleſia videtur prima fronte abſurdum, quod ea futura ſit inuia & deſerta. Sed qui conſiderauerit illud Apoſtoli. 2. Tim. 3. *In nouiſſimis temporibus*, &c. necnon & hoc in Euangelio; *Refrigeſcet charitas*, &c. Item, *Veniens Filius hominis inueniet fidem in terra*, &c. non mirabitur de extrema Eccleſiæ vaſtitate, quod regnante Antichriſto, redigenda ſit in ſolitudinem, & tradenda beſtijs, & paſſura quæcunque nunc Propheta deſcribit, &c.

m *Theophy. in Luc. cap.* 18.

n *Cajetanus ibidem.* Vix inuenientur veri fideles, adueniente Chriſto. Et ex hoc loco timeo diminutionem Chriſtianæ fidei potiùs extendendam, quàm fidem inſtaurandam.

to

to ſeeke remedy for the ſame; although in very truth, this period is found to be no leſſe corrupted then the reſt. The ſecond, vnder the Law; when he began ſo to accuſtome himſelfe to ill, that he made a nature of it: and then to ſhew him his ſin, the law was giuen to be as it were a Glaſſe, wherein he might behold his filthineſſe, and how farre he was from that which he preſumed of, that ſo he might be driuen to get himſelfe waſhed. The third, vnder Grace in *Ieſus Chriſt*, [o] who was promiſed to our firſt Parents preſently after their fall, & ſent by the Father when the fulneſſe of time was come; who hath brought remedie to all thoſe, that by his grace, haue felt and doe feele their diſeaſe, and ſeeke for the curing thereof in his merits. Vnder the firſt, the Church was Viſible among men; but if we compare thoſe that ſerued God in ſinceritie, with the reſt, we ſhall finde that they were wrapped about with a ſtrange confuſion. Vnder the ſecond, ſhe was Viſible in one people iſſued from the Loynes of *Abraham*, to wit, the people of *Iſrael*: but not very eminent, (if we conſider either what the countrey was, or the people themſelues) in reſpect of all the world beſides, and of the great Empires that flouriſhed at that time. Vnder the third, ſhe comprehendeth all people and Nations without any exception, or acception; being now Viſible in one Countrey, and now in another; ſometimes in a few, and ſometimes in many. And therefore we call her Catholike or Vniuerſall; to wit, which is no more tied to the familie of *Iacob*, or to the Citie of *Ieruſalem*, as vnder the ſecond period, (for, from all parts they were bound to repaire thither;) but which adopteth for the children of *Iſrael* and of *Abraham*, in all places whatſoeuer, all thoſe that haue the faith of *Abraham*; and for Citizens of *Ieruſalem*, all the Citizens of the world which ſerue God in ſpirit and in truth. This is that which our Sauiour Chriſt teacheth vs, when he ſendeth his Apoſtles into

The Church Catholicke or Vniuerſall.

[o] *Magiſter Sentm. d. 2. c. 2. l. 4.* Chriſtus venire noluit antequam homo de lege naturali, & ſcripta conuinceretur, quòd neutra iuuari poſſit.

Ioan. 4. 24.

Matth. 28, 19.

Galat. 3. 28. *Epheſ.* 2. 14.

into all the world; and Saint *Paul* when he ſaith; *That the wall is broken downe; That there is no more Iew nor Grecian, but that all make one in Ieſus Chriſt.* And that

Apocal. 21. 13.

which is ſignified vnto vs in the *Reuelation*, by the City hauing twelue gates, three towards euery quarter of the world. Wherein alſo, after the Prophets and Apoſtles, all the Doctors of the auncient Church agree; to wit,

P *Auguſt paſſim contra Donatiſtas.*

P That by the calling of the Gentiles, there is no nation or Citie (as was vnder the Law) priuiledged in Chriſt; more one then another; but that all the world is the floore, the field, and the inheritance of the Lord: all people, *Iuda* and *Iſrael*: all Cities, *Ieruſalem*. all houſes, the houſe of God, ſo that he be therein worſhipped and ſerued. ſo farre is it off, that now one place, or one countrey whatſoeuer it be, may challenge any ſpirituall prerogatiue, more then another.

The Church Vniuerſall comprehendeth in her the particulars.

This Vniuerſall Church comprehendeth vnder her, all the particular Churches, gathered together in diuerſe & ſundry parts of the world, the which likewiſe we call Chriſtian Churches: that is, Aſſemblies which call vpon one onely God, by *Ieſus Chriſt*: As the Eaſt Church, and the Weſt Church: the Greeke Church, and the Latin Church: the Church of *Corinth*, of *Galatia*, of *Epheſus*, of *Rome*, of *Carthage*: yet (to ſpeake properly) not *Catholike* or *Vniuerſall*: but parts of the Catholicke or Vniuerſall. After the very ſame ſort, as when we ſpeake of ſome parts of the *Ocean* Sea, we call them all the *Sea*, as the South-Sea, the North-Sea, the *Atlantick*, *Cantabricke*, *Britiſh* Sea, &c. And we giue them all the name of *Ocean*: although we know that there is but one *Ocean*, and not many: of the which by theſe names we make many diſtinctions: becauſe it is but one vniforme body, from which the vnity may be diſtinguiſhed, but not diuided, and ſo alſo muſt the vnitie of the Church be acknowledged. And therefore he that ſaith, that the Church of Rome, and the Catholike Church are all one,

ſpeaketh

ſpeaketh as improperly as he that ſhould ſay, that the *Britiſh Sea* were all the *Ocean*, or that the *Tyrrhenian Sea* were ſo, which yet is but a part of the *Mediterranean*.

This is that which the Fathers ſay. *Tertullian*: q *The Apoſtles after they had ordained the Churchs in Iudea, went and preached the faith to the Gentiles, and builded Churches in euery Citie: of the which the other Churches conſequently borrowed the platforme of faith, and the ſeedes of doctrine: and by this meanes they are as well Apoſtolicall, as thoſe from whom they are derived. And all theſe Churches are but one Church*: to wit, *that firſt Church proceeding from the Apoſtles of which all they are: And therefore all firſt, and all Apoſtolicall, ſo long as they approoue one vnitie*, Behold then many Churches, and one Church; many particular, one Vniuerſall: not any one particular, aboue the Vniuerſall: not any one more Apoſtolicall among the Apoſtolicall: nor any one before that firſt. And therefore he ſaith in another place: r *Runne me ouer all the Apoſtolicall Churches, where the chaire of the Apoſtles are yet ſtanding, Thou haſt next to thee Achaia, thou haſt Corinthus: if thou be not farre from Macedonia, thou haſt Philippi, and Theſſalonica: if thou paſſe into Aſia, thou haſt Epheſus: if thou be neere to Italie, thou haſt Rome; from whence we can readily fetch our authoritie: Happie Church, in which the Apoſtles haue ſhed forth their doctrine with their blood.* Now there the Queſtion is particularly, of the acknowledging of the true doctrine, in which he maketh them all equall. And of him f Saint *Cyprian* learned the ſame: *That the Church, as the Sun, is one,*

q *Tertull de preſcript. aduerſ. hæret. c.* 20. Apoſtoli primò contestata fide in Iesum Christum per Iudæam, & Ecclesias institutis; dehinc in Orbem profecti, eandem doctrinam eiusdem fidei, nationibus promulgauerunt, & proinde Ecclesias apud vnamquamque ciuitatem condiderunt; à quibus traducem fidei & semina doctrinæ cæteræ exinde Ecclesiæ mutuatæ sunt, & quotidiè mutuantur, vt Ecclesiæ fiant: ac per hoc Apostolicæ deputantur, vt soboles Apostolicarum Ecclesiarum. Omne genus ad originem suã censeatur necesse est. Itaque tot ac tantæ Ecclesiæ vna est illa ab Apostolis prima, ex qua omnes. Sic omnes primæ, & omnes Apostolicæ, dum vnam omnes probant vnitatem. Communicatio pacis, & appellatio fraternitatis, & contesseratio hospitalitatis, quæ non alia ratio regit, quàm eiusdem sacramenti vna traditio.

r *Idem cap.* 36. *lib. de præscript. aduerſ. haret.* Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc cathedræ Apostolorum suis locis præsidentur, &c. Proximè est tibi Achaia, habes Corinthum. Si non longè es à Macedonia, habes Philippos, habes Thessalonicenses. Si pores in Asiam tendere, habes Ephesum. Si autem Italiæ adjaces, habes Romam, vnde nobis quoque authoritas præsto. Statò fœlix Ecclesia, cui totam doctrinam Apostoli cum sanguine profuderunt, &c

f *Iacon Tertul. lib.* 4. *aduerſus Marcionem*, & *Cyprian. de Eccleſiæ vnitate.* Ecclesia vna est, quæ in multitudinem latiùs incremento fœcunditatis extenditur. Quomodo Solis multi radij, sed lumen vnum: & rami arboris multi, sed robur vnum tenaci radice fundatum. Et cùm de fonte vno riui plurimi defluant, numerositas licet diffusa videatur exundantis copiæ largitate, vnitas tamen seruatur in origine, *Item.* Hoc erant vtique & cæteri Apostoli quod erat Petrus, pari consortio præditi & honoris & potestatis, &c.

from her are ſpread foorth many beames: from one Spring, many riuers: from one roote, many branches: The beames, the riuers, and the branches equall in power, as one in the beginning: And this beginning, from *Ieruſalem* vnto the ends of the earth: from one people to all people, from *Abraham* to all thoſe that are the true ſeede: accordingas our Sauiour ſaid: *Saluation is of the Iewes.* And this is that which Saint *Auguſtine* [u] expoundeth ſo plainely: *The riuer of God.* ſaith he, *is filled with water. What is this Riuer of God? Verely, the people of God: That firſt people* (that is to ſay *Iſrael*) *was filled, wherewith all the earth hath beene watered. Heare what the Lord promiſeth, If any be thirſtie, let him come and drinke: He that beleeueth in me, ſtreames of liuing water ſhall flow from his belly. So then, there be many ſtreames, and one Riuer. Sunt flumina, & vnus fluuius: Becauſe that by the Vnitie, many are one: many Churches, and one Church: many faithfull, and one Spouſe of Chriſt: Many Iſraelites haue beleeued, and haue beene filled with the holy Ghoſt. From thence they haue beene ſpred among the nations, and haue begun to preach the truth. And with this Riuer of God filled with water, hath all the earth beene watered.* If therefore we regard the beginning, it is *Iſraell*, it is the Church of Ieruſalem: If the ſtreames, they are the Apoſtolicall Churches, proceeding from that firſt people, and grafted into the people of God: equally his Church, equally his people: according to that, Saint *Ierom* [x] ſaith: *There is not any more Iew nor Grecian: That is*, ſaith he, *Becauſe euen among the Iewes tribes, there was before a great difference.* Now that which was, is no more. And in another place more plainely: [y] *In what place ſoeuer the Biſhop be, whether at Rome, or at Eugubium: whether at Conſtantinople or at Rhegium: whether in Alexandria, or at Tanis: he is equall in merite, equall in Prieſthoode.* And then theſe Churches equall: For, from whence is the inequalitie, & from whence the prerogatiue amongſt the Biſhops, out from the Churches?

Now

[u] *Auguſt. in Pſal. 64.* Fluuius Dei repletus eſt aqua. Quid eſt, fluuius Dei? Populus Dei. Primus populus repletus eſt, vnde & cætera terra rigaretur. Audi illum promittentem aquam; *Si quis ſitit, veniat & bibat; Qui credit in me, flumina aqua viua de ventre eius fluent.* Sic fluuina, & vnus fluuius: quia propter vnitatem multi vnum ſunt. Multæ Eccleſiæ, & vna Eccleſia: Multi fideles, & vna ſponſa Chriſti. Sic multa flumina, & vnus fluuius. Crediderunt multi Iſraëlitæ, & repleti ſunt Spiritu ſancto. Inde diffuſi ſunt per Gentes, & cœperunt prædicare veritatem: & de fluuio Dei, qui repletus eſt aqua, irrigata eſt tota terra.

[x] *Hieron in epiſt. ad Gal. c. 3.* Ante enim non ſolum inter Iudæum & Græcum ſed etiam inter tribum & tribum, erat magna diuerſitas.

[y] *Idem ad Enagrium.* Vbicunque fuerit Epiſcopus, ſiue Romæ, ſiue Eugubii, ſiue Conſtantinopoli, ſiue Rhegii, ſiue Alexandriæ, ſiue Tanis, eiuſdem meriti eſt, & eiuſdem ſacerdotii.

The Vniuerſall Viſible Church ſubiect to corruption,

Now this Viſible Church is in the world: and the world (as we may feele in our ſelues) is very vncleane: And therefore, it is impoſſible but in an ayre ſo infected, ſhe muſt needs gather foulneſſe and draw much corruption vnto her. She is alſo compounded of men, and outwardly gouerned by men: And all men are fleſh and bloud: and conſequently corruptible, imperfect, and ſubiect to ignorance and malice. It is therefore poſſible that ſometimes ſhe ſhould be corrupted, and impoſſible that in this world ſhe ſhould haue any perfection. Notwithſtanding, becauſe the holy Scripture ſpeaketh oftentimes of her, hauing regard to that ſhe is reputed of before God, in conſideration of Chriſt her Spouſe: and ſometimes alſo, not according to that ſhe is, but according to that ſhe ſhould be: not ſo much to praiſe her, as to prouoke her to make her ſelfe worthy of ſuch praiſe: it giueth certaine Titles to the Church, which ſhe doth not alwaies conforme her ſelfe vnto: whether we conſider her in the men, whereof ſhe is compounded, or in the Doctrine it ſelfe. The Scripture calleth her the kingdome of heauen, or the kingdome of Chriſt: but Chriſt Ieſus who is her King, compareth her *vnto a Nette caſt into the Sea*, that draweth vnto it both good fiſh and bad. This is then his meaning, that in this Kingdome of heauen, the Diuell hath ſome ſubiects that belong to his Tyrannie. Saint *Paul* alſo calleth her the houſe of God, and exhorteth vs to take heede how we behaue our ſelues therein. But him ſelfe doth not forbeare to tell vs, that in this ſame houſe there are not onely veſſels of Gold and of ſiluer, but alſo of wood and of earth: ſome to honor, and ſome to diſhonor. Whereof Saint *Auguſtine* [z] hath taken his diſtinction, *of thoſe that are in the houſe, and yet are not of the houſe*. And that which we confeſſe in our Creed, that the Church is the communion of Saints, is not to ſay, that all they that are outwardly gathered together, are inwardly ſanctified by the ſpirit of God, in Chriſt: But rather,

In the perſons.

Matth. 13. 47.

1. *Tim.* 3. 15.

2. *Tim.* 2. 20. *Rom.* 9 21.

z *Aug. de Baptiſ. cont. Donat. l.* 7. *c.* 51. Alios autem ita dici conſtat eſſe in domo, vt non pertineant ad compagem domus, &c. Sicut palea dicitur eſſe in frumentis; & iſtos eſſe in domo negare non poſſimus, &c.

rather, that there is neither true Cõmunion, nor true holines, but in the Church; calling (as we are wont to do) the whole by the better part; although (to ſpeak properly) it is the Inuiſible Church that is the true Cõmunion of Saints. And thus much for the corruption of the perſons.

Concerning the Doctrine, She is called *The Spouſe, faire and ſpot-leſſe*; *The faithfull City*; *The City of Iuſtice*; *The Temple of God*; *and the Pillar of Truth*. By which goodly Titles ſhe ſhould be ſtirred vp to pleaſe him that hath vouchſafed her this name, and to be obedient vnto him. But it hath fallen out oftentimes, that a Church gouerned by lewde Paſtors, preſuming to be ſuch as theſe Titles ſet her foorth, and as though ſhe could neuer be other, *hath truſted in her owne beautie*; hath beene bold to ſay; *I am a Queene, and cannot be a widdow*: And hath prouoked the goodnes of God, through which alone ſhe is adorned with all theſe Titles. She hath neglected the voyce of her Spouſe; ſhe hath made her ſelfe lawes at her owne pleaſure: Her Gouernors would gouerne her after their guiſe, thinking they were wiſe ynough of themſelues: Whereupon the Prophets are conſtrained to change their ſpeach, as ſhe changeth her gouernment. This is the cauſe why they call her *Vnruly, and adulterous*; they cry out, *How is the faithfull Citie become a Harlot?* they charge her, *that ſhe hath played the harlot vnder euery greene tree*; they call her Princes, *the Princes of Sodom*, and her people, *the people of Gomorrha*. To be ſhort, they threaten, *That God will remoone his Tabernacle to an other place*: As S. *Paul* threatneth the *Chriſtian Church*; *That the men therein ſhall be ſo ſeduced, for not hauing receaued the loue of the truth, that they ſhall worſhip the ſonne of perdition in the Temple of God, that is to ſay, Antichriſt in the Church*. The Reaſon hereof is euident: which is, That the Church, like to the Moone, is a darke and ſhadowed body, which hath no light but from Chriſt her Sonne. The more ſhe looketh towards him, the more cleere and lightſome ſhe is, the more ſhe turneth away from him, the

Cant. cap. 4. & 6. Eſai. 1. 21. 2. Tim. 3. 15. In the Doctrine.

Ezech. 16. 15. Eſai. 47. 7. Apoc. 18. 7.

Eſai. 1. 10. 21. Ier. 3. 1. 6. & 23. 14.

Oſeh. 23.

2. Theſſ. 2.

the leſſe light ſhe hath: & ſometime ſhe turneth ſo much from him, and ſo great a maſſe of earth getteth between them, that ſhe ſeemeth to be altogether ecclipſed.

Hence it is, that of this vniuerſall Church diſperſed throughout the whole world, & gathered together into particular Churches out of all the nations thereof, we ſee ſome by the iuſt iudgement of God, vtterly decaied: as the Churches of the *Philippians*, and the *Coloſſians*, and many other in the *Eaſt*, which were erected by the Apoſtles themſelues; others, by the eternall goodnes of God towards mankinde, to be ſet vp in other places, where there was neuer any ſhew of a Church before; ſome, by the corruption of men, to be corrupted in manners & in doctrine; as the Churches of *Greece*, of *Egypt*, of *Africa*, &c. Otherſome, by the preſumption of their leaders, to haue ſcarce any thing left entire & ſound; which we ſay, to our great griefe, of the Church of Rome: To be ſhort, ſome to haue fallen from hereſie to infidelitie, as in the Countries where *Mahomet* began his Sect. Which are all fruits of the firſt ſin of man, who turnd away from God, to himſelfe; and was ſo blinded with the conceite of his owne loue, that he thought himſelfe wiſe ynough, without, and againſt the word of God, to guide & gouerne himſelfe. And thus much in few words, concerning the parts of this Viſible Church, being now by the cõming of our Sauiour Chriſt in the fleſh, Vniuerſal: which hereafter ſhall be handled and prooued more at large. It ſufficeth for this time that we reſolue, [a] *That the Church to ſpeake properly* (as the greateſt Schoolemen thẽſelues of this age affirme) *is the Aſſembly or company of all thoſe, that hold the true & Apoſtolicall faith, and haue vnfained Charitie among them*; which we haue called Inuiſible: *to ſpeake leſſe properly, which comprehendeth all Chriſtians, aſwell of faith vnformed, as formed*; that is to ſay, as well of profeſſion, as of truth, which we call Viſible: That vnder her are comprehended all the particular Churches, to the which the promiſes of Chriſt made to that Vniuerſall, doe equally belong: To wit, vnder the

[a] *Ioan. Picus theor.* 13. Eccleſia primò & principaliter dicitur Catholica, quæ omnes rectæ & Apoſtolicæ fidei, & non fictæ charitatis homines complectitur. Minùs proprie, quæ omnes Chriſtianos, tam informis fidei, quàm formatæ.

the Inuiſible, the graine of each one of them: vnder the Viſible, the graine with the chaffe. Whereunto we adde this; That of thoſe Churches ſome are pure, others impure; ſome more, ſome leſſe, as they haue more or leſſe turned away from God, to themſelues: The pureſt of them impure before God, who findeth no puritie in his Angels, yet by his free mercie he beareth with them in Ieſus Chriſt his Sonne our Lord. Which we ſhall ſee more plainely in the Chapter following.

Chap. II.

That, of the Catholike Viſible Church, ſome parts are pure, ſome impure: and which be the infallible markes of the pure Churches.

THE Catholike, or Vniuerſall Viſible Church, is the Aſſembly of all thoſe that profeſſe the Goſpell of Chriſt throughout the whole world: diſtinguiſhed (as we haue ſaid) into many particular Churches, all which together make but one Body. Of theſe particulars, as members and partes of one and the ſame body, ſome are pure, other ſome impure: ſome more, and ſome leſſe ſound: and ſuch a one is now moſt dangerouſly ſicke, that heretofore was of perfect health; according as they are all compounded of men, and therefore ſubiect to the ſame infirmities that men are. Thoſe Churches that are pure and ſound, we call *Orthodoxall*, ſincere, and conſenting to true doctrine, which is the name that the Auncient Fathers giue vnto them. The Impure Churches we call Erroneous, hereticall, or ſciſmaticall, according as they erre in faith or in loue either towards Chriſt,

Churches pure and impure, partes of the Vniuerſall Viſible Church.

Chriſt, or towards his Church, or elſe towards both, euerie Church in her degree: yet (neuertheleſſe both ſortes, Churches; that is, aſſemblies, that profeſſe Chriſt: But not pure Churches, that is to ſay, not ſeruing God in Chriſt only, in purenes and in truth: As a lier is a man, although he be not a true man; and a man leaues not to be a man though he be disfigured without, and haue the leproſie within him, & be ſo mangled in his limmes, or maymed in his ſenſes, as he is not able to execute the principall actions of a man, no, not ſo much as thoſe that make a difference betweene a man and a beaſt, as namely, *Speech* and *Reaſon*. In this ſenſe it is that *Iuſtin Martyr* moueth this queſtion: [a] *Why miracles are wrought in the Churches of the Heretickes.* And *Chryſoſtome* ſaith, [b] *There be many Churches of the Orthodoxans, but they that haue not the right faith, are the Churches of Hereticks.* And Saint *Auguſtine*: [c] *The Churches of the Hereticks are ſeparated by their Prouinces. Optatus* more temperately; [d] *Your faction,* ſaith hee, (ſpeaking to the *Donatiſts*) *quaſi Eccleſia eſt,* is almoſt a Church. And in another place, ſpeaking of the Hereticks that held rather a Schiſme, then an hereſie; [e] *Machæ Eccleſiæ ſunt*: They are adulterous Churches. But [f] *Tertullian* ſpeaking of the *Marcionites,* who ouerthrew that which he calleth *Regulam fidei,* the Symbole or Creede of the Chriſtian faith; they being nearer Infidelitie then Hereſie: The *Marcionites* (ſaith hee) *doe make Churches, ſicut fauos veſpæ, as Waſpes make hony-combes*: According as they ſwarme more or leſſe from the right profeſſion of Ieſus Chriſt.

a *Iuſtin. quæſt. & reſpanſ. ad Orthodox. q.* 102. Miracula cur et quomodo in Eccleſiis Hæreticorum fiant.

b *Chryſoſt. in pſal.* 96. Multæ Orthodoxorum Eccleſiæ ſunt. Quæ autem expertes ſunt certæ fidei, hereticorū ſunt Eccleſiæ.

c *Aug. in ſerm. de temp.* 181. *in Vigilia Pentecoſt. ſer.* 1. Diuerſorum hæreticorum Eccleſiæ ideo Catholicæ non dicuntur, quia per loca, & per ſuas quæque prouincias continentur.

d *Optatus. lib.* 3. Pars veſtra quaſi Eccleſia eſt, Catholicæ non eſt.

e *Idem lib.* 1. *& 4.* Machæ ſunt & proſtitutæ.

f *Tertul. aduer. Marcionem, lib.* 4.

Why the Orthodoxall Churches are called Catholicke.

I know verie well, that moſt of the ancient Fathers, eſpecially the Latins, doe commonly call the pure Churches, Catholicke, as by a title of excellencie; to diſtinguiſh them from the aſſemblies of Hereticks. But, to ſpeake properly, there is no particular Church, how pure ſoeuer ſhe be, that can be called Vniuerſall or Catholike. And if we giue them this name, becauſe they

are parts of the Vniuerſall Church; by that reaſon, the moſt impure Churches ſhould likewiſe haue the ſame title. And (indeed) this word, *Catholicke*, was not put into our Creed to diſtinguiſh a pure Church from an impure: but to diſtinguiſh the Iewiſh Church, in times paſt tied to Ieruſalem from the Chriſtian Church, which our Sauiour Chriſt by his comming had ſpread ouer all the world: that is to ſay, to authoriſe the calling of the Gentiles againſt the pretended prerogatiues of the Iewes, againſt whoſe vaine boaſting, Saint *Paule* writeth in three whole Chapters of his Epiſtle to the *Romanes*; [a] to ſhew, that, as it had beene foretold by all the Prophets, all people were now made one in Ieſus Chriſt; which was the principal controuerſie that troubled the Primitiue Church. And, he that will looke narrowly into it, ſhall finde, that this manner of ſpeaking vſed of the ancient Fathers, calling the *Orthodoxall Church*, *Catholicke*; came of the reaſoning they had againſt the Sciſmatickes, as againſt the *Nouatians*, the *Donatiſts*, the *Luciferians*, and others, who drew the whole Church to them, excluding it from all the world beſides: as namely the [g] *Donatiſts* that confined it to a little corner of *Africa*, vnder colour that they preſumed they were more holy then the reſt: againſt whom, to ſtop their mouthes, was oppoſed the Catholicke and Vniuerſall Church ſcattered, according to the Scriptures, farre and wide ouer all the world. Indeed the moſt ancient Greek Fathers [h] diſtinguiſh the Churches by theſe words, *Orthodoxall* and *Hereticall*: And the Latins when the [i] *Donatiſts* define the Catholicke Church by the fulnes of Sacraments, reply vnto them, that ſhe was not to be conſidered ſo, but as ſhe was ſpread and ſcattered ouer all the world. *Optatus*, [k] *we call her Catholicke, Quia rationabilis & vbique diffuſa.* And in another place ſpeaking of the diſputation that had beene betwixt the *Orthodoxans* and the *Donatiſts*, [l] *The laſt ſentence* (ſaith he) *of Eunomius and Olympius, Biſhops*

[a] *Rom. cap. 9. 10. & 11*

[g] *Aug paſſim cant. Donatiſtas.*

[h] *Iuſtin. in quæſt. & reſp. q. 100. Chriſoſt. in Pſal. 95. Aug in breu. & ep. 49.*

[i] *non ex vniuerſitate, Gentium, ſed ex plenitudine Sacramentorũ.*

[k] *Optat. lib. 2.*

[l] *Idem lib. 1. Venerunt quod Carthaginem*

Biſhops of the Donatiſts, after many ſpeeches, was, that they acknowledged her for the Catholicke Church, that was ſpread throughout all the world. And Saint *Auguſtine* [m] in many places, *The Church is called Catholicke by a Symbole or ſigne, for that ſhe is ſpread euery where. The which* (ſaith he in another place) [n] *the Donatiſts haue at laſt acknowledged, being conuicted by the Scriptures, which ſay, beginning at Ieruſalem, and ſo forth, to the ends of the earth.* *Origen* likewiſe if thoſe *be his,* [o] *we are called Catholicks for our vniuerſalitie which is diſperſed through all the world.*

The markes of the pure Churches, in the purenes of the word and the Sacraments.

It followeth now that we ſeeke out the true markes of theſe Churches which we call *Orthodoxall* and pure: or, (if we like it better) *Catholicke*; to diſtinguiſh them from the impure and erronious. We haue alreadie ſaid, that God vouchſafing of his goodnes to be the father of one part of men, would alſo that the Church ſhould be their mother. And we know that it is the part of amother, not only to bring children into the world, but ſhe that is a naturall mother indeed, will alſo nourſe them, and bring them vp after they are borne. Now, by Baptiſme we are auowed the children of God, where by nature we were the children of wrath: And by his word, we are ſuckled and nouriſhed in the faith, hauing milke giuen vs at the firſt, and afterwards firmer and ſtronger meates; and by the communion of Chriſts bodie in the holy ſupper, we are more and more vnited to him, and by that means inueſted in the heauenly inheritance. It followes then, that ſhe is the pure Church, and the right mother, that beares vs by baptiſme, feedes vs with the word, vnites vs vnto Chriſt, and among our ſelues by the Lords ſupper; That is to ſay, ſhe, in whom the word is purely preached and exerciſed, and the Sacraments, according to the ſame word, duely and rightly adminiſtred. In the Church of *Iuda* and *Iſraell*, *Circumciſion* was in the place of *Baptiſme*, and the *Paſſeouer* in ſteed of the holy *Supper:* the word of God alwaies

[m] uerunt per dies 40. vt pronuntiarent vbi eſſent Catholicæ, &c. Nouiſſima ſententia eorum Epiſcoporum Eunomii & Olympii, talis legitur, eam eſſe quæ toto Orbe terrarum eſſet diffuſa.

[m] *Aug. in ſerm. de temp ſer.* 188. *In Vigilia Penticoſt ſer.* 1 Catholicam dicit (Symbolum) Eccleſiam toto orbe diffuſam.

[n] *Idem epiſt.* 48 *&* 120 *Item epiſt.* 152. Confeſsi ſunt tandem Donatiſtæ contra Eccleſiam Catholicam, quæ toto orbe diffunditur, nihil habere quod dicerent, quia diuinis ſanctæ ſcripturæ teſtimoniis oppreſsi ſunt, quibus Eccleſia deſignatur, incipiens ab Hieruſalem, creuiſſe per loca in quibus Apoſtoli prædicauerunt, &c.

Idem epiſtol. 166.

[o] *Origen, dialog.* 3. Catholici appellamur, propter Vniuerſitatem quæ per mundum diſperſa eſt.

keeping his place as the ordinarie foode of Gods children. And therefore was it, that p *Iosua* being warned of the Lord, at his entering into the land of Canaan, to repaire the defaults committed in the wildernes, caused the people to be circumcised, and bound them by an oath to keepe the word of God, if they would bee his people, that is to say, his Church. Likewise, when *Iosias* q after so many alterations and confusions, would take in hand to reforme the Church, wherein there was not a visible marke remayning, saue that which Circumcision made in the flesh; we see, he first began with setting forth the law that had beene (as it were) buried, publisheth it, and maketh the people solemnly sweare to yeald their obedience vnto it. And then he causeth the Passeouer to be proclaymed, in these words: *Celebrate the Passeouer of the Lord your God, as it is written in the booke of this couenant*: that is to say, according to the ordinance of the Lord your God. *Esdras* also, r after the returne of *Israell* out of Babilon, to reedifie the Temple, and restore the Church, beginneth with these foundations, he expoundeth the law to the people, and maketh them sweare vnto it, in the manner of a couenant: And afterwards to nourish and strengthen them in the hope of the saluation to come, setteth vp the right vse of the Passeouer againe: *According to the things* (saith he) *that were written in the booke of Moses*. To be short, all the true seruants of God, that haue desired to reforme the Church after any great dissipation therof, haue alwaies set vp these marks before all other things: following therin the example of Captains, who, to gather their troops againe after some great discomfiture, plant their Ensignes in some eminent place, or else make some fires therabouts, to the end they may repair thither from all parts where they were scattered & fled. Christ the true bridegroom, hath giuē vs no other marks to know his spouse by. In that he calleth her, Spouse, he teacheth her her dutie, which is, to obey his word, not

p *Iosua*, 8. & 23.

q 2. *King*. 23. 2. *Chron*. 34. & 35

r *Nehem*. 8. & 9. *Esdr*. 7. & 8.

to

to heare the voice of a ſtranger, neuer to looſe or defile the pledges & iewels of her mariage. But marke what he ſaith in expreſſe words, [f] *He that is of the truth, heareth my word.* And in another place. [t] *My ſheep heare my voice, and I know them, and they follow me.* And againe, *you heare them not, becauſe ye are not of God.* The chaſt ſpouſe then, and the Church of truth is ſhe onely, that heareth the voyce of Chriſt: Not a voyce in the ayre, or a voice imaginarie: but that voyce which ſoundeth aloud in the Scriptures, and ſhal reſound vnto the end, namely, that which hee hath pronounced by the mouth of his Prophets: Vpon which (as ſaint *Paule* teacheth vs) [u] *the Church is built, Ieſus Chriſt himſelf being the chiefe corner ſtone.* And therefore when he ſendeth forth his Apoſtles to erect the Chriſtian Churches, he ſaith vnto them, [x] *go and teach all Nations, baptizing them in the name of the Father, &c. and teaching them to keepe all that I haue commaunded you.* And in the Actes, we read that the faithfull *Continued in the Doctrine of the Apoſtles, in fellowſhip and breaking of bread, and in prayer:* which is naught elſe but a briefe deſcription of the true Church of Chriſt, inſtructed in the true faith by his word, and knit together in true loue by the communion which is in him. The which Saint *Paule* to the *Epheſians* hath comprized in theſe words: [z] *Chriſt hath loued the Church, and giuen himſelfe for her, that he might ſanctifie her after he had clenſed her by the waſhing of water through the word, that he might make her vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing:* ſhowing thereby, that the ſanctification of the Church, dependeth of the efficacie of the Sacraments and of the word; whereof there vndoubtedly followeth the exerciſe of an holy life in the true members thereof. Let vs adde (beſides theſe) a third marke though it be outward, and not of the ſubſtance, to wit, the lawfull calling of the Paſtors and Miniſters of the Church, that haue the adminiſtration of the aforeſaid word and Sacraments.

f Ioan. 8. 47. & 10. 4 & 16. & 17.
t Idem. 10. 27.
u Ephe. 2. 20.
x Mat. 28. 19 Marc. 16. 15
y Act. 2. 42
z Epheſ. 5. 24. 26. 27

craments. For, ſeeing there muſt needs be preaching, by the word; or elſe by the ſacraments, as by a ſeeing word; and that none can preach, except they be ſent: It is moſt neceſſarie that the Church of God haue an Order to ſend forth Paſtors. But this point ſhall be handled in another place.

These Marks acknowledged by the Fathers.

They tell vs, that theſe markes of the true Church, are of our owne inuention: and yet the practiſe of all the ancient Church, eſpecially vnder the law, hath verified the contrarie. But yet let vs heare what the Fathers ſay thereupon: for ſurely, we cannot marke and conſider the Church better then by her moſt viſible and ordinarie functions. See then, what they are which the Fathers giue her. *Ireneus* [a], *Let the Church being knowne throughout the world* (which is the circumlocution of *Catholicke*) *carefully keepe this preaching and faith which ſhe hath receiued of the Apoſtles, as a pledge.* For (ſaith he in another place) [b] *We muſt retire to the Church, and be brought vp in her boſome, and there be nouriſhed with the holy ſcriptures.* In that Church, queſtionleſſe, which is (as Saint *Paule* telleth vs) *The pillar, and the foundation of truth.* And *Ireneus* alſo, [c] *of which Church the pillar and the firmament is the Goſpell, & the ſpirit of life.* And *Tertullian, making the Orthodox all Church* to ſpeake; *I am ſaith ſhe, the Inheritrix of the Apoſtles, as they haue ordained by will, as they haue committed to my faith, as they haue made me ſweare. ſo I hold and keep.* And deſcribing particularly the functiõs of the particular Church of *Rome*, after many other; *and ſhe mingles* (ſaith he) *the law and the Prophets with the writings of the Euangeliſts and Apoſtles; and thereout drinketh faith; ſhe marketh with water; ſhe cloatheth with the ſpirits; ſhe feedeth with the Euchariſt; ſhe exhorteth by Martyrdome, and receiueth no perſon againſt this inſtitution.* Could he more plainely qualifie the Church by the word and the ſacramentes? *Optatus*, diſputing this queſtion of

a *Iren. lib* 1. *c.* 4. Hanc prædicat onem & hanc fidem cum acceperit Eccleſia, & quidem in Vniuerſum mundum diſſeminata, eam diligenter cuſtodiat, quaſi vnam domum inhabitans, &c.

Idem lib. 3. *c.* 4. Cum Apoſtoli quaſi in depoſitorium diues, pleniſſimè in eam contulerint omnia quæ ſunt veritatis.

b *Idem lib* 4. *c.* 17. Oportet confugere ad Eccleſiam, & eius ſinu educari, & Dominicis ſcripturis enutriri, &c.

c *Idem Iren. lib.* 3. *c.* 11 Columna & firmamentum Eccleſiæ eſt Euangelium, & ſpiritus vitæ. &c.

d *Tertul. de præſcript. aduerſ. hæret c* 6 Sum hæres Apoſtolorum; ſicut cauerunt teſtimento ſuo, ſicut fidei comiſerunt, ita teneo.

e *Idem ibidem.* 36. Legem & prophetas cum Euangelicis & Apoſtolicis literis miſcet, & indeporat fidem; eam aqua ſignat, ſancto ſpiritu veſtit, Euchariſtia paſcit; Martyrio exhortatur; & ita aduerſus hanc inſtitutionem neminem recipit.

the

the markes of the Church, againſt the *Donatiſtes*; [f] *the holines (* ſaith he *) of the Church, is gathered by the ſacraments, not by the greatnes of perſons. That which maketh hir Catholicke, is plaine and true underſtanding, and vnitie of ſpirits. The members and the bowels, or the noble parts of the Church conſiſt in the ſacraments, and in the names of the Trinitie.* And the ſame ſaith he in another place of the Creed or Rule of faith, which he giueth for a Liuerie or badge to the Churches *Orthodoxall* againſt the *Hereticall*. For, whereas afterwards he alleageth the *Chayre*, that is done properly to conuince the Schiſmaticks, as we ſhall ſee hereafter: *They* [g] *(* ſaith hee *) communicates with vs in the ſame Symboles and Sacraments; beleeue the ſame things, and are marked with the ſame ſeale, Saint Baſil,* [h] *The Church receiueth many and diuers-coloured ſeeds of the word; brought in by thoſe that contaminate the purenes of the ſacraments, and ſow doctrines of impietie to the vtter ruine and corruption of ſoules. Of ſuch a Church may that verie well be ſaid, how is the faithfull Citie* Sion *become an harlot?* by the marke of the impure Churches, he giueth vs to know the pure. Saint *Ambroſe* [i] vpon theſe word of Saint *Luke*, *The word of the Lord came to* Iohn *in the wildernes, &c. verie well ſet downe (* ſaith he *) to giue vs to vnderſtand, that the Church begins by the word, and not by man: for otherwiſe ſhe is a deſert, that is, ſhe is barren, &c.* Againe, [k] *the Church of God is in all places where he appeareth and ſpeaketh to his ſeruants*; ſpeaketh, I ſay, of the faith which commeth by hearing of his word: [l] *For the Chriſtian (* ſaith he *) begins by faith, and after follow the ſacraments.* Saint *Auguſtine* in [m] diſcourſing wherein the holy miniſterie of the Church conſiſteth; *I am (* ſaith he *) a diſpoſer of eternall life, as a number of my brethren are.*

f *Optat. Milen. lib. 2.* Eccleſia vna eſt, cuius ſanctitas de ſacramentis colligitur, non de ſuperbia perſonarum ponderatur.

Idem lib. primo. Catholicam facit ſimplex & verus intellectus intelligere ſingulare ac veriſſimũ ſacramentum & vnitas animorum. Itẽ, de ſolis Eccleſiæ dotibus loqui voluiſti, & de ſanctis eius membris, ac viſceribus tacuiſti qua ſunt procul dubio in ſacramentis, & in nominibus Trinitatis.

g *Idem lib. 1.* Apud vos & apud nos idem eſt ſacramentum. Et lib. 3. Etſi hominum litigant mentes non litigant ſacramenta: pares credimus, & vno ſigillo ſignati ſumus &c.

h *Baſil. in 1. cap. Eſai.* Multa admittit & verſicoloria ſemina Eccleſia, ab iis ſubiuncta qui puritatem ſacramentorum contaminant, & dogmata impietatis diſeminat ad extremam animorum perniciem & corruptelam. De tali Eccleſia meritò dici poteſt, quomodo facta eſt meretrix ciuitas fidelis Sion.

i *Ambroſ. in Luc lib. 2. cap. 3.* Bene poſuit ſanctus Lucas verbum Domini factum eſſe ſuper Ioannem in deſerto, vt Eccleſia non ab homine caperit, ſed a verbo. Ipſa enim eſt deſertum, &c.

k *Idem lib. 2. de Iacob & vita beata. cap. 7.* Ibi eſt Eccleſia, in qua apparuit Deus, & loquitur cum ſeruis ſuis.

l *Idem lib. 1. de ſacrament. cap. 1.* In Chriſtiano vino prima eſt, &c. Ergo accepiſtis baptiſmum? Creditis, nefas eſt me aliud æſtimare &c.

m *Aug. epiſt. 140.* Diſpenſator ſane ſalutis æternæ, cum cæteris innumerabilibus conſeruis meis ſum. Quòd ſi volens facio, mercedem habeo, &c. Neque enim eſſe ſalutis illius diſpenſatorem per verbum & ſacramentum, iam hoc eſt etiam eſſe participem.

If I doe it willingly, I haue a reward, for to be the disposer of that saluation by the word and the sacrament is not for all that to be partaker of it. Now, what other thing doe we seeke for in the Church, but saluation? *Chrysostome* expounding these words: *The true worshippers shall worship in spirit and truth. That is the Church,* (saith he) *which is nothing else but the true seruice that is due to God.* due (saith he) according to his word, [o] *for the Heretiks haue Churches, yea and they gouerne Churches, But the mark or token of a Christian commeth not of the name: it commeth of preaching; it commeth of confession, and this confession according as Christ hath taught, and as we haue it in his scriptures. For* (as he saith againe) *the Church is not the walles, but faith, where faith is, there is the Church, where faith is not, there is not the Church,* (to wit) *this Ierusalem whose foundations are laid vpon the Mountains of the Scriptures.* This Ierusalem (say we) that preacheth Christ according to the Scriptures: to our eares, by his word: to our eies, by his Sacraments. For, *Ferus* one of our aduersaries saith very wel, expounding the commission giuen to the Apostles in these words: *Goe, Teach, Baptise, &c. Our Lord committeth the administration of doctrine and of the Sacraments to the Apostles: because in these two Christ is offered & propounded vnto men.* Now what other thing else doe we require in the Church? And thus much be spoken to those that reiect the word, & the Sacraments, for markes of the Church: whereunto there would be added, by what meanes we may be able to discerne if they be purely administred or no: and consequently how we may iudge of the puritie or impuritie of the Churches: But that shalbe handled in his place.

We will then call all those Churches *Orthodoxall* and pure, in the which we shall see the word and the Sacraments purely and lawfully administred; that is (as Saint *Cyprian* saith) [r] *according to the Lords Institution.* And we will not feare to communicate with them, nor make any doubt but God is present there, although in some

[n] *Chrysost. in Ioan. 1. 4. hom. 32.* Veri adoratores adorabunt in spiritu & veritate. Ecclesia est, quæ est vetus & debitus Deo cultus.

[o] *Chrisost. in illud Mat. 7.* Attendite a falsis Prophetis. *hom. 19.* Loquitur de falsis doctoribus, de hæreticis Christianis, qui Ecclesias habent, imò & regunt, & subuertunt, &c. Si confessio eius conuenit cum scripturis, verus est Christianus, sin minus falsus. Item Iudicium Christianitatis non ad nomen Christi retulit, sed ad confessionem, &c.

[p] Idem in Eutropium. Ecclesia non parietes, sed fides. *Est in mat. hom 6.* Vbi est fides, illic est Ecclesia, vbi non est fides, ibi non est Ecclesia, &c. Ecclesia & Hierusalem cuius fundamenta sunt posita super montes scripturarum, &c. Ferus in *Mat. cap. 28.* Non solum doctrinam Apostolis committit, sed & Sacramentorum administrationem: per hæc enim duo offertur nobis & proponitur Christus.

[r] *S. Cyprian. de sacram. Calicis.*

ſome points of doctrine there may be Errour; in outward policie, abuſes. And in manners, corruption and impurity. For this is that which we muſt alwaies come to, when the fundamental points of our ſaluation are there truly taught, when the rule of faith is preciſely maintained, and nothing receiued againſt the ſame, to conſider in charitie that we are men, and that the Churches doe conſiſt of men, as words are compounded of letters and ſillables, and therefore ſo long as they are in this world, they muſt participate with the qualities of men: according to that which *Tertullian* telleth vs: [s] *The rule of faith is one, onely immoueable, not ſubiect to reformation ſo long as it remaineth entire, Diſcipline and conuerſation, may receiue a change. Thy diſcourſes may be exerciſed with curioſitie, but yet in ſuch ſort as thou takeſt heede of knowing that which thou ſhouldeſt not, when once thou haſt known that which thou ſhouldeſt.* Touching the Churches not *Orthodoxall* and impure, they are not ſo eaſie to define. Truth, ſoundnes, ſtraightnes, are but of one ſort. But lies, ſickneſſes, crookedneſſes, without number. And ſo there be many kindes, and degrees of impure Churches. Notwithſtanding we may ſay in one word, that al thoſe Churches, in which the word of God and his Sacraments are impurely adminiſtred, that is, againſt the Lords right inſtitution, againſt the honour of God, and the ſaluation of men; are impure. And becauſe the whole Goſpell is nothing elſe but faith and loue: and whole Chriſt, the head and the bodie: we will make two principall kindes of them, calling thoſe *Hereticall* that erre in the faith and doctrine of Chriſt: and *Schiſmaticall*, thoſe that depart from the loue and the communion of his bodie, which is the Church, albeit for the truth of doctrine, they ſhould agree and conſent in all points. And this is that which *Optatus* ſaith; [t] *Sciſme is ingẽdred, whẽ that which ioyneth peace is ſpilt; & ſenſes diſ-*

[s] *Tertul. de præſcript. cap.* 14. Manente forma Regulæ fidei in ſuo ordine, quantum libet quæras & tractes & omnẽ libidinẽ curioſitatis effundas: & nouiſſimè ignorare melius eſt, ne quod non debeas noris, quia quod debeas, noſti. *Et de virg. velãd. cap.* 1. Regula fidei vna omnino eſt, ſola ignobilis, & irreformabilis: credendi ſcilicet, &c. cætera iam diſciplinæ & conuerſationis admittunt nouitatem correctionis, hac lege manente, &c.

[t] *Optat. lib.* 1. Schiſma ſparſo coagulo pacis, diſſipatis ſenſibus generatur, liuore nutritur, &c. Vt deſertam matre Catholica, impii filii a radicè amputentur, &c. Nec poſſunt nouum aliquod, aut alium agere, niſi quod iamdudum apud ſuam didicerant matrem. Hæretici verò, veritatis exulis, ſocri & veriſimi ſymboli deſertores, de ſinu Eccleſiæ ſanctæ, impijs ſenſibus deprauati, contempti quod benè fuerant geniti, vt ignorantes & rudes decipierent, de ſe naſci voluerunt.

perfect; and is nourished with Malice, &c. Although they can doe nothing but what they haue seene with their mother the Church. But as for Hereticks, they are banished from the truth, as they that forsake the Symbole of truth, &c. and making no account of that they were well borne, to deceiue others would be borne of themselues by their impious and depraued senses. Saint *Augustine* likewise: *a The Hereticks by thinking falsely of God, violates faith: The Scismaticks by vniust diuisions fall away from brotherly loue, though they beleeue the same that wee beleeue:* whereunto *Thomas* addeth; *That to be right Scismaticks men must haue a purpose to deuide themselues from the Church: but to be Hereticks, it is not enough if men erre in the faith, except there bee a wilfull obstinacie ioyned therewith.*

a *Aug. de fide & Symbol. c. 1. Hæretici de Deo falsa sentiendo, fidem ipsam violant: Schismatici discidiosis impiis a fraterna charitate discedunt, quamuis ea credant quæ credimus, &c*

x *Thom. in Summa. p. 2.* Schismatici proprie dicuntur, qui ex intentione, ab Ecclesiæ vnitatis se diuidunt: At qui in fide errat, non est proticus hæreticus, si paratus est corrigi, quia pertinacia est de formali ratione hæreseos.

Differences amnng Heresies.

Now, as there bee diuers points in Christian doctrine, so there are sundrie kindes of *Heresies*, some in one point, some in another; and some in the same point more grieuous then othersome, and some againe in one point onely, and othersome in many. As in a naturall Bodie, it is one thing to be sicke in a vitall part, and another, in an instrumentall. One thing to haue a heat of the liuer; another to haue a swelling ful growne. To be short, it is one thing, to haue a distemperature in one part, and another thing to haue the whole bodie out of order for want of good digestion. There may be therefore some Church so sicke of heresie, hauing committed adulterie with false Gods, and giuen credit to the lewde counsell of men, that from the head to the foot, a man can see no sound part in her. And yet (for all that) such doe not leaue to be *Christian Churches*, but still makes a part of the vniuersall visible Church, forasmuch as they professe the name of Christ, albeit, they be spotted with heresies: no more then a man, how sicke soeuer he be, leaues (for all that) to be a man: But eyther, in that they are hereticall in the doctrine of Christ, it showeth they be *Churches* as yet: though wee distinguish the sickneſse from the bodie: euen as by a mans being sicke, we know he is a man. And not

yet

yet come to bee the carcaſſe of a man. But then are they no more at all, when they fall from hereſie to Infidelitie: when Chriſt, who is the ſoule of the Church, is no more acknowledged for Sautour and mediator; when this mediation, which ioyneth Chriſt with the Church, (as the necke doth the head with the bodie) is cut cleane off; as when the Chriſtians in *Aſia*, of *Neſtorians*, became followers of *Mahomet*: and of heretiques, Infidels: for all the praiſe that the *Alcoran* geueth to Ieſus Chriſt) becauſe then the ſoule is gone from the bodye when the necke is cutte in ſunder, and the bill of diuorcement publiſhed betwixt Chriſt and them, ſeeing they are openly maried to another, and doe ſeeke their welfare and their ſaluation from other meanes then from Chriſt.

Churches heeticall.

[Say then (to come againe to that we ſaid before) the markes of the true Church, as of a pure and chaſt ſpouſe of Chriſt, and mother of the Fathers heires, are theſe: That ſhe begetteth children to God, that ſhe nouriſheth them for him, that ſhe vniteth them to Chriſt. For, one of theſe markes alone doth not make her worthie of this title. but all of them together. For ſhe is not a right mother, that when ſhe hath borne children, layeth them forth to haxard, and yet ſhe may be a true mother. Such was the Church of *Samaria* or of *Iſraell*, in which the *Circumciſion* remayned, and the law alſo, but it was but in Title. [y] *She was an Adultereſſe* (ſaith the Lord) *and laid her ſelfe open to all commers*. There was no Idolatrie whatſoeuer that was not welcome there. And yet hee ſaith a little after, [z] *that ſhee brought him foorth children*. She brought them foorth (I ſay) to GOD who reckoned them for his, by *Circumciſion* (though ſhe for her adulteries deſerued to be diuorced) becauſe the diuorce was not made with her, and they were yet within the couenant. And therefore, ſaid Saint *Auguſtine*, [a] *I would not Circumciſe a Samaritane againe, if I were a Iew, and that he ſhould come and* iet, &c.

Vnder the law.

[y] *Ezech* 16.25. & 25.

[z] *Ezech* 16.20. & 23 37.

[a] *Aug Epiſt* 203. Non denuo circumciderem ſamaritanum, ſi Iudæus eſſem, & illo tempore ad me ſuum errorem confeſſus veniret, &c.

and confesse his errour, to me. But saith the Prophet, hauing borne them to God, *She offered them to* Moloch, *and made them passe through the fire*; she brought them vp in all idolatrie; that is to say, gaue them to the diuell, and made them heires of Hell, asmuch as in her lay. And in the same places it is said, that *Ierusalem, Oholiba* her sister, where God had set his Tabernacle, had done much worse, insomuch as she is cast downe beneath *Sodome*. This is that which Christ said vnto the *Pharisees*, [b] *you compasse sea and land to make one proselite*; that is, to make a Gentile circumcised, and to bring him into the Church; and when that is done, *you make him two-fold the sonne of Hell*: that is, you teach him so ill, as his circumcision is worse to him, then the vncircumcision: because the knowledge that he hath of the true God turneth to his condemnation. That the like hath come to passe in the Christian Church, we need not make any doubt, and Saint *Ierome* found it not impossible, when he applies the place of *Ezechiel*, of *Ohola* which is the Church of *Israell* begetting children to God, and nourishing them for *Moloch*; to the Christian Churches, when they degenerate into Heresie. For, from the beginning there haue beene heresies in the principall articles of our faith: that is to say, maladies in the vitall parts of the bodie: as namely, in the doctrine of the Deitie and Eternitie of Iesus Christ. The sinne of man deserued euerlasting death, a punishment infinite, forasmuch as it was committed against a person infinite. It behooued therefore that the Mediator should be true God, and true man: man, to suffer death: and God, to ouercome death. And therefore he that denied the Dietie of Christ, denied the principall qualitie of the Mediator, by the which we obtaine saluation. Now, the Godhead is denied when the Eternitie is denied: for, whersoeuer we finde a beginning, there by nature must needs be an end. This heresie, and many such like, haue beene spread ouer many notable Churches. Neuertheless in that the ancient *Orthodoxall* Church did think good that their Baptisme

[b] *Matth.* 23. 15.

[c] *Hieronym. in Ezech. cap. 16. lib. 5.* Nostra quoque Hierusalem, si hæretica fraudulentia supplantata fuerit, tollit filios suos, &c. Et tradit dæmonibus deuorandos, cùm interficiunt eos, viuificare se credit, &c.

was

was not to be reiterated, ſhe declared conſequently that ſhe held them ſtil for Churches, although deadly ſicke: becauſe Chriſt of whom dependeth the truth and effecacy of Baptiſme, baptizeth not but in the Church: Shewing thereby, that there may be ſome Chriſtian Churches, that doe beare their children like mothers, and do nouriſh & bring thē vp worſe then ſtepmothers. And therefore they adde, that this Baptiſme, that would haue done them good in their Infancie, doth them hurt when they come to the yeares of diſcretion, while they embrace hereſies which before they neuer knew. So we ſee, for example, that in the verie time of the Apoſtles, corruption was entred into diuers Churches; when Saint *Paule* ſaith to the *Theſſalonians*, [d] *that the miſterie of iniquitie did alreadie worke*. And to the *Galathians*; [e] *that they had ſuffered themſelues to be ſoone caried away to another Goſpell*: from Grace, to the law: from faith, to workes: from the Truth, to ſhadowes. When Saint *Iohn* alſo [f] chargeth the Churches of his time with their deprauations both in manners, and in doctrine: As the Church of *Epheſus*, *that ſhe had left her firſt loue*: *The Church of* Pergamus; *that ſhe had in the middeſt of her, thoſe that maintained the doctrine of* Balaam *that laid a ſtumbling blocke before* Iſraell; *and that maintained the hereſy of the* Nicolaitans: *The Church of* Thyatira *that ſhe ſuffered the Propheteſſe* Iezabell *to ſeduce the ſeruants of Chriſt, to make them eate of things ſacrificed to Idols*: And yet neuertheleſſe he calleth them Churches; yea, and the Churches of Chriſt (and Saint *Auguſtine* [g] vpon this place, Churches Catholicke) commending the good that was in them, and reprooving the ill that they did, or ſuffered to be done, that is, as the ancient fathers expound it) [h] their hereſies. Afterwards, diuers errors frō time to time crept into Chriſtianity, noted, & that might be noted by their degrees: ſome, that abide within the bounds of error, without paſſing ſo far as hereſie, not ſo much, becauſe of the things, as of the perſons. Such was the error of S. *Cyprian* & the Churches of *Africa*, rebaptizing thoſe that returned frō the *Hereticks*. A notable er-

d 2. *Theſſal* 2.
e *Gal* 2. & 3
f *Reuel* 2 4 & 3 14. & 20.
g *Auguſt. in Apocal. cap.* 2, & 3, &c.
h *Ambroſ in Apoc: cap.* 2. & 3 &c.

ror, as *Optatus* ſaith, [i] *For what reaſon is it, after the Trinitie, to baptize againe in the Trinitie?* and yet no Heriſie; becauſe, ſaith Saint *Auſtin* [k] *They were readie to learne better, as they that were not led by ambition, or partialitie; nor yet withheld by obſtinacie*; for theſe paſſions had made it hereſie. Such were alſo the errors of thoſe, that for a long time, ioyned Circumciſion with Baptiſme, and fire with water. And of others, that for a while gaue the *Eucariſt* to the Cradle, and to the Dug. And as for thoſe that obſerued the things of the lawe, *Iuſtinus* ſaith expreſſely of them, [l] *That they are to be accounted brethren, ſo as they force not others to doe the ſame:* inaſmuch (indeede) as it was tenderneſſe and infirmitie, not wilfulneſſe and obſtinacie. Others were Heretickes in the higheſt degree; and in the moſt notable points of Faith: As the *Arrians*, in the nature of the Mediator; The *Pelagians*, in the nature of the man. They, taking from him that which might relieue vs: Theſe, perſwading vs, that wee had ſmall neede of his reliefe. And yet the Baptiſme of theſe was not reiterated, for al that, being once conferred in their Churches, according to theſe ordinarie principles of Saint *Auguſtine*: [m] *They haue Baptiſme, but it profits not, nay it doth harme. It may be giuen them, but it cannot be enioyed; becauſe it cannot bring forth fruite, but in the true Church.* Whereupon the maiſter of the ſentences pronoũceth generally vnto vs: [n] *That, who ſo is Baptized in Sciſme or Hereſie, in the name of the Father, of the Sonne, and of the Holy Ghoſt, receiueth the whole Sacrament, the which neuertheleſſe is not to his ſaluation, being out of the true Church.* To conclude, there were others, whoſe Baptiſme was wholie reiected; as certaine of the diſciples of *Paulus Samoſatenus* in the firſt Counſell of Nice, [o] becauſe they openly denyed the Diuinitie of Chriſt, & moreouer, deſtroyed the forme of Baptiſme. And thoſe are they of whom *Tertullian* ſpeaketh; [p] *The Heretickes are not Chriſtians:* & of whom *Optatus* alſo ſaith; [q] *They haue no Sacramẽts, nor lawfull mariage, they denie the Creedes, their Chur-*

i *Optat. lib. 4.* Poſt Trinitatem, in eadem Trinitate Baptizare non licet.

k *Auguſt. lib. 2 de Bapt. cont. Donatiſt. c. 18 & l. 3. c. 10.*

l *Iuſtin. in Dial. cum Tryphone.* Pro fratribus habendi Chriſtiani, qui Legalia obſeruant; modò cæteros ad idem non compellant, &c. Vide.

m *Aug. contr. Epi. Parmeniani, lib. 2.* Baptiſmus, aiunt Donatiſtæ, in ſola vera Eccleſia datur. Immò inquit, in ſola vera Eccleſia rectè habetur. *Idem contra Creſcon. l. 1. c. 22* Dicimus Baptiſmũ in parte Donati eſſe, ſed nõ dicimus & prodeſſe; imò dicimus & obeſſe.

n *Magiſt. Senten. l. 4 diſt. 5.* In ſciſmate & hæreſi baptizati in nomine Patris, Filii, & Spiritus ſancti, accipiunt integrum Sacramentum, &c

o *Conc. Nicæ. 1 c. 19.* De Paulianiſtis Eccleſiam Catholicam confugiẽtibus definitio proſata eſt vt baptizentur omnimodo

p *Tertul. de præſcr. c. 37.* Si hæretici ſunt, Chriſtiani eſſe non poſſunt, &c.

q *Optat. lib. 1.* Apud hæreticos non ſunt Sacramenta. Et *l. 2.* Sigismintegrum, id eſt ſymbolum Catholicum non habentes, fontem verũ aperire non poſſunt.

ches are adulterous, &c. Among whom hee nameth the *Valentinians*, the *Gnosticks*, the *Marcionites*, the *Sabellians*, that denyed Christ to become in the flesh, & made but a Ghost of him, being more iniurious to our Lord then *Mahomet* himselfe euer was. These departed openly from the rule of Faith, from the *Symbole* of the Church; they renounced the Canonicall Scriptures: they adulterated the essentiall forme of Baptisme, baptizing (as we reade) [r] some in the name of three without beginning, of three Sonnes, of three Comforters, &c. Others, [s] in the name of the Father vnknowne of all: in the veritie of the mother of all things: and in the name of Iesus descending for the Vnion, redemption, and communion of vertues, &c. of whom also, as Infidels afterwardes, the Baptisme was reiected vterly.

Now, the Latine Church did, for a while, oppose herself couragiously against such errors, like a *Ierusalem* against *Simaria*, and cured many of them, whereby she won great authoritie amongst them all. But afterwards she that had reformed others, fell her selfe most miserably. For, hauing bin by the goodnesse of God (who euermore reserueth some place for his truth) exempted from the heresies and maladies aforesaide, she bare herselfe in hand that it was by her owne sufficiencie, and that she was free from any perill of falling: As he, that hauing escaped sickenesse for a yeare or two, giueth himselfe to all disorder, thinking that no sickenesse can take hold of him. And therfore we say that she is fallen into a generall distemperature, and is so laden with heresies, that she is not only sick in euery part, but, as if she were euen sicknes it selfe, she hath no feeling at all of her disease. And therfore we say of her, that which the Prophet *Ezechiel* said of *Ierusalem* the Lords onely seat; [t] *Samaria hath not cõmitted halfe thy sins: Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters. Thou hast iustified thy sisters in all the abhominations that thou hast done: And therefore I will make their captiuitie retorne, & thou shalt beare thine own shame*

The particular depraua tion of the Latin Church.

Item Lib. 1. Apud eos non sunt Legalia sacramenta, sunt siue iuncti honesti matrimonii. *Idem lib.* 4. De hæreticis hoc dictum sit, apud quos sunt falsa sacramentorum connubia; vbi in extremum fidei corrupta sunt semina, dum Valentinus Filium Dei in phantasmate, non in carne fuisse contendit, &c. *De Marcione, Valentino Praxea Sabellio lib.* 1.

[r] *Canon. Apostol.* 48. Qui baptizant in tres principio carentes, aut tres Filios, aut tres Paracletos.

[s] *Irenæus, l.* 1. *c.* 18. Baptisma apud Valentinianos, in nomine ignoti Patris omnium, in veritate Matris omnium, & in nomine descendentis Iesu ad vnitionem & redemptionem & communionem Virtutum, &c. &c. Est & alia forma Hebraicis, forma Hebraicis, seu potius Barbaris voc bus

[t] *Ezech.* 16. 48.

ſhame. The word of God is the onely food that God hath giuen for the ordinarie nouriſhment of his children. The Latin Church, that ſhe might nouriſh them with ſiftings and with huskes, hath hid and buried that word in the earth; or if (for ſhame) ſhe hath giuen them thereof ſometimes, ſhe hath laid it ouer with poiſon. Whereas that word directed vs to God, for our ſaluation: ſhe hath addreſſed vs to men, who are no thing but perdition, yea to the Sonne of perdition himſelfe. Whereas that word aſſured vs of comfort in the infinite merits of Chriſt who is infinite God; popery hath turned vs aſide to our owne merits, which deſerue nothing but death and damnation. All the law was giuen to none other end but to make vs feele our ſinne, ſo to ſeeke remedy in the grace of Chriſt: Contrariwiſe the Latin Church hath made vs play the Iewes worſe then Iewes, promiſing vs ſaluation frō our own ſelues, whereas, to make vs ſeeke the ſame elſewhere, and with more earneſtnes, ſhe ſhould haue poynted out, and ſhewed vnto vs the very gates of hel. Into the houſe of the Lord ſhe hath receiued the diuell; with the bread of life ſhe hath mingled death; and with the heauenly cup ſhe hath tempered poyſon. To be ſhort, if by Baptiſme (which yet ſhe hath prophaned many waies) ſhe hath as a mother enrolled children vnto God, yet certain it is, that by falſe ſeruices, ſhe bringeth them vp for the diuell, as much as in her lieth. And touching ſaluation in Chriſt, which is the very neck-bone that faſtneth the head with the body, Ieſus Chriſt with the Church: the doctrine of that is ſo vndermined by the merits of man, by the merits of ſaints, by the pardons of the Pope, and other ſuch impieties: as the life of this Church hangeth but by a verie ſmal thread, which had euen now been rotten and quite broken off (ſo earneſt was Anti-Chriſt in doing of his worke) if God of his mercy had not ſent his ſeruants in time to repreſſe her, and to ſtop her courſe. So long as that ſmal thread remaineth, we deny her not the name of a Church, no more thē to a man, ſo long as he is aliue, though he be neuer ſo ſicke, we denie the name of

a man. Yea, we are content to call her Spouſe, inaſmuch as ſhe makes a part of the viſible Church, ſo as they will ſuffer vs withall to call her an *Adultereſſe*. But we ſay, ſhe is the moſt hereticall Church of all thoſe that euer were; a Spouſe that prouoketh God to diuorce her, a mother that bringeth vp her children for the diuell: And we beſeech God, who vouchſafed to take her in her Infancie when ſhe lay weltring in her bloud, to waſh her in her olde age, in the bloud of his ſonne, and to remember the couenant made with her in her young yeares, as he promiſed to *Ieruſalem* and *Samaria*, and that it would pleaſe him to reſtore her to her former purenes and integritie, as he hath alreadie done a great part of her members that did acknowledge and follow her ſteppes. And thus much for the Churches hereticall and impure in doctrine, among the which we maintaine the Romane or Latin Church to be of all others the moſt impure.

The particular Churches that are ſchiſmaticall.

Touching the Schiſmaticall Churches: eyther they are ſimply Schiſmaticall, or, when hereſie ioyneth with them, ([u] which is as ordinarie a thing as a feauer after a wound) they are hereticall and ſchiſmaticall togither.

The cauſe makes the ſchiſmaticke, not the ſeparation.

Of thoſe that are hereticall, we ſay, as before we haue ſaid. Of the ſchiſmaticall, we make two diſtinctions [x] *The cauſe*, (ſay the Canoniſts) *not the ſeparation makes a ſchiſmaticke*. And therefore we ſay, that they who haue giuen iuſt and lawfull occaſion to others to ſeparate themſelues from their corruptions, are the ſchiſmatickes, and not they that tooke the occcaſion. As, when it is ſaid in Saint *Iohn*, that there was a ſchiſme among the Iewes vpon our ſauiours preaching, ſome of them ſaying, *he hath the Diuell*, of which ſort were the Phariſees and the Doctors of the law: Others ſaying, *Theſe are not the words of one that hath a diuell*, (of whom thoſe great Doctors ſaid, *This people is accurſed, and knoweth not the Law*) the Phariſies were the ſchiſmaticks and not they that ſeparated themſelues from their opinions. Likewiſe, the Apoſtles, when they ſeuered themſelues from the Scribes and Phariſies, and made

[u] *Cauſ. 24. q. 3. Inter hæreſim.* Nullum ſchiſma eſt, niſi ſibi aliquam hæreſin coniungat. &c.

[x] *Canoniſta in Can. Non affer. Cauſ. 24. D. 1.*

[y] *Iohn. 10. 19. Item Ioan. 7. 43. &c.*

their aſſemblies apart, were not the Sciſmaticks, but the high Prieſts & the Scribes that did put thē to death, whē they went about to proue, in the middeſt of the Church, the comming of Chriſt the Sauiour of the world. And we wil proue in his due place that the like is to be thoght of thē in our time, that would diſcouer *Antichriſt* in aful & open connſell. Secondly, we ſay, that we muſt diſtinguiſh between the author of a ſchiſme & thoſe that follow him, The authors in aſmuch as they depart from loue, & conſequently from the body of Chriſt, may be compared with *Corah*, *Dathan*, & *Abiram*, blotting thēſelues out of the booke of life, as much as in them lieth. For the people, they are the flocke of Chriſt lead by ill ſhepheards, and ſpecially they that are borne vnder the ſchiſme; although both the one and the other be without a iuſt excuſe. And therefore *Corah* and his adherents were ſwallowed vp: and the congregation that ioyned with them, was ſpared: But in that they ſee the horrible puniſhment of thoſe whom they haue followed, they are warned to depart from them, for feare of the like. Likewiſe *Ieroboam* and his ſucceſſors, which through ambition made a ſchiſme in the Church, are accurſed: But *Samaria* did not vtterly fall away from Gods couenant, but held a meane kinde of degree, becauſe of her falſe worſhip, betweene the Iewes and the Gentiles. In a word, ambition, and lacke of loue, which is the fountaine thereof, are the things that make ſchiſmatickes. And therfore the poore people that are free from that, and are caried away with the faction of the mightie as with a violent ſtreame, although they be in the ſeparation, yet are not properly of the ſchiſme. And as in the factions that are bent againſt a commonwealth, the good Prince doth puniſh the heads of the conſpiracie, and through clemencie, ſpares the people that let themſelues be caried away, eyther of ignorance, or in reſpect of the others might and greatneſſe: ſo we hope the father of mercie dealeth with his poore children, who (for the moſt part) ſigh and groane vnder the ambition of their Prelates, and haue no part

Difference betweene the Author of a ſchiſme, and thoſe that he drawes after him.

part in their deſſignes and counſailes. And thus much be ſpoken of the Churches that are barely ſchiſmaticall, that is to ſay, which haue not any notable hereſie, ioyned with their ſchiſme. And of the ſame Churches we giue for example, the *Nouatians*, *Luciferians*, *Donatiſts*, *Audians*, *&c.* vnited to the *Orthodoxall* Churches in doctrine, and yet making leagues and keeping themſelues a part: the *Nouatians* and the *Luciferans*, becauſe they would haue a ſtricter courſe of diſcipline againſt thoſe that had flinched vnder perſecution, or had beene caried away with hereſie: the *Donatiſts* likewiſe, vnder colour of cutting themſelues off from the *Libellatici*, or *Traditores*, that is, of thoſe which vnder the cruell Reigne of the Emperours, had burnt the Scriptures, or giuen them to be burned. The *Audians*, becauſe of the corruptions and abuſes which *Audius* found fault with in the Church, for which they would not heare him: being againſt the rule that *Tertullian* giues vs, though badly practiſed by himſelf; namely, that [x] *ſo long as faith remaines whole and ſound, the ſciſmaticke can neuer bring ſo much correction, as ruine.* All theſe neuertheleſſe being vnited in the Rule of faith, in the ſymboles of the Church: for *Nouatus* had perſiſted therein verie conſtantly vnder the Emperour *Maximian*: and *Lucifer*, ſaith Saint *Ambroſe*, had beene baniſhed for the faith of the *Nicen* concill, and therein had left many followers of him. And *Optatus* ſaith, ſpeaking of the *Donatiſts*: [a] *we beleeue and teach the ſame things; we are baptiſed, and doo baptiſe after one ſort*; there wanteth nothing, *but that we were ioyned together.* And *Epiphanius* giueth witnes to *Audius*, that he was, [b] *vpright in life, and in faith, and full of zeale towards God.* And yet theſe men vpon a preſumption of their holineſſe, and vpon a ſelfe-loue, had withdrawen themſelues from the fellowſhip of the Church; and afterwardes, by a conſeqnence almoſt inceuitable, were left to their particular opiniõs: *Nouatus* rebaptizing thoſe that came vnto him from the *Orthodoxall* Church: *Donatus* rebaptiſing alſo, and to ſtrengthen his ſchiſme, ſtraightning the

x *Tertul de præſcript. cap. 6.* Nulla poſſit a ſchiſmaticis tanta fieri correptio, i, emendatio, quanta eſt ſchiſmatis pernicies.

a *Optat lib 2.* nobis & vobis Eccleſiaſtica vna eſt conuerſatio: & ſi hominum litigant mentes, non litigant Sacramenta. Denique poſſumus & nos dice, reſpondes credimus & vno ſigillo ſignati ſamus, nec aliter baptizati quam vos, nec aliter ordinati quàm vos. Teſtamentum diuinum pariter legimus ſanctum tantum opus eſt.

b *Epiphan. hæreſ. 70.*

Church within a corner of *Africa* and of vniuerſall making it particular: *Andius* groſſely expounding theſe words, [c] *To his image and likeneſſe*; of the bodie, and not of the ſoule. *Opinions*, which (no doubt) they migh eaſily haue beene cured of, if the ſame paſſion, which had caſt them out of loue, had not hindred them from the participation of faith with their brethren. And yet (neuertheleſſe) the people by them ſeduced, though they were enwrapped in the ſame error, were not condemned of the ſame crime. Wherupon it is that *Optatus* ſpeakes ſo louingly vnto them; [d] *We are growne to one ſheepe, we haue beene ſpunne, wrought, and waſhed togither. The Aduerſarie would marre our beautie: we remaine yet in one part of the garment, but we hang by diuers parties, &c. there wants nothing but that we were ſowen and ſtitched togither*, euen to the calling of them [e] brethren, and proteſting of them that they are ſo, how loath ſoeuer they be therof, the ſeduced, I mean, and not they that did ſeduce them. In which ſence *Gerſon* alſo ſaith, [f] that there be many oftentimes that cleaue to ſchiſme, and to the worſe part thereof, which for all that muſt not be cenſured for ſciſmaticks, and ſo of the contrarie. In the heretical Churches may be alſo found the like, for oftētimes the guides thereof being caried away with ſubtilties & ſpeculations, may become hereticks, and yet the people that do not comprehend the ſame, nor ſee their conſequens, are not Heretickes, being content with the plainnes of the word, which is alwaies the beſt & trueſt. But we will ſpeak therof more at large in another place.

c *Idem ibidem.*

d *Optat. lib 3. de pace inter Catholicos & Donatiſtas.* In Oue pariter creuimus, in manibus conficientium ſimul fuimus: apud Iotorem pariter mundatiſſimus. Inimicus voluit nos ab inuicem ſcindere. Aduerſarius pulchritudinem noſtram voluit deformare, in parte veſtis ad hūc vnum ſumus, ſed in diuerſa pendemus, &c. Sartura tantum opus eſt.

e *Fratres. Optat. lib. 1. & 3.*

Aug. li. 3. cont. Gaudent. & lib. 3. cont. Parme. c. 2. & in Pſal. 32.

f *Gerſon in tract. de modo ſe hab. temp ſchiſm.* Aliqui veræ parti aſſentientes, ſunt veracter ſchiſmatici. atqui falſæ parti aſſentientes non ſchiſmatici.

We will conclude then, that the markes of the pure Church, are, faith and loue, the word & the Sacraments, purely and lawfully adminiſtred. The markes of the impure Churches are, when theſe things doe eyther faile in part, or elſe when they are impure, which yet (for the moſt part) go together. To be ſhort, [g] foraſmuch as there is no Religion that hath not her doctrine and her viſible ſignes, to diſtinguiſh her from other Religions; wee ſay, that the Chriſtian Churches haue their doctrine conteyned in the Olde and Newe Teſtament, and

The Concluſion.

g *Aug. cont. fauſtum. lib. 19. cap. 11.* In nullum autem nomen Religionis, ſeu verum, ſeu falſum coagulari homines poſſunt, niſi aliquo ſignaculorum vel Sacramentorum viſibilium conſortio alligentur.

and their Sacraments likewiſe, which are Baptiſme, and the Lords Supper: That thoſe Churches which adminiſter the word, and the Sacraments purely, are pure Churches: thoſe that adminiſter them impurely, are impure: and the Romiſh Church moſt impure of all, for that ſhee hath deprаued & corrupted both the word and the Sacraments ſo ſhamefully, as there now remaineth not ſo much as any ſhowe of the doctrine or inſtitution of our Sauiour Chriſt.

CHAP. III.

That the other Markes alleadged by our Aduerſaries, are common aſwell to the impure Churches, as to the pure and do moſt commonly faile.

THEY that finde themſelues forced to confeſſe that they haue not the true Markes of the pure and Orthodoxall Church among them, would make vs beleeue that ſhe is not knowne by the right adminiſtration of the word of God, and of the Sacraments, but by certaine outward markes, to wit, by Antiquitie, Multitude, Succeſſion of places and perſons, Miracles, and Reuelations: like falſe Coyners of money, who will not haue their money tried by the pureneſſe or fineneſſe of the golde, but by the weight, by the ſound, the ſtampe & the colour which are things that may eaſily be falſified and counterfeited.

Falſe markes.

And therfore they do euer come vpō vs with antiquity: according to that which one of *Iobs* friends ſaith vnto him: [a] *Enquire of the ancient age, and prepare thy ſelfe to ſearch of the Fathers.* Againe, [b] *The daies ſhall ſpeake, and the multitude of yeares ſhall teach wiſdome.* Whereunto I could anſwere by *Iob* himſelfe, in the verſe following [c]

Antiquitie.

a *Iob.* 8. 8. 9 &c.

b *Idem.* 32. 7.

c *Idem.* 32. 9.

The

d *Idem.* 8.

The Maſters are not alwaies wiſe, neither doe the aged alwaies vnderſtand Iudgement. Againe, d *It is the ſpirite of God, and not yeares that ought to ſpeake in man.* But ſince they inſiſt ſo much thereupon, we will anſwere them more at large. The matter in queſtion is the puritie of the Church. Now the Church is compared to a ſhippe, the which, the more it ſailes vpon the ſea, the more it is ſubiect to leakes: to a houſe, that with oldneſſe doth decay and growe to ruine: to a citie, whoſe pollicie is ſoone corrupted, if from time to time it bee not reformed according to the firſt beginning: to the bodie of a man, whereunto increaſe of yeares bringeth a world of diſeaſes: And finally, to the ſoundeſt and beſt tempered bodie that is, olde age is a diſeaſe of it ſelfe. And therefore, I ſay, that antiquitie alone ſhould make vs preſume, that in the viſible Church there be many diſeaſes and much filthineſſe, and that thereupon we had need to vſe a broom, and to call for the Phiſition: much leſſe ſhould we inferre thereby (as they doe) that ſhe is *Orthodoxall* and pure. Next, I would haue them tel me, how they will anſwere the Pagans, alledging their antiquitie, yea and Saint *Augnſtine*, who ſaith, e *That Ieruſalem began by Abell, and Babilon by Caine: and the promiſe by Iſaac, and the baſtardie by Iſmaell*: & yet *Cain* and *Iſmael* were the eldeſt; Moreouer, what they would haue anſwered the Iewes in the time of our Sauiour Chriſt, if antiquitie be a marke of the true Church; For they ſaide, they were the children of *Abraham*; and he is called the father of the beleeuers: they deriued their Genealogie from the firſt creation of man: they alleadged the couenants betwixt God and them, being of a verie old date. And yet when Chriſt was ſent vnto them according to the promiſes, they that were ſo furniſht with antiquitie, called him *Carpenters ſonne*, *Samaritan*, one that had a diuell, a Preacher of nouelties: and (ſure) it is verie like, that if our maiſters had beene in thoſe daies, ſeing they relie vpon the ſame arguments the Iewes did, they would haue helped the Iewes to haue crucified him. Now, wee ſay likewiſe

e *Auguſt. lib. 1. de Bapt. contr. Donatiſt. & lib. 5. de Ciuit. Dei. c. 8. & 9. & in Pſal. 64. Hieruſalem. accepit exordium per Abel, Babilon per Cain.*

wiſe, that Antichriſt, who was foretold vnto vs, is entred into this olde and ruinous houſe of the Romiſh Church, whileſt the moſt part were plunged in the deepe ſlumber of antiquitie, whereas they ſhould haue watched and prayed, as they were warned, and that the wiſeſt of them in their owne conceipts, haue ioyned hands with him: that hee hath there turned al vpſide downe, and yet moſt men will take no knowledge of him. I aſke them againe what they will anſwere to the Churches of *Greece*, of *Armenia*, of *Æthiopia*, &c. founded by the Apoſtles, and of like age with the Romiſh Church, yea and her elder ſiſters, by reaſon that the Church of Chriſt was ſpread (as wee knowe) from the eaſt into the weſt. If antiquitie bee a marke of pureneſſe, they are pure; and if they be pure, the Latine Church, in their iudgement and compariſon, muſt needes bee moſt impure. If they be Hereticall and impure, as the Latine Church accounteth them; then it followeth that antiquitie is nor the marke to proue the puritie or the truth of the Church by. What then? ſhall we reiect antiquitie? nay rather we will imbrace it with all our hearts, and eſteeme more honorably of it then our aduerſaries doe: But yet ſo, as [f] *The Auncient of daies bee aſked and heard before all our Fathers*, according to that euer certaine and vnfailing Rule, [g] *Primum quodque veriſſimum*; The firſt thinges are the trueſt things: That is to ſay: that whenſoeuer there is queſtion of the pure Church, wee will looke into the word of God, namely into the true Antiquitie, and there wee will ſee what the auncient Church was, and thereby ſtriue to purge ours of ſuch diſeaſes as age hath brought vpon her, and ſo reſtore her to the integritie of her former youth. And thus ought wee to honour antiquitie, namely, to reforme our ſelues thereby: and not, vnder colour thereof, ſuffer our ſelues to putrifie, and to periſh in the end.

[f] Dan. 7.

[g] Tertullia. aduerſus Marcion. l. 4. & aduerſ. Praxeam.

Againſt the preſumptions of this kinde of antiquitie wee are armed by the word of God, when God ſaith to *Ieruſalem*, who alledged her preſumptions to *Iere-*

mie; [k] *This hath beene thy manner from thy youth, that thou wouldest not heare my voice.* And againe, [i] *The children of Israell and of Iuda haue done nothing from their youth, but prouoked mee to anger. And Ierusalem since it was built, hath beene alwaies readie to prouoke me to furie, her Kings, her Priests, her Prophets, her people &c.* And all this to bring them back from these presumptions, to a reformation, and from their prescriptions, to his law. The Rule also which our Maister giueth vs in his Gospell, tendeth to the same scope. There was a question about diuorcement, which *Moses*, for the hardnesse of the peoples hearts, had yeelded vnto them. This was a prescription of a verie long time, if prescription may take place against the institution of God. But hee answereth the question in one word, [k] *From the beginning it was not so*; that is to say, the ordinance of God was not such. And in another place? *It was saide by those of olde time, thou shalt not kill, &c.* and you restraine that to murder: *But I say vnto you that whosoeuer is angry with his brother, &c. is guiltie of this Lawe.* The Painims said to *Clement*, if those bookes be his; [m] *What? shall wee leaue Idols? shall wee leaue the Religion that hath beene giuen vs from hand to hand by our Fathers?* Why, then quoth he, *If thy Father hath beene a thiefe, or a bawd, by that reason thou must be so too. And what euill is there that may not be defended by custome?* And the like saith *Iustin*: [n] *Wise and godly men haue the trueth euermore in recommendation, though it bee against Custome. Ignatius* saith, [o] *My Auncientie, or Antiquitie, or, the treasure of my records, is Christ Iesus: and not to heare him is plaine perdition. Tertullian*, [p] *None can prescribe against the truth: no space of time, no support of persons, no priuiledge of countries: Our Lord named himselfe the truth, not custome; If Christ bee from all times, and before all, the truth is likewise eternall and auncient. And therfore let them take heede, to whome that seemeth new, which in it selfe is olde heresie,*

Testimonie of the fathers

[h] *Ierem.* 22. 21.

[i] *Ierem* 32. 30. *&c.*

[k] *Mat.* 19. 10. *Marc.* 10. 6.

[l] *Math.* 5. 21.

[m] *Clemens. l.* 4. *Recognitionum.* At dicunt; impium est, si non colamus eaquæ nobis tradita sunt à patribus nostris, & religionem præuaricamur à maioribus datam. Hac ratione, si cuius pater latro fuit aut leno, à patribus sibi traditam consuetudinem mutare non debet.

[n] *Iustinus Mar. in Apolo.* 2. Verè pij & Philosophi solam Veritatem in pretio habere debent, veterum opinionibus si praua sint, insistere detrectantes. *Item.* Si vos æquè ac dementes, veritatem consuetudini posthabeatis, facite sanè quod potestis.

Et in lib. de monarchi. Prolixa consuetudo erorem multis, οὐκ οἰκείαν ἐχ ἀλήθειαν παρεδίδου. *Et ad diognetum.* Cõsuetudo quæ te decipit, tanquam impedimentũ est remouenda.

[o] *Ignat ad Philadel.* Mihi antiquitas Iesus Christus, quem non audire, manifesta perditio est, &c. Græcè ἀρχαῖα

[p] *Tertul. de Verg. valand.* Vetitati nemo præscribere potest. non spatium temporum, non patrocinium personarum, non priuilegia regionum. Dominus noster Christus Veritatem se, non Consuetudinem cognominauit. Si semper Christus, & prior omnibus, æquè Veritas sempiterna & antiqua res est. Vi-

Hereſies are not ſo much confuted by nouelty, as by the truth. Whatſoeuer ſauours againſt the truth, is hereſie, though it be ancient cuſtome. Ariſe therefore. Truth, (ſaith he) *and breake thy patience: I will not haue thee defend any cuſtom, doe thou interpret the Scriptures the which cuſtome doth not knowe.* The ſame in another place: [q] *That which is firſt is trueſt: & that which is frō the beginning, is firſt: & that which is from the Apoſtles, is from the beginning.* Saint *Cyprian*; [r] *In vaine doth they that are ouercome by reaſon oppoſe cuſtome vnto vs; as if Cuſtome were aboue the truth.* [s] *Wee muſt not preſcribe by cuſtome, but confute by reaſon.* [t] *Cuſtome without truth, is an old error. Let vs leaue the error, and follow the truth, &c. For,* [u] *if we muſt hear Chriſt, and none other beſides, wee neede not care what any one hath done afore vs; but what Ieſus Chriſt hath done, whoiſe fore all. For wee are not to followe the cuſtome of man, but the truth of God, who telleth vs by his Prophet Eſai; In vaine do they worſhip me, teaching the doctrines of men: the which alſo our Sauiour repeateth in his Goſpell. Iuſtin Martyr*, ſpeaking to the Iewes; *It is for fooles to preferre Cuſtome before Truth: wee muſt giue credit to God onely, and to his holy inſtitutions, and not to the traditions of men: wee muſt haue recourſe to the Scriptures to be aſſured in all thinges.* Saint *Baſill* being blamed for that hee confeſſed three ſubſtances in the Trinitie; [y] *They ſay* (quoth he) *that we ſpeake againſt cuſtome: but what do we anſwere them? ſurely, it is not reaſonable that the cuſtome of ſpeaking, that hath gotten place among them, ſhould be vnto vs a rule of true doctrine. For, if cuſtome might preuaile to proue true doctrine by, we might preuaile therein, as well as they. Let vs therefore ſtand to the arbitrement of the Scripture inſpired by God: and where we finde the doctrine to agree with thoſe Diuine Oracles, let vs there iudge the truth to bee.* Chriſoſtome; [z] *I pray you let vs not enquire after Cuſtome;*

derint ergo quibus nouum eſt, quod ſibi vetus eſt. Hereſes non tā nouitas, quàm veritas reuincit. Quodcunque aduerſus veritatem ſapit, hoc erit hæreſis, etiā vetus; cōſuetudo exurge igitur veritas & quaſi de patientia erumpe. Nullam volo conſuetudinē defendas: ipſa Scripturas tuas interpretare, quas conſuetudo non nouit.

q *Idem aduerſus Marcionem, l. 4.* Id verius quod prius id prius, & ab initio: ab initio, quod ab Apoſtolis.

r *Cyprian, epiſt. 73. ad Iubaianum.* Fruſtra quidā qui ratione vincuntur, conſuetudinem nobis opponunt, quaſi conſuetudo ſit maior veritate.

ſ *Idem epiſt. 71. ad Quintum.* Non eſt de conſuetudine præſcribendum, ſed ratione Vincendum.

t *Idem epiſt. 74. ad Pompei.* Conſuetudo ſine veritate, vetuſtas erroris eſt. relicto errore, ſequamur veritatem.

u *Idem epiſt. 63. Si ſolus,* Chriſtus audiendus eſt, non debemus attendere quod alius ante nos faciendum putauerit, ſed quod, qui ante omnes eſt, Chriſtus prior fecerit. Neque enim hominis conſuetudinem ſequi oportet, ſed Dei veritatem cum per Eſaiam Prophetam Deus loquatur & dicat; ſine cauſa colunt me, mandata & doctrinas hominum docentes; et iterum Dominus in Euangelio hoc idem repetat.

x *Iuſtin. martyr, in Tryphone.* Proprium eſt de-

mentium conſuetudinem præferre veritati. Soli Deo, & ſolis eius inſtitutis fides habenda eſt, non humanis Traditionibus. Confugiendum ad Scripturas, vt in omnibus ſimus tuti. y *Baſil. in epiſt. ad Euſtathium medicum.* Culpandi gratia hoc dicunt, quod ſit contra ipſorum conſuetudinem, & Scriptura non adſtipuletur. Quid ergo ad hoc dicimus? Non putamus æquum eſſe, vt quæ apud ipſos obtinuit loquendi conſuetudo, pro lege ac canone habeatur rectæ doctrinæ. Sierum, ad probandum doctrinam rectam, valet conſuetudo; licet & nobis omnino hac in re illos imitari. Stemus itaque arbitratu inſpiratæ à Deo Scripturæ: Et apud quos inueniuntur dogmata diuinis oraculis conſona, illis omnino veritatis adiudicetur ſententia. z *Chryſoſt. in Geneſ. 30. homil. 56.* Nuſquam obſecro conſuetudinē

inquiramus; sed vbique quod vtile: Et si est bonum, etiamsi non fit consuetudo, fiat à nobis: Et si pernicium est, etiam si consuetudo sit, fugiamus & auersemur. a. *August de Bapt. cont. Donat. lib. 3. c. 6.*

b *In Decreto D. 8 Can. veritate, & Can. si Consuetudinem, Can. frustr. Can. Si solus, Can. Qui contempta, &c.* * Quæ ab initio non valuerunt, tractu temporis conualescere non possunt. *Qua ab initio, Dede Reg. Iur.*

but let vs seeke euery where for that which is profitable and iust. What is good, that let vs take, though it be against custome: what is not so, let vs leaue, though it be custome. And all these Maximes are approued & repeated by S. *Augustine* in a number of places; [a] and authorised by the decree [b] in the same tearmes.

And thus doe the most ancient Fathers set vs euermore to learne the truth of him that is the most auncient: for the Rule of the Lawe is euer good, * *That the things which were nothing worth at the first, do neuer mend by length of time.* For if there be no prescription against Kings, & against the Churches possessions; much lesse may we prescribe against God, and against his trueth which is the only treasure of the Church. But how will they answere vs, if we say vnto them, and that rightly, as *Tertullian* said to the Heathen Idolaters: [c] *Where is now this Religion, this reuerence due to Ancestors that you so much boast of? seeing you haue renounced your predecessors in habit, feeding, decking, sense, and in very speach? you commend antiquitie alwaies, and ye receiue nouelties daily: And since you haue parted with the good institutions of the Auncients, do ye not plainely showe, that you retaine those which yee ought not, in asmuch as yee haue not kept those which ye ought?* Let vs now speake of multitude. We are warned in expresse words: [d] *Thou shalt not follow a multitude to doe euill.* Againe, [e] *Vvide is the gate that leadeth to destruction,* contrariwise, [f] *Feare not little flocke, it is your fathers will to giue you the kingdome.* Besides we see, that all the world was drawne into one *Noe*, and after that, into one *Abraham.* Afterwards, God chose one people of Israell, the least (as it is recorded) [g] of all the people of the earth: and of all that people the least part, namely the Christian Church, the which for that cause, hee calleth, *a little flock.* Insomuch as Saint *Augustine* saith, [h] *That the Church was once in one Abel, and in one Enoch, in one Noë, and in one Abraham.* And therfore number or multitude should be a presumption of falsnesse rather, then of trueth: of impuritie, and not of pureneſse, and the more, becaus wee see that

a *Tertul. in Apol. c. 6.* Vbi Religio, vbi veneratio maioribus debita à vobis? Habitu, victu, instructu, sensu, ipso denique sermone, proauis renuntiastis. Laudatis semper Antiquitatem, & nouè de die vitiis. Per quod ostenditur dum à bonis maiorum deceditis institutis, ea vos retinere & custodire, quæ non debuistis; cùm quæ debuistis, non custodistis.

d *Exod. 23, 2*

e *Matth. 7, 13,*

f *Luc. 12, 32,*

g *Deut. 7, 17, & 9. 1, & 11, 23,*

h *Aug. in Psal. 128,* Ex quo vocantur Sancti, est ecclesia in terra, &c. Aliquando in solo Abel Ecclesia erat, aliquando in solo Enoch, aliquando in sola domo Noe; aliquando in solo Abraham, &c.

man is in all things prone to that which is ill, and neuer inclines to any good, but is drawne therunto (as it were) by a violent force. If we ſtand vpon number, the heathen will oppoſe vnto vs, among all nations, manie people againſt one. Yea, all nations againſt one nation: and in that one nation, all families againſt one or two, as namely, in the time of *Noë*, they that are called men of renowne and [i] intitled the ſons of God, mocked both *Noe* and his religion. Likewiſe among this people choſen of God, the Samaritans ſhall preuaile againſt *Iuda*, [k] that is ten tribes againſt one: And in *Iuda* and *Iſraell*, the Idolaters ſhall be too hard for the godly. For *Elias* complaines that he is left alone [l]: And againſt the one good Prophet *Michea*, [m] there ſtoode vp foure hundred falſe: And the Prophets cry that [n] *All the people is deceiued, euen there Kings, their Prieſts and their Prophets.* In the Chriſtian Church the number of the good is no greater. For of her beginning it is ſaide, [o] *VVho hath beleeued our ſaying, and to whom is the arme of the Lord reuealed?* the which Saint *Paule* to the Romanes applyeth expreſſely to the Chriſtian Church. And we reade, ſhe was then ſtraightned among a fewe perſons: and the Schoolemen holde that after our Sauiours death, the Church, for a while, conſiſted only in the virgin *Mary*. When ſhe came to her chiefeſt ſtrength, we reade, that after the death of *Conſtantine*, his ſon being of the ſame name fauouring the ſide of the *Arrians*, there were ſo few *Orthodoxans* among the Chriſtians, as the Emperour laid to their charge, [q] *That fower or fiue perſons, with their Athanaſius, would troble the peace of al the world.* To whom *Liberius* the biſhop of *Rome* anſwered; *That his aloneneſſe did nothing diminiſh the word of faith: That once there were but three found that reſiſted the Edict*, namely, of *Nebuchadnezzar*. In her declining ſtate, the Scripture telleth vs, that when the ſon of man ſhall come (before which time Antichriſt muſt be ſet & deceiue the world) [r] *There ſhal not be found faith or Loue in earth:* [s] *That then ſhall be the dais of Noe and Lot*, ſo that the Eclipſe of this Moone ſhall be (as it were) vniuerſall, all the earth in-

i *Geneſ.6*

k 1. *Kin.* 12.

l 1. *Kin.* 19.10.

m 1. *Kin.* 22. & *ſeq.*

n *Ierem.* 4.9.

o *Eſai.* 53.1.

p *Rom.* 10.16. & *Ioan.* 12.38.

q *Theodoret. l.* 2. *hiſt eccle. c.* 16. Conſtantius Imperator inquit totus orbis terrarum condemnauit ſcelera Athanaſii, ſed ipſe à primis temporibus omnes eludit. Item, Quota pars tu es orbis terrarum, qui ſolus facis cum homine ſcelerato, ac mundi totius pacem diſſolues? Reſpondit Liberius, *Non diminuitur ſolitudine res, Verbum fidei: nam & olim tres ſolum mouentis fuere qui ei reſiſterent, &c.*

r *Luc.* 18.8.

s *Matth* 24.37. & *Luc.* 17.26. & 28.

terposing it selfe between the Church and her sun. And therefore, if, in that great darkenesse, we haue not other direction then multitude. Wee shall haue no part in that small (but yet happie) number. Besides, the Christians that reiect the Pope in *Asia* & in *Africa*, are much greater in number then they that are in these pattes. If then the Pope grant their Churches to be pure, the Romish Church is hereticall: for they condeme and excõmunicate her for sundry points of doctrine. If he grant them not pure, then multitude or number cannot be alledged for a marke of puritie, because it is an argument which the most impure Churches may vse. And yet (notwithstanding) we cease not to praise and magnifie God, for the blessing he hath giuen to his word, in these latter daies, making the same to bring forth fruit by hundreds & by thousands: But rather we pray him, that as he hath alreadie drawne some part of Christendome from vnder the yoak of Antichrist, it would please him to continue that his goodnes more and more. And wee say, that if in some places it may seeme, that God doe draw few from thence, [t] *As the Sheepheard taketh out of the mouth of the Lion, two legs, or a peece of an eare of his sheepe*, Saith the Prophet *Amos*: or as *Ieremy* saith, [u] *Do take one of a citie, or two of a tribe, to make them enter again into his restored Church*: yet for all that, we must not cal the truth into question, or make her to plead for her self, because the same truth hath foretold vs of it, & that the great nũber is no mark of purenes & truth, nor the little of impurity & falsenes. This is it the fathers tel vs. *Iustin Martyr*; [x] *The Orthodoxans are far lesse in nũber, then the others. And therfore is it said of the Christian Church, Many are called but few are chosen.* Againe, *Enter in at the strait gate, &c.* So doth he answer the obiectiõ that was made in his time. *Origen* speaking of the last dais, [y] *Ther shalbe* (saith he) *such vnbeleef among mankind, that our Sauiour who knoweth all, telleth vs, Thinkest thou that the Son, of man when he commeth shal find faith on earth?* Tertullian *in plainer tearmes*, [z] *The Church is not a number of Bishops, In vno & in altero Ecclesia est, the Church may cõsist of one or two.* And in another place, [a] *Where three are, there the Church is, though they be of the Laity.* Gregory Nazianzen, spea-

t Amos. 3. 12.
u Ierem. 3. 14.
x Iustin. q. 1. in quæst. & resp. ad Orthodoxos, Quæ sit vt Orthodoxi cæteris non sint numero pares? Resp. Dictum est de Orthodoxorum paucitate; *Multi vocati, pauci verò electi.* Item, *Angusta est porta qua ducit ad vitam*; &c. Vide.
y Origen. hom. 14. in Ieremiam; Tanta incredulitas in humano genere futura est, vt Saluator noster, qui omnia ventura cognouerat, interrogaretur; *Putas Filius hominis veniens, inueniat fidem in terra?*
z Tertullianus de pudicitia; Ecclesia non est numerus Episcoporum. Idem de pœnit. c. 10. In vno & in altero Ecclesia est.
a Et in exhort. ad castit. ca. 7. Vbi tres, Ecclesia est; etiam Laici.

ſpeaking to the Elders,[b] where are (ſaith he) *theſe men that define the Church by the multitude? they haue the people and we the faith: they haue the gold and the ſiluer, and we the doctrine of faith.* Athanaſius, [c] *Among vs is that little child kept, whom* Herod *deſired to kill.* And it ſtood theſe good fathers vpon to be thus groũded in theſe Maximes when they ſaw both the Emperour & the whole Empire banded and leagued together for *Arrius*, the Pope *Liberius* himſelfe beginning to ſhake through the continuance of perſecution: when Saint *Hilarie* complaineth [d] *That ſauing the Biſhop* Eleuſius, *and a few others, the ten prouinces of* Aſia *knew not God: And would God* (quoth he) *they had not knowne him at all, for they ſhould ſooner be pardoned their ignorance, then their detraction:* when Saint *Ierom* ſaith, [e] *That the hereſie of* Arrius *poſſeſſed all the Eaſt ſaue onely* Athanaſius *and* Paulinus: when ſaint *Baſill* alſo thought, that that great reuolting from the faith, [f] was *the beginning and ſeed of the Apoſtacie, with the which Saint* Paule *had threatned the Church in the Epiſtle to the Theſſalonians.* And therefore *Chriſoſtome* ſaith verie well, [g] *That when impious hereſie, which is the Armie of Antichriſt, ſhall haue inuaded the Churches, there ſhall no more be any proofe of true Chriſtianitie, in ſo generall a confuſion, but by the Scriptures.* Such a confuſion (ſaith ſaint *Ierome*) [h] *That the Church ſhall be brought to ſolitarineſſe, ſhall be deliuered to deaths, ſhall ſuffer all that which the Prophet* Sophony *foretold againſt* Niniue. *So few* (ſaith *Theophylact*) [i] *ſhall there be then of the true faithfull, becauſe that Sonne of perdition ſhall preuaile by his deceiuings.* Such a confuſion (ſaith *Durand*) [k] *As that which the Prophet Eſay ſaith of Babylon, ſhall be verified in the Church, She ſhall be an habitation for Dragons, and a feeding for Oſtriches. There ſhall meete alſo Ziim and*

b *Greg. Nazian. in Orat. cont. Arrian.* Vbi ſunt iſti, qui Eccleſiam multitudine definiunt? Hi habent vulgus, nos fidē illi aorum & argentum nos fidei doctriuam, &c

c *Athanaſ. cont. Arrian.* Apud nos ſeruatur puerulus ille quem Herodes occidere ſatagebat.

d *Hilar. in l. de Synod.* Audiui & vidi vitia præſentium, non Laicorum, ſed Epiſcoporum. Nam abſque Epiſcopo Eleuſio & paucis cum eo, ex maiori parte, Aſianæ decem prouinciæ Deum neſciunt, atque vtinam eum neſcirent procliuiori enim venia ignorarent, quàm obtrectarent.

e *Hieronym. contra. errorem Ioan. Hieroſ.* Totum Orientem, excepto Athanaſio & Paulino, Arrianorum hæreſis poſſidebat.

f *Baſil epiſt. 70 de hæreſi Arrii loquens,* Communis animarum noſtrarum hoſtis τὴς ἀποστασίας ὑπόνοιαν de-fectionis illius ſeminaria, quæ in iiſdem noſtris locis cœperunt vnde exortum erat, & per totum orbem diffuſum Euangelium regni, in vniuerſum orbem trahere contendit.

g *Chryſoſt. in Matt. hom.* 49. Et ex quo hæreſis impia, quæ eſt exercitus Antichriſti, obtinebit Eccleſias, nulla probatio poteſt eſſe veræ Chriſtianitatis, nullum refugium aliud Chriſtianis volentib. cognoſcere veritatem, niſi ſcripturæ diuinæ. h *Hieronym. in Sophon. c.* 1. Regnante Antichriſto, redigetur Eccleſia in ſolitudinem, beſtiis tradetur, & pactetur, & quæcunque nunc propheta deſcribit, &c. Et ibi probat *ex Luk. cap.* 18 *&* *Matth* 24. 1. *Theophil. in Lucam. cap.* 18. *Verſ.* 5. Propter rationem fidelium qui tunc temporis inuenientur, quia prævalebit filius iniquitatis. *Et in Mat, cap,* 24. Propter abuſionem Antichriſti. k *Durand. de Concil. gen. par.* 3. *l.* 32. Proh. dolor! quia videtur in ipſa Eccleſia verificari dictum, *Eſai,* 34, *Erit cubile draconum* &c. ſuſtiſimè.

and Iim, &c. And this did he complaine was come to passe in his time. Insomuch (saith *Lyrinensis*) [l] *As against these great reuolts, these vniuersall contagions that possesse the whole Church, there is no refuge but to the sacred Scriptures, to that, which from all times, and from the beginning, hath beene beleeued and obserued in the Church.* And he alleageth the time of *Arrianisme* for example. Nor will there be any other Remedie (saith *Ferus*) [m] *Then to stand firme to true confession though we were alone against the world.* And of this our time (as we haue seene a little before) [n] *Cardinall* Caietan [o] *out of a place of* Saint Luke, cap. 18. 8. Did presage that there should be a great diminishing in the Christian Church.

l *Vincent. Lyrin. cap. 4.* Si nouella contagio totam pariter Ecclesiã commaculare conetur, &c.

m *Ferus in Matt. ca. 16.*

n See the places of *Ferus*, and of the Cardinall *Caietan* in the first Chap. pag. 7. & 8

o *Caietan in Luc. c. 18. 8.*

Succession locall.

Now followeth the succession of places and of persons, which they alleage against the succession of true doctrine, which we require in the Church. Touching places, there is no doubt, but it is Iewish, to inclose *Orbem* in *Vrbe*, that is, the whole world in one Citie. For the Church is no longer tyed to *Ierusalē*, but we see euerie day, that God calleth thē his people which appeared not to be his people: As contrariwise he hath permitted by his iudgement, which is euer iust that many Christian Churches haue been conuerted into Temples of Turks, as the Church of *Ephesus*, erected by *S. Paul*, and S. *Iohn* the Church of *Bonne* in *Barbary* where S. *Augustin* preached, &c. And besides, it is said expressely, [p] *that the holy Citie shall be troden downe of the Gentiles*; [q] *That the Church of God also for a long time, though the persecution of Antichrist, shall flie into the desert*, for so the verie common glosse doth expound it. Moreouer, the Church is called a Citie, that is to say, an Vnion of Citizens, vnder the righteous gouernment of Christ. Now, betweene a Citie and a Towne there is this difference, the one consisteth in the walles, and the other in the vnion of the people gouerned by lawes. And therefore the Citie of *Rome* was at *Veies* with *Camillus* when he was banished thither, although the Towne of *Rome* was possessed by the enemies. And so *Themistocles* said [r] *that Athens was aboord the ships*, the which thing the Romans

p *Reuel. 11. 2*

q *Reuel. 12. 6. vbi Glossa*

r *Plutarch. in Themis.*

taught

taught the poore *Carthaginians* to their coſt[r] when they made them to carie their citie forth of the Towne. To be briefe, the Popes themſelues haue maintained, that for the ſpace of ſeuentie yeares togither, the Church of *Rome* had her ſea in *Auinion*, although they had left *Rome*. And the Cardinall *Cuſan* maintaineth [t] that if by a common conſent the ſea ſhould be tranſlated ro Treuers, or ſome ſuch place where they beſt like, there the Church of *Rome* ſhould be. Againe, this argument is common to the Churches of *Greece*, of *Syria*, of *Armenia*, of *Æthiopia*, &c. the which Churches the Pope condemneth in many points of doctrine. To conclude, if euer there were any Church that might alleage ſucceſſion of place, it was *Ieruſalem*, for the ſcripture ſaith thereof, [v] *The Lord will dwell for euer in this Temple.* Againe, [x] *I haue choſen and ſanctified this houſe that my name may be there for euer.* And therfore whē all the Prophets reproued them, [y] the prieſts had nothing elſe in their mouthes to anſwer, but this: *The Temple, the Temple, the Temple of the Lord.* But ſee what the Lord himſelfe anſwereth them, [z] *Truſt not in lying words*, ſaying: *This is the Temple of the Lord. But amend your waies and your workes. For, is not this houſe, whereupon my name hath beene called, become a denne of theeues? But go and ſee* Siloh, *which I choſe for my houſe at the begining, & ſee what I did to it for the wickednes of my people: ſo will I doe to the place that I haue giuen to you, and to your fathers, and whereupon my name was called, wherein alſo ye truſt.* And ſo much ſaith Saint *Ierome* to the Chriſtian Church, in his expoſition, [a] *for as* Siloh *is propounded for an example to the Temple, ſo is the Temple to vs, when the time of this teſtimonie ſhalbe come, thinkeſt thou that the ſonne of man ſhall find faith on the earth?* So in *Eſay*, [b] The citie that was wont to be called the faithfull citie *is called diſloyall, adulterous euē Sodom it ſelfe*, and the ſame (ſaith S. *Baſil*) [c] *may be ſaid of thoſe that this day defile doctrine & the ſacraments.* And to that *Ieruſalem*, to whom it had ben ſaid: [d] *My beloued vine, hedged about, & dreſſed ſo curiouſly*, It is ſaid, *I will lay it waſt, bryers and thornes ſhall grow vp in it, I wil command the*

[r] *Appian. in Lybic. & flor. cap 49.*

[t] *Card. Cuſan. de concord Cath. lib. 3.*

[v] *2. Chron. 33. 4, & 7*
[x] *Pſal. 132, 13, & 14 & 78. 68.*
2. Chron. 7.
[y] *Ierem. 7, 4, &c. 26*
[z] *Ierem. 7, 4, &c.*

[a] *Hieronym. lib. 2, in Ierem. cap. 7.*
Sicut Siloh templi exemplum eſt; ita templum nobis, quando tempus aduenerit illius teſtimonii: Putas veniens filius hominis inueniet fidem in terra?

[b] *Eſay. 1.*

[c] *Baſil. in c. 1. Eſa.* Eccleſia ab iſtis ſubinducta qui puritatem ſacramentorum contaminant, & dogmata impietatis diſſeminant ad extremam animarum perniciem & corruptelam. De tali Eccleſia merito dici poteſt hoc, quomodo facta eſt meretrix fidelis ciuitas Sion.

[d] *Eſay. 5.*

the Clouds that they ſhall raine no more vpon it. Of whom it had beene ſaid [e] *Ieruſalem is a Tabernacle that ſhall not be remooued, and the ſtakes thereof ſhal neuer be taken away, nor the cords thereof be broken, it is,* [f] *that for her abhominations ſhe is caried into* Babilon, *becauſe ſhe had giuen an ill example to the nations, in the middeſt whereof God had placed her.* And to conclude, our Sauiour Chriſt ſaith vnto her, [g] *Behold your houſe, (no more his houſe) is left vnto you deſolate*; the which noate *Theophylact* makes ſpecially vpon this place. And thus alſo haue the Fathers ſpoken hereof: *Irenaus, We muſt cleaue to the prieſtes that haue their ſucceſſion from the Apoſtles, who with the ſucceſſion of biſhops, haue receiued, Certum Charisſime veritatis, the certaine giſt of truth: but we muſt ſuſpect all others that varie from this principall ſucceſſion in what place ſoeuer they be aſſembled. Nazianzene,* [i] *Succeſſion ſhould be eſteemed rather by the godly life, then by the chaire. He that maketh profeſſion of the ſame faith, is partaker of the ſame chaire. He that embraceth a contrarie faith, though he were in the ſame chair, muſt be cenſured for an enemy. The ſucceſſion of faith ought to be accounted the true ſucceſſion, for that hath the verie thing, but this hath only the bare name.* Chryſoſtome, [k] *we are departed from them, in place: they are ſeuered from vs, in faith: we haue left with them the foundations of the wals, they haue left with vs the foundations of the ſcriptures. The ſpiritual Iewes* (ſaith he) *will leaue the corporal Ieruſalem, to follow Chriſt, & the ſpiritual Chriſtians, do leaue the corporal Church which the vnfaithful haue violētly poſſeſſed, & do ſeuer themſelues from them: we go from them, after the iudgement of the world, but they from vs, after the iudgement of God.* S. Ierome, [l] *The Church conſiſteth not in the walls, but in the truth of doctrine. The Church is, where true faith is. Some fifteene or twentie yeares agoe, the Heretickes* (he meaneth the *Arrians*) *did poſſeſſe all theſe walles, yea*

e Eſay, 33, 20
f Ezech, 5 & ſequ.
g Matth, 23, 38
h *Irenæus li. 4, ca. 43.* Eis qui in Eccleſia ſunt Presbiteris obaudire oportet, his qui ſucceſſionem habent ab Apoſtolis, qui cum Epiſcopatus ſucceſſione, charisſimæ veritatis certum acceperunt, &c. Et cap, 44. His qui Apoſtolorum doctrinā cuſtodiant, & ſermonem ſanum, &c.
i *Nazianz. in laudem Athanaſii.* In pietate potius quàm in ſede, exiſtimanda ſucceſſio: Nam qui eandem fidei doctrinam profitetur eiuſdem quoque Throni particeps eſt: qui contrariam, aduerſarius quoque in Throno cenſeri debet. ſucceſſio fidei ἡ διαδοχὴ τῆς πίστεως, propriè ſucceſſio exiſtimanda eſt, τῆς βιοτελείας διαδοχῆς τὸ ὄνομα φέρον. τὸ δὲ ἀληθὲς ἀλλαχοῦ, καὶ ἀπ' ἄλλου. Vt hæc quidem nomen habet, at illa rem ipſam & veritatem, &c.
k *Chryſoſt. in oper. imperf. in Matth, c, 23. hom. 46.* Hieruſalem hic ſemper Eccleſiā intellige, cuius fundamenta poſita ſuper montes ſcripturarum. Sicut ergo Iudæi qui fuerant Hieruſalem ſpiritualis, ingreſſi credidêruut in Chriſtum illi autem qui erant Hieruſalem corporalis: manentes in corporali Iudaiſmo, perſequuntur *Iudæi* ſpirituales, i. Apoſtolos, &c. Sic & de iſta noua Hieruſalem i. de Eccleſia, qui ſpirituales Chriſtiani fuerunt, relicta corporali Eccleſia, quam perfidi occupauerant violentia, exierunt ab illis: Magis autem exierunt a nobis, ſicut Ioannes exponit. Non enim ille de Eccleſia exire videtur, qui corporaliter exit, ſed qui ſpiritualiter veritatis Eccleſiaſticæ fundmenta relinquit. Nos ab illis exiuimus corpore, illi a nobis, animo: Nos ab illis, loco, illa a nobis fide: Nos apud illos relinquimus fundamenta parietum, illi apud nos, ſcripturarum: Nos ab illis egreſſi ſumus, ſecundum aſpectum hominum, illi a nobis, ſecundum iudicium dei.
l *Hieronym, in Pſal* 133. Eccleſia non in parietibus conſiſtit, ſed in dogmatum veritate. Eccleſia ibi eſt, vbi fides vera eſt. Cæterum ante annos quindecim, aut viginti parietes omnes hic Eccleſiarum hæretici poſſidebant, omnes has Eccleſias. Eccleſia, autem vera ibi erat, vbi fides erat &c.

yea all these Churches. But the Church was then where the true faith was. Againe, [m] They that possesse the places of the saints, are not the children of the saints. It is not an easy matter to sit in the chaire of S. Peter, & of S. Paul, who do raigne with Christ. For the chaire (saith Chrysostom also) [n] maketh not the priest, but the Priest maketh the chaire: the place sanctifieth not the man, but the man, the place. Who so sitteth wel in the chaire, receiueth honour of the chaire, who so sitteth ill, doth iniury to the chaire. And he sitteth either wel or ill in the chaire, as he teacheth either wel, or ill: as S. Augustine saith of the Pharisees, [o] If they teach thee out of Moses chaire, the law of God, God teacheth by them: If they teach thee any other thing, (si sua docent, that which is their owne, heare them not, doe not after it: for they seeke, without doubt their owne, & not that which is Christes. And therefore is it said to the Pharises abusing the chaire; [p] Behold your house is left vnto you desolate: No more my house [q] but yours: no more my temple, but a den of theeues, because you haue defiled it (saith Origen) [r] by fornications, by false doctrines: for the fornications of Ierusalem, are false doctrines. And the same is said to the Christian Church, when she also abuseth the chaire, as she is threatned with it in the time of Antichrist. For Thomas himselfe saith: [s] when he shall haue enlarged his power, the faithfull shall preach, but it shall be in caues and in hoales onely. And the good honest Gerson feeling that time, crieth out, [t] this (saith he, was spoken to the house of the Sinagogue, after which hath succeeded the house of the Church, & this house do we see alreadie very neere desolate & forsaken, as once the Synagogue was. Let the mercifull spouse of the Church turne this euil away, and so he will, if we turne earnestly to him, if he vouchsafe to look vpon vs in pitty, &c. Now, that which is said, in regard of place, of the whole vniuersall visible Church, how much more of the particular Churches, how much more of the Church of Rome? And if God forsooke his owne temple, because of the iniquity of the priests, whē he had but one in the whole world, shal we ty ourselues to the Temple of Rome, or to any other else, now that all the climates of the earth are equally his Temple?

m Idem D. 40. Non est facile in loco Petri & Pauli stare, & tenere Cathedram regnantiū cum Christo. quia hinc dicerur, non sanctorum filii sunt qui tenēt loca sanctorum, sed qui exercent opera eorum.

n Chrysost. in mat. ca. 23. Cathedra nō facit sacerdotem, sed sacerdos Cathedrā: nō locus sanctificat hominem, sed homo locum, &c. Qui bene sedet super Cathedrā, honorē accipit ab illa, qui malè, iniuriā facit Cathedræ, &c.

o Aug. in Ioan. tract. 46. Sedendo super Cathedram Mosis legem dei docēt: Ergo per illos etiam mercenarios deus docet. Sua verò illi si velint docere, nolite audire, nolite facere: certè enim tales sua quærūt, non quæ Iesu Christi. &c.

p Mat. 23. 38. q Theophil. in Luc. cap. 13. vers. 34. Adeò odi iniquitatem vestram, vt templum meum nolim appellare domum meam, sed domum vestram, spelunca latronū, &c ex quo illud polluistis.

r Orig. in Ezech. hom. 8. ædificauit, inquit, in omni via Hierusalem lupanar suum, &c. nouæ doctrinæ, fornicationes sunt Hierusalem, &c.

s Theo. in Ioan. c. 9. Hæretici erunt præcursores Antichristi, cum ante ipse dilatauerit potestatem: prædicabunt quidem fideles, sed in speluncis & latebris.

t Io. Gerson. to. 2. in serm. de Concil. domini. pro hoc. num. 40. litera D. Ad quæ omnia væ subiicitur, horrenda conclusio. Ecce relinquitur vobis domus vestra deserta. Domus erat Synagoga, cui succedit domus Ecclesiæ, quam iam

penè deſertioni vicinam intuemur, vt olim Synagog. Auertat hoc pius Eccleſiæ Spouſus. Auertat autem, ſi fuerimus pœnitentes, ſi nos ſi benigus fuerit inuenitus. &c.

Succeſſion perſonall.

Touching the ſucceſſion of perſons, that is a thing no leſſe friuolous then the other. In all eſtates & commonwealths, there is a perpetuall courſe of Magiſtrates, eyther by ſucceſſion, or by electiō. But if there be any queſtiō of reforming the State according to the lawes, there is none (I thinke) will be ſo fooliſh, as to vſe theſe arguments, I am a Magiſtrate as my predeceſſor was, or as my father was: therfore the commonwealth hath no need of reformation. There is no man that euer doubted but *Nero* was a Tyrant, although he were deſcended from *Auguſtus:* nor any man euer thought that *Commodus* was a good Prince, although he had *M. Aurelius* to his father. So likewiſe, euery man wil ſay that *Manaſſes* polluted the Church, & violated Iuſtice, although he were the ſon of good *Ezechias:* And *Ioſias* reformed the Church, and renounced the lawes, being the grand child of that wicked *Manaſſes*. And the ſame Lawiers that make two ſorts of Tyrants, one ſort without any Title, and another ſort by practiſe and exerciſe, that is to ſay, the one ſort being wrongful vſurpers, & the other, vniuſt gouerners; do make alſo two ſorts of Popes tyranniſing ouer the Church, ſome, [v] which they call *Intruſos*, ſuch as vnlawfully intrude thēſelues into that office, others, *Abutentes*, abuſing their authority: ſhowing thereby, that the ſame which hapeneth in the ſucceſſiō of Magiſtrats in the cōmonwealth, may happē alſo in the ſucceſſion of Prelats in the Church. Againe, if any Church might euer alleage the ſucceſſion of Paſtors, it was the Church of the Iewes for it was in the houſe of *Aaron* from father to ſonne, & none that was out of the ſame houſe, might euer ſacrifice. Beſides, there was a promiſe made vnto them, that they ſhould ſo continue for euer. And indeed when the Prophets exhorted them to a reformation, they had no other thing in their mouth but [x] *The law ſhall not periſh from the prieſt, nor counſaile from the wiſe, nor the word from the Prophet.* But the ſpirit of God anſwereth them, [y] *Say not we are wiſe, and the law of the Lord is with vs, &c. It is in vaine that he made the pen: the ſcribe is in vaine, the wiſemen are aſhamed: and ſeeing they haue reiected the word*

of

[v] Barthol. tractat. de Regim. Princip. Baldus de ſchiſmate.

[x] Ieremi. 18. 18.

[y] Ieremi. 8. 8

of the Lord, what wiſedome is in them? Againe, [a] *The Prophets prophecy lyes, and the Prieſts beare rule by the meanes of them.* [a] *The profaning of the ſeruice of the higheſt is gone forth from them, &c.* [b] *The law ſhall periſh from the prieſt, and counſaile from the ancients, &c.* which S. *Ierome* applies to the Chriſtiã Church in theſe words: [c] *And theſe things* (ſaith he) *are euery day required in our Churches, euen as they were then when the Babilonian army came againſt* Ieruſalem. *For if they ſhall loſe the viſion, the law, and the counſaile, it is but in vaine that they boaſt to haue Prophets, Prieſts and Elders.* And the Ordinarie Gloſſe ſaith [d] *They deceiued themſelues vnder colour that God had ordained theſe things: not conſidering, that as God beſtowes his benefits vpon thoſe that continue in goodnes, ſo doth he withdraw them from ſuch as are obſtinate in euill.* And the ſame place doth the Gloſſe applie againe to the Prelates of the Chriſtian Church. When they alſo boaſted to our Sauiour Chriſt, that they were [e] *The ſeed of* Abraham: I know it well (ſaith our Sauiour) but the diuell is your father: as Almightie God ſaid to the children of *Iſraell*, [f] *Thy father is an Amorite, and thy mother an Hittite.* And in verie deed this ſucceſſiue and hereditarie wiſedome, crucified Chriſt, and reiected her ſaluation, as alſo this ſelfe ſame ſucceſſion being but onely pretended, doth worſhip Antichriſt, and entertaine her owne perdition. Moreouer, I demaund what theſe Alleagers of ſucceſſion would haue anſwered to the *Samoſatenians*, *Neſtorians*, *Arrians*, *&c.* who had their beginning, contiuued from their firſt Biſhops euen to themſelues, and namely, frõ *Neſtorius* and *Samoſatenus*, both which were lawfully called to the Patriarchall Churches, the one of *Conſtantinople*, and the other of *Antioch?* And likewiſe what they would anſwere to the ſucceſſion alleaged by all the Greeke and Eaſt Churches, and (to be ſhort) to the reformed Churches of *England*, *Denmark*, *Sweden*, a great part of *Germany*, &c. In all which there is at this day this ſucceſsion, from biſhop to Biſhop, and from Paſtor to Paſtor? If they alleage the Popes ſupremacy, we denie it them, and it is another

[a] *Ier.* 23. 25.
[b] *Ezech.* 7. 26.
[c] *Hieron. in Ezech. c.* 7. *lib.* 2. Hæc autem non ſolum eo tempore quãdo Babylonius contra Hieruſalem veniebat exercitus, à Prophetis, ſacerdotibus, & ſenioribus requirebantur. Quæ ſi viſionem, legem, conſiliumque perdiderint, fruſtra Prophetas, & ſacerdotes, & ſeniores habere ſe iactant.
[d] *Gloſſa in Ier.* 18. 18 Et illi male arguebant quia ſicut Dominus dat ſua beneficia perſeuerantibus in bono ita etiam ſubſtrahit obſtinatis in malo.
[e] *Ioan* 8. 33 & 44.
[f] *Ezech.* 16. 3

queſtion: If bare ſucceſſion, then they haue loſt their cauſe: If doctrine, then we ſhall gaine this point, that that bare ſucceſſion of perſons without the ſucceſſion of doctrine is, nothing worth And the verie ſame do the fathers ſay. *Ireneus* [g] *We muſt withdraw our ſelues from thoſe that withdraw themſelues from the chiefe and principall ſucceſſion*, that is, *from the doctrine of the Apoſtles*. Tertullian, [h] *If a Biſhop, or a Deacon, if a widow or virgin, if a Doctor, yea if a Martyr ſhall fall from the Rule* (to wit of faith) *ſhall it be therefore ſaid that Hereſies doe obtaine the truth? ſhall we trie, the faith by the perſons, or the perſons by the faith? ſurely* (ſaith hee,) *the perſons by the faith is*. Nazianzen [i] *The ſucceſſion of the ſea, hath nothing elſe but the name, the true and reall ſucceſſion is that of the faith*. Saint Baſil [k] *of that Church which deſileth the doctrine and the ſacraments, it may very well be ſaid, how is the faithfull Citie become a Harlot?* ſpeaking of the Churches of his time. Saint *Ambroſe* [l] *They haue not the ſucceſſion of Peter, which haue not the faith of* Peter. ſaint *Ierom* [m] *That which is heere ſpoken of the Prieſts, and of the Princes or Prelats of the Church that do not gouerne aright the ſheepe of the Lord, that they ſhall be reiected and condemned, and the people ſaued being deliuered ouer to be gouerned by others that ſhall be more worthie.* Saint *Auguſtine* vpon *Iohn*, expounding theſe words, [n] *haue any of the Rulers beleeued in him? Thoſe* (ſaith hee *which knew not the Law* (to wit the people as the Phariſes ſaid) *beleued in him that had ſent the law, and* (*on the contrarie* (*thoſe that taught the law, deſpiſed him*. Saint *Bernard* conſequently ſaith of the Prelates of his time. *Thoſe O Lord, are foremoſt to perſecute thee that ſeeme to hold the foremoſt place in thy Church. It is a ſmall matter. for the watchmen not to guide vs, except they alſo deſtroy vs*

Whereupon

[g] *Iren. lib. 4. c. 43. & 44* Ab omnibus abſiſtendum qui abſiſtunt à principali ſucceſſione, &c. ſup.

[h] *Tertull. de præſcrip. ea. 3.* Quid ergo, ſi Epiſcopus ſi diaconus, ſi vidua ſi virgo, ſi Doctor, ſi etiam Martyr, lapſus à Regula fuerit; id eo hæreſes videbuntur veritatem obtinere; Ex perſonis probamus fidem; an ex fide perſonas;

[i] *Nazianz. de laudib. Athanaſii.* Succeſſio ſedes eſt nomine tenus; Succeſſio fidei habet rem ipſam & veritatem.

[k] *Baſil. in 1. cap Eſai.* De ea Eccleſia, quæ contaminat ſacramentorum puritatem, & dogmata impietatis diſſeminat, poteſt meritò dici; Quomodo facta eſt meretrix. *Ciuitas fidelis? &c.*

[l] *Ambr. l. 1. de pœnit. c. 6* Non habet Petri hæreditatem, qui fidem Petri non habet.

[m] *Hieron. in Ierem. c. 23* Poſſumus hæc de Eccleſiæ Principibus intelligere qui dignè non regunt oues Domni, quòd illis abiectis atq; damnatis, ſaluetur populus, aliis traditus qui digni extiterint.

[n] *Aug. in Iohan tract. 33* in hæc verba. *Numquid ex Principibus credit. &c.* Qui non nouerant Legem, credebant in eum qui miſerat Legem: Et eum qui miſerat Legem contemnebant illi qui docebant Legem Vtimpleretur quod dixera tipſe dominus; *Ego veni vt non videntes videant.* o *Bernard. in conuerſ. S. Pauli ſer. 1.* Heu heu Domine Deus iſti ſunt in perſecutione primi, qui videntur in Eccleſia tua Prima tum gerere. *Idem in Cant ſer. 76.* Parum eſt noſtris vigilibus quod non ſeruant nos, niſi & perdant.

wherupon *Lyra* maintaneth[p] that manie Popes haue fallen into Apoſtaſie: And it is a common ſaying with *Gerſon*[q] that they may erre from the faith And indeed ſome of them haue erred, as *Liberius*, *Honorius*, *Anaſtaſius*, *Marcellinus*, *Iohn xxij*, euen ſo fowly, as they fel into moſt notable hereſies, as it ſhal be ſhowed in place conuenient.

[p] *Lyran. in Mat. c. 16.* Inueniuntur multi Pontifices apoſtataſſe.

[q] *Gerſon in tract. de auferibilitate Papæ; & paſſim:* Papa deuiabilis à fide, poteſt fieri hæreticus, &c.

An obiection anſwered by the Fathers.

They alledge that the auncient Doctors haue vſed this argument of ſucceſſion. We deny it not: but yet if they marke it well, they ſhall finde, that it was either againſt the Hereticks that denyed the holy Scripturs, or elſe againſt the Schiſmaticks with whom they agreed in faith; but they ſtill added thereunto the Succeſſion of Doctrine. Saint *Auguſtine* maketh vſe therof againſt the *Maniches*: but they reiected the greateſt part of the Scriptures, and namely the booke of the Acts of the Apoſtles, to the end they might deny the deſcending of the Holy Ghoſt, & eſtabliſh their *Manes* which was the author of the ſect of the *Maniches*, who was a Perſian, and had to his proper name *Vrbicus: But, propter inſanam Doctrinam* was called *Manes* of the greek word μανία, which name his Diſciples miſliking, would haue him called *Manichæus quaſi Mannam ſami Deus*, of the *Hebrue Manna*, & greeke χιὼ *fundo* in his place. He alleadgeth alſo vnto them Miracles, antiquitie, &c. But hee alledgeth immediately after; [r] *You for your part alledge no ſuch like thing; onely there ſoundeth among you a bare promiſe of the Truth. The which, notwithſtanding, if you can plainely prooue, I hold it ought to bee preferred before ſucceſſion, Antiquitie, Miracles, and all things els.* And this is as we diſpute againſt thoſe that deny the Scriptures by probable reaſons, and by authorities of prophane bookes, albeit wee holde them not for Rules of the truth. Againſt the *Arrians*, *Pelagians*, and others that accepted the Scriptures, he diſputed formally by the Scriptures.

[r] *Auguſt. cont. epiſt. Fundamenti, c. 4.* Vt ergo omittam ſapientiam hãc, quam in Eccleſia Catholica eſſe nõ creditis; multa ſunt alia quæ in eius gremio iuſtiſſimè me tenent. Tenet me conſenſio populorum atque gentium: tenet authoritas, miraculis inchoata: tenet ab ipſa ſede Petri Apoſtoli vſque ad præſentem Epiſcopatum ſucceſſio Sacerdotum, &c. Apud vos autem vbi nihil horum eſt quod me incitet ac teneat, ſola perſonat veritatis pollicitatio, quæ quidem ſi tam manifeſta monſtratur, vt in-

For the bare Sciſmaticks, that held no notable hereſie, but had the Creede and the Sacraments in Common, and alſo the order of the Church, the Fathers had more

more adoe with them. And for ſuch doth *Optatus* acknowledge the Donatiſts: For the queſtion was more for matter of fact, thē of right; as who had firſt failed in charitie, offended the Communion, opened the gate to *Sciſme*; which could not well bee decided by the holy Scriptures. It was very proper then (that [f] *Optatus* and [t] Saint *Auguſtine* ſhould there appeale to Succeſſion and to the chaire: but yet after they had acknowledged for true marks of the Church (as we haue ſeene before) *Faith* and *Charitie*, and Puritie in Doctrine and in the Sacraments. And yet could they not ſtay their long, becauſe that the Donatiſts did requitingly demaund of them their Originall, deriuing themſelues from the ſame chaire, and from the ſame fountaine, euen vnto *Maiorinus*: either from Saint *Peter*, or from ſaint *Cyprian*; pretēding to bring them to* *Cecilian*, whom they accuſed for hauing deliuered the holy Bookes; and therfore that he neither was nor could be choſen Biſhoppe, nor create any Biſhops. *Saint Auſtin* therefore in the conference of *Carthage* to breake of this wrangling, being preſſed to tell who had ordained him Biſhop, anſwereth them in theſe words. [u] *You demaund* (ſaith he) *who is my heade and my Father, and my author; this belongeth not to our queſtion, It is Chriſt, of whome the Apoſtle ſaith, All things are yours and ye are Chriſtes*: concluding at laſt, with all the Biſhops of the ſaid Conference, that neither this queſtion, *VVho had ordained them Biſhops*, nor that of the ſucceſſion, did appertaine to the cauſe of the truth. That they were to decide the controuerſie of the Church ſpred farre and wide ouer all the world, as (indeede) the ſame is there diſputed of, and that by the holy ſcriptures. And, ſurely, in many other places he plainely reiecteth the allegation of ſucceſſion [x] *VVe ſay not* (ſaith he) *that we are the Church of Chriſt, nor that ye muſt therefore beleeue vs, becauſe wee are in that Church which hath bin ſo much praiſed by Optatus, and Saint Ambroſe, &c. But whither you haue the Church, or no, let vs ſee that by the Scriptures.* And therefore in another place, the ſame ſaint *Auguſtine* hauing after many other

dubium venire non poſſit; præponenda eſt omnibus illis rebus quibus in Catholica teneor, &c.

[f] *Optat lib. 2 & 3.*
[t] *Auguſt. in quæſt. Veter. Nou. Teſt. cap. 110.*

* *Cecilianus* vvas created biſhop of Carthage againſt the liking of the Donatiſts, and therefore they obiected crimes againſt him, but falſly, *Sciſma fecerint* the crime vvas, that, a *Traditoribus diuinarum ſcripturarum, erat ordinatus* Thoſe that gaue vp Bibles to be burnt of the Pagans, and therefore deposing him thoughthe could neither be Biſhop, nor create any Biſhops. *Aug.*

[u] *Auguſt. in collat. Car. 3. art. 229. vnto the 260 ſee the place at large.*

[x] *Auguſt. de vnit. Eccl. c. 16. Vtrum ipſi Eccleſiam teneant non niſi diuinarum Scripturarum Canonicis libris oſtendant. Quia nec nos propterea dicimus nobis credi oportere, quòd in Eccleſia Chriſti ſumus; quia ipſam qui tenemus commendant Mileuitanus Optatus, vel Mediolanenſis ambroſius, vel innumera-*

other things alleaged the ſucceſſion of 39. Biſhops of *Rome*, addeth this concluſion y *In all this company there was not one Donatiſt*: that is, there was not one that held any ſuch doctrine as you doe. So doth *Tertullian* likewiſe preſſe the *Heretickes* of his time, who for the moſt part denied the Scriptures, to ſhew that their predeceſſors were the Apoſtles, or the Apoſtles ſcholers. But by and by afterwards he requireth, for a more found mark, and ſuch as may not eaſily be falſified, *Conſanguinitatem doctrinæ*, A conſanguinitie of doctrine: that is, that they ſhould not onely be the ſonnes of the Apoſtles, but that their doctrines ſhould alſo be the daughters of the Apoſtolical doctrine. For thus he ſaith z *Let them bring forth the beginnings of their Churches, let them runne ouer the order of their Biſhops, and that with ſuch a ſucceſſion, as the firſt author of them may be eyther ſome Apoſtle, or ſome perſon that hath conuerſed with the Apoſtles: as* (ſaith he) *the Church of* Smyrna *doth ſhew* Polycarpus *ordained by ſaint* Iohn: *the Church of* Rome *ſetteth forth* Clement, *appointed by ſaint* Peter, *&c.* And yet it is to be noted, that *Smirna* did afterwards fal back both into Hereſie and infidelitie. *But* (ſaith he) *if they ſhould falſifie any ſuch thing, yet ſhall they gaine little by it: for their Doctrine being compared with the Apoſtolicall doctrine, will pronounce by reaſon of the difference and contrariety thereof, that they haue not for their Author, eyther any Apoſtle, or Apoſtolicall man. By this manner of proceeding ſhall they be challenged euen of thoſe Churches, which, for that they are of a latter time, cannot alleage for Author, eyther Apoſtle, or Apoſtolicall perſon: euen by thoſe Churches I ſay, which are inſtituted euery day, and which, yet, becauſe they agree in the ſame faith, are eſteemed no leſſe Apoſtolicall, for the conſanguinitie of the doctrine.* Conſanguinitie (I meane) out of which commeth the true kinred of the Churches among themſelues: by the which conſanguinitie, euen thoſe Churches that ſhal neuer haue an Apoſtle for their author, ſhal go before ſuch as ſhal haue one, if they goe before them in puritie of doctrine. And in this ſenſe haue all the Fathers ſpoken of this matter.

biles noſtræ communionis Epiſcopi, aut quia noſtrorum collegarum Conciliis prædicata eſt, &c.

y *Auguſt. Epiſt.* 165.

Petro ſucceſſit Linus, Lino Clemens, Clementi Anacletus, &c. vſque ad Anaſtaſium. In hoc ordine ſucceſſionis, nullus Donatiſta Epiſcopus inuenitur.

z *Tertul. de præſcrip. ad. hæreſ. c.* 32. Edant ergo origines Eccleſiarũ ſuarum; euoluant ordinem Epiſcoporum ſuorum, per ſucceſſiones ab initio decurrentem, vt primus ille Epiſcopus aliquem ex Apoſtolis, aut ex Apoſtolicis viris, qui tamen cum Apoſtolis perſeuerauerint, habuerit authorem, & anteceſſorẽ. Hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt: ſicut Smyrnæorum Eccleſia habens Polycarpum à Ioanne conlocatum refert: ſicut Romanorum Clementem à Petro ordinatum edit: proinde vtique & cæteræ exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos, Apoſtolici ſeminis traduces habeãt: Confingant tale quid hæretici: quid enim illis, poſt blaſphemiam illicitum eſt? Sed etſi confinxerint, nihil promouebunt, cùm doctrina eorum cum Apoſtolica comparata, ex diuerſitate & contrarietate ſua apparebit, neque Apoſtoli alicuius authoris eſſe, neque Apoſtolici, &c. Ad hanc itaque formam prouocabuntur ab illis Eccleſiis quæ licet nullum ex Apoſtolicis authorem

Paule

ſium proferant, vt multo poſteriores, quæ denique quotidie inſtituuntur: tamen in eadem fide conſpirantes, non minus Apoſtolicæ deputantur, pro conſanguinitate doctrinæ, &c.

And indeed, ſeeing that none can tranſlate more right to the ſucceſſor, then he hath himſelfe, and that ſaint *Paul* hath forbidden vs, *To heare the Apoſtles, and the Angels themſelues, if they preach any other Doctrine then his owne*, doth it not followe that the ſucceſſors of the Apoſtles are to bee reiected if they preach other doctrine then that which the Apoſtles haue taught? It may be concluded then, that ſucceſſion either of places, or of perſons is nothing worth, without the ſucceſſion of Doctrine, (which as wee haue ſaide before) is the true and infallible marke of the pure Churches.

Concerning Miracles: if they ſpeake of thoſe which were wrought either in the publication of the Law, by *Moſes*; or in the confirmation of the Goſpell, by our Sauiour Chriſt and his Apoſtles: It is certaine that they make as much in general for the Samaritans, as for the Iewes: for the hereticks as for the *Orthodoxans*: for the impure Churches, as for the pure: foraſmuch as the only intēt therin was, by the one to ſhow the true god giuing the lawe: by the other, the true Chriſt promiſed in the law, whom both ſorts of people doe make profeſſion to receiue and worſhip. And therefore this argument is common to them both for other miracles which they alledge, and namely in the ſtate in which wee ſay Antichriſt beareth ſway, I ſay, they are falſe in the effects, & beare witneſſe to falſhood and lying. But if there were anie true, yet for all that, they are not ſure teſtimonies of the truth. The Pagans had their diuelish miracles in the Temples of their falſe Gods, and ſome true in the effectes; as may appeare by all their Hiſtories. *Simon Magus*, who would bee acknowledged for Chriſt, wrought miracles: So likewiſe did *Apollonias*, *Tyaneus*, and *Apilenis* of *Madaura*. But theſe (for the moſt part) might be illuſions, which the diuell did make his vſe of, to abuſe fooliſh people [a] *VVho hath nothing* (as ſaint *Auguſtine* ſaith) *more fit or agreeable for that purpoſe then the outward ſenſes*. But God wrought great Miracles among the *Samaritans*, in the higheſt of their Idolatry, [b] as when he made the *Aſſyrians* to bee eaten vp of

[a] *Auguſt. de vtil. cre.* 16. In miraculis nihil aptius eſt populis & omnino ſtultis hominibus, quàm id quod oculis admonetur.

[b] 2. *Kin.* 17. 25.

of Lyons to reuenge the contempt of his name among his enemies, & not to authorize the falts and falſe worſhip of his people. Hee wrought miracles amidſt the Hereſies that were next before the comming of Chriſt to ſhowe the power tof his name to all nations.

Whereupon *Iuſtine Martyr* aſketh this queſtion [c] *Whence it is that Myracles continued among the Heretickes in their Churches, after they were departed away from the Orthodoxans.* But that is a thing that ſhould not bee thought ſtrange, ſeeing god hathwrought ſuch in lands but lately found out to vanquiſh the diuels that raigned there.

Al this thē ſerues aslittle for a marke of thetrue Church, as the Churches of the *Samaritanes*, and the Churches offormer times, came ſhort of the Churches. This is that which Saint *Auſtine* anſwereth to the *Donatiſts*, who would prooue their Doctrine by miracles: [d] *Let them not ſhowe vs their Church* (ſaith he) *in the ſpeaches & rumours of the Africās, in the Counſels of their Biſhops, &c. no, nor in miracles and lying wonders; for our Sauionr Chriſt hath prepared and made vs wary againſt ſuch things. But in the bookes of the Prophets and Apoſtles. Let theſe monſtrous fictions either of lying men, or of abuſing ſpirits, be laid away. For, either the miracles which they ſay the Heretickes haue wrought, are falſe: or, if they haue beene wrought ſo indeede, wee ought to take ſo much the more heede of them: ſeeing our Sauiour, after hee had ſaide that there ſhould bee miracles wrought, yea (if it were poſſible) to the deceiuing of the elect, doth adde and that with vehemencie; Behold, I haue foretold you hereof. The Apoſtle ſaith alſo, That they which ſhall depart from the Faith ſhall giue eare to lying ſpirits. And ſo wee reade,* (ſaith he) *that ſome were heard of God in the high places of the mountaines of* Iudea; *the which high places, for all that did ſo manifeſtly diſpleaſe him, as they that did ouerthrowe them, are prai-*

c. *Iuſtin. Martyr in quæſt.* 100. Si deus ad aſtruendum verum eſſe Orthodoxorum culum miraculorum edendo rum gratiam Eccleſiorum ab initio donauit, quid ita cum hæretici qui Deum coluere ab Orthodoxis deficerent, non etiam vnadiuina defecerunt dona; ſed etroneus quidem cultus in Eccleſias irrupit, Quæ autem ad incrementum Orthodoxiæ à Deo conceſſa ſunt munera, ſub hereticis eandem vim habuere, & efficaciam?

d. *Auguſt de unit. Eccl. c.* 16. Remotis omnibus talibus, Eccleſiam ſuam Donatiſtæ demonſtrēt, ſi poſſint; non in ſermonibus & rumoribus Aſrorum; non in Conciliis Epiſcoporum ſuorum; &c nō in ſignis & prodigiis fallacibus: quia etiam contra ea verbo Domini præparati & cauti redditi ſumus; ſed in Legis præſcripto, in Prophetarumprædictis & c Remoueantur iſta vel figmenta mendaciū hominum, vel portenta fallacium ſpirituum. Autenim vera non ſunt quæ dicuntur, aut ſi hæreticorum aliqua mirafacta ſunt, magis cauere debemus, quod cū diciſſet Dominus quoſdam futuros fallaces qui non nulla ſigna faciendo, etiam electos, ſi fieri poſſet, fallerent; adiecit vehementer cōmendans, & ait Ecce *prædixi vobis*. Vnde & Apoſtolus admonens; *Spiritus autem manifeſte dicit, quia in nouiſſimis*

H *ſed*

temporibus recedent quidam à fide, intendentes ſpiritibus ſeductoribus, & doctrinis dæmoniorum, &c. Audiant etiam quæ narrent Pagani de Diis & Templis ſuis mirabiliter vel facta, vel viſa, &c, Nonne legimus ab ipſo Domino Deo exauditos nonnullos in excelſis montium Indæ, quæ tamen excelſa ira diſpliceba: Deo vt Reges qui ea non euerterent, culparentur; & qui euerterent, laudarentur; &c Exaudi

untur ergo multi & multis modis, non ſolum Chriſtiani Catholici, ſed & Pagani, & Iudæi, & hæretici variis erroribus & ſuperſtitionibus dediti, &c.

Item. Sed verum ipſi Eccleſiam teneant, non niſi diuinarum Scripturarum Canonicis literis oſtendant: Quia nec nos Propterea dicimus nobis credi oportere, quod in Eccleſia Chriſti ſumus; quia ipſam quã tenemus, commendauit Mileuitanus Optatus, aut Mediolanenſis Ambroſius, &c. aut quia per totum orbem in locis ſanctis quæ noſtra frequentat Communio tanta mirabilia vel exauditionum, vel ſanitatum fiunt, &c. Quæcunque talia in Catholica fiunt, ideo ſunt approbanda, quia in Catholica fiunt non ideo ipſa manifeſtatur Catholica, quia hæc in ea fiunt. Ipſe dominus Ieſus cum reſurrexiſſet a mortuis, & diſcipulorum oculis videndum, manibuſque tangendũ corpus ſuum offerret; ne quid tamen fallatiæ ſe pati arbitrarentur, magis eos teſtimoniis Legis & Pſalmorum, & Prophetarum confirmandos eſſe iudicauit; oſtendens ea de ſe impleta, quæ fuerant tanto ante tempore prædicta, &c.

eMatth. 7. 23.
fMatth. 24. 24.
g 2. Theſſ. 2. 9

ſed: and thoſe contrariwiſe blamed that did let them ſtand. And ſuch tales as theſe (ſaith he afterwards) *may the Donatiſts meane of the Pagans, and of the Iewes, and of other Hereticks, of the wonders that are wrought in their Temples, &c. Now we, for our parts, ſay not, that wee muſt be beleeued that we are in the Church of Chriſt; becauſe Optatus, or Ambroſe hath commended this wherein wee are, Or els, becauſe that in all places of the world where our cõmunion is frequented, there are ſo manie miracles wrought; of healing diſeaſes, &c For all theſe things that are done in the Catholick Church, are approoued, in as much as they are done in the Catholick, and not that it is therefore Catholicke, becauſe ſuch things are done there. But whether of vs holds the Catholick Church, or not; let vs ſee by the Canonical Scriptures: for our Sauiour being riſen againe from the dead, and hauing offred his bodie to be handled and touched of his Diſciples, yet to the end they ſhould not thinke there might be anie abuſe therein, he iudged it fitter to ſend them to the teſtimonie of the Law and the Prophets, that in them they might ſee that fulfilled in his perſon, which had bin foreſpoken of Chriſt.* Our Sauiour Chriſt alſo ſaith, [e] *That he will caſt into euerlaſting fire, thoſe that haue wrought miracles in his name.* And therefore this is not (as our aduerſaries ſay) a gift, that ſanctifieth them that haue it. It is alſo foretold vs, [f] *That falſe Chriſts ſhall come, and deceiue (if it be poſſible) the verie elect.* And ſaint *Paule* ſaith, [g] *That the ſonne of perdition ſhall come after the working of Sathan, with all power, and ſignes, and lying miracles.* It is therefore vnlikely it ſhould bee a gift of the holie Ghoſt to cleanſe and ſanctifie the Church. Nay which is more: ſome of theſe miracles are not only falſe in the effect, but alſo in their end, that is, becauſe they tend to falſhoode, and to the confirming of Antichriſt in his ſeate. Now, if Miracles doe prooue the puritie of the Church, and the truth of Doctrine, then hath Antichriſt gained his cauſe: if not, ſo much doth it lack, that the miracles either wrought, or pretended in the *Papall Sea*, ough to bee alledged for the confirmation of puritie, that rather (quite contrarie) ſeing no other miracles

acles are promiſed vnto vs before the laſt comming of our Sauiour Chriſt, but his owne: they ſhould make vs ſuſpect, that the ſea of *Rome* is that prodigious ſeat of Antichriſt which was foretolde vnto vs. Let vs then amidſt theſe difficulties followe with Saint *Auguſtine* the inſtruction that our Sauiour Chriſt giueth to all Chriſtians in the perſon of his diſciples, as is before alledged. *Chriſt wrought miracles before he was borne:* now no man beareth rule in his owne birth, and therfore there could bee no abuſe therein.

In his lifetime he wrought a great many, which his diſciples beheld and ſawe: He was faſtned to the croſſe, deade and buried, and yet after all this [h] *They ſaw him eate and drinke with them.* But of all theſe Magitians how famous ſoeuer they be, their Enchantments die al with them: there was neuer any one that roſe vp again. It had bene inough for him to haue ſaid vnto them at his departure; you haue ſeene the ſingular miracles that I haue wrought, you ought therefore to doubt no more that I am the ſame Chriſt which was promiſed you. But contrariwiſe, hee ſendeth them to the Prophets, to *Moſes*, to the Pſalmes, and (to bee briefe) to the holie Scriptures. And thus haue the Fathers alwaies ſaid. *Iuſtine Martyr.*[i] *If the Hereticks* (ſaith he) *wrought ſignes and miracles in their Churches, as the healing of ſickneſſes, the diſpoſſeſſing of Diuels, the cauſing of abundance of fruits, and fountaines of Oyle:* how can it bee choſen but therby they ſhould bee confirmed in their error? *Truly* (ſayth he) *Euen as this that the ſun doth ariſe vpon the good & the bad, and that it raineth vpon the iuſt and vniuſt, muſt not confirme them in their malice; but prepare them ſomuch the more to a iuſt puniſhment: So are not theſe miracles wrought to confirme the Hereticks in their errors. For if that were a tryall of true Religion, our Sauiour would not reiect them in theſe wordes, I knowe you not.* And yet was this, in the time when the gift of Miracles continued in the Church, as he witneſſeth vnto vs.

Ireneus likewiſe liuing in the ſame age, [k] doth not call the Hereticks of his time to the proofe of Miracles,

h *Lu.* 24. 43.

i *Iuſt. Mart in quæſt. q. 5* Si in Eccleſiis hæretici virtutes & mira edunt velut i morborum ſanationes, impurorum dæmoniorum expulſiones, fructuum terræ prouentus, & olei ſcaturigines; quomodo non neceſſe eſt per hæc illos in errore cõfirmari? *Reſ.* ſicut id quòd ſol oritur ſuper bonos & malos, & quòd pluit ſuper iuſtos & iniuſtos, non eo fit vt mali & iniuſti in malitia ſtabiliantur: ſed vt via ad iuſtum ſupplicium præparetur: Ita hoc ad hæreticos in errore confirmandos non fit, &c. Nam virtutum. i. miraculorum repræſentatio, &c. ſi probatio & iudicium eſſet veræ Religionis, minimè Dominus eos reprobaſſet, &c. dicens *Numquam noui vos, &c. Idem queſt.* 100.

k *Irenæus, lib.* 2. *c.* 57. Eius tempore miracula exstabant.

but to the tryall of the Scriptures, & if they deny them, to the succession of Doctrine. And *Ignatius* more auncient then both, telleth vs plainely: [1] *He that denyeth the crosse of Christ, or is ashamed therof,* (speaking of the Hereticks which said that the passion was but a thing faigned) *let him bee to thee* ὡς αὐτὸς ὁ ἀντικείμενος, *as the verie sonne of perdition himselfe, though hee giue all his substance to the poore, though hee remoone mountaines, &c.* Tertullian [m] *They will say* (saith he) *to excuse themselues for hauing followed Heresie, that their Doctors haue confirmed the faith of their Doctrine; That they haue raised vp the dead, restored the sick, foretold things to come, so as they were worthily taken for Apostles. As if* (saith hee) *this were not written, that many should come working great miracles, to fortifie the deceiptfulnesse of their corrupt preaching.* [n] *Yea, but* (saith hee in another place to *Marcion*) *Christ would not be knowne alone by these Miracles, as thou presupposest; Nay, which is more, he hath taken away the authoritie of this proofe of Miracles, when he said, that many should come and worke Miracles to deceiue the elect, which notwithstanding were not to be receiued; shewing thereby that the faith of Signes and Miracles was a rash Faith, as being verie easie for those that should falsly giue themselues out to bee Christ.* [o] *Saint Ierom. The Galathians had the gift of healing, and of Prophesie, and yet they were ensnared by the false Prophets. And it is to bee obserued, that powers and signes are seene to be wrought in those that hold not the truth of the Gospell, which may bee saide against the Heretickes that thinke their faith is sufficiently prooued, if they haue wrought anie Myracle, who in the day of Iudgement shall deserue to heare this saying, I knowe you not, depart from me.* S. *Austin.* [p] *Let no man sel you fables. Pōtius hath wrought a miracle,*

1 *Ignatius epist. 9. ad Antiochenos,* Etiam si quis eam distribuat in escam, omnem substantiam pauperibus, etiamsimō tes transierat, &c.

m *Tertull de præscrip C. 44.* Adiicient preterea multa de authoritate cuiuscunque Doctoris heretici, illos maxime doctrinæ suæ fidem confirmasse, mortuos suscitasse, debiles reformasse, futura significasse, vt merito Apostoli crederentur. Quasi nec hoc scriptum sit, *Venturos multos, qui etiam virtutes maximas ederent, ad fallaciam mutandam corruptæ prædicationis, &c.*

n *Idem contra Marcionē, lib. 3, c. 3.* Non fuit inquis ō Marcion, ordo ille necessarius: quia statim se & filiū, & missum, & dei Christum, rebus ipsis esset probaturus, per documenta virtutum. At ego negabo solum hanc illi speciem ad testimonium competiisse, quam & ipse postmodum exauctora uit. Si quidem edicens multos venturos, signa facturos, & virtutes magnas edituros, auersionem etiam electorum; nec ideo tamen admittendos, temerarīs signorum & virtutem fidem cstendit, vt etiā apud Pseudochristos facillimam.

o *Hieronym. in epist. ad Galat. c. 3.* Simul ostenditur, Galatas accepto post fidem Spiritu, dona habuisse virtutum, i Prophetiam, linguarum donum, curationes &c, & tamen à falsis doctoribus irretitos esse. Obseruandum etiam, quod virtutes dicuntur operari in his qui non habēt Euangelii veritatem; sicut in illis, qui Dominum non sequentes signa faciebant, &c. Hoc aduersum hæreticos, qui probationem fidei suæ ex eo, si signum aliquod fecerint, arbitrantur, &c. qui in die iudicii audire merebuntur; *Non noui vos, Discedite à me, &c.* p *Aug in Iohan tract* 13 Nemo ergo vobis fabulas vendat. Et Pontius fecit miraculum; Et Donatus orauit; Et Deus respondit ei e cœlo Primo aut fallunter, aut fallunt. Postremo, fac illum montes transferre; charitatem autem non habeam nihil sum, &c. Nam & cōtra istos, vt sic loquar, mirabiliarios cautum me fecit Deus meus, dicens, *In nouissimis temporibus exurgent Pseudoprophetæ, &c.*

miracle Donatus *hath prayed, and God hath answered him from heauen. First, eyther they are deceiued, or so deceiue. But grant for conclusion, that he do euen remoue mountains, if I haue not loue* (saith the Apostle) *I am nothing, &c. And as for these workers of miracles, our Sauiour hath warned vs of them, saying, In the last times there shall arise false Prophets, &c.* And to the *Manichees.* q *you reiect the scriptures which are commaunded and confirmed by so great Authoritie, and yet ye worke no miracles: And though ye did worke any, we would take heede of them, according to our Sauiours instruction.* Matth. 24. *So earnest is he that nothing should be beleeued against the authority of the scriptures, which authority prooueth her faith in the very things themselues.* And we will take heede thereof saith he, r *for when Antichrist shall come, Sathan shall be vnbound, and he shall worke by Sathan, in all power:* (saith he) *in lying, & by false visions* (for it is a thing doubtfull) *or else in truth that shall draw men to lying.* Chrysostome s *The proofe of Miracles is, if the conuersation be good, & the confession true: but if the confession be not answerable to the conuersatiō, or the conuersatiō to the confession, there is falshood.* Now this confession depends of the Scriptures, for so hath he said before: otherwise (saith he in another place) we should easily be deceiued, seeing that Antichrist shall come with miracles, t *being eyther false in themselues* (saith he) *or inducing to falshood. But* u *in so great a confusion, the true Church of Christ shall not be knowne but onely by the scriptures; And he that shall looke any other-where, shall be offended and perish: for the working of miracles is now taken away, but is much counterfaited by such as are false Christians.* And therefore, saith Theophilact, x *Our Lord commaundeth his Apostles to preach, and to worke miracles, because the word goeth before miracles: and many haue wrought miracles, whose preaching for all that was false.* To which point in the end the verie

q *August. cont. Faustum Manich. lib.* 13 *cap.* 5. Scripturas tanta authoritate firmatas, commendatasque testimoniis miracula non faciatis; quæ si faceretis, etiam ipsa in vobis caueremus per instruentem nos Dominum; *Ecce nouissimus enim diebus surgent. &c.* Vsque adeo nihil credi voluit aduersus confirmatam Scripturarum authoritatem quæ fidem suam in rebus ipsis probat.

r *August. de ciuit. Dei, lib.* 20. *cap.* 19. Tunc enim soluetur Sathanas, & per illum Antichristum, in omni sua virtute, mirabiliter quidem, sed mendaciter operabitur. Quod solet ambigi, vtrum propterea dicta sint signa & prodigia mendacii; quia mortales sensus per phantasmata deceptus est, &c. An quia illa ipsa, etiam si erunt vera prodigia, ad mendacium pertrahent credituros. &c.

s *Cryso. hom.* 19. *c.* 7. Si bona est conuersatio eorum, & confessio veræ Si autem aut confessio conuersationi non conuenerit, aut confessioni conuersatio; falsus est.

t *Idem ad Thes. Epist.* 2. *c.* 2. Hæc prædixit, ne decipiantur qui tum erūt, &c. In prodigijs falsis, seu ad falsum inducentibus.

u *Idem in mat. hom.* 49. volens tamquis cognoscere quæ sit vera Ecclesia Christi, vnde cognoscat in tantæ confusione similitudinis, nisi tantummodo per eos inuenitur qui falsi sunt Christiani fieri ficta, &c. Qui ad alia respexerint, scandalizabuntur, & peribunt, non intelligentes quæ sit vera Ecclesia, &c. x. *Theophil in Luc. c.* 9. Dans eis potestatem contra malignos spiritus non eo contentus fuit, sed iussit eos Euangelium Prædicare, docens, eum cui concredita est doctrina & prædicare, & miracula agere: Tunc enim prædicatio per miracula confirmatur, miracula Per prædicationem. Multi enim multa miracula per dæmonia fecerunt, quorum prædicatio vera non fuit, &c.

verie ſchoolemen do come. *Thomas* [y] Antichriſt *ſhall worke miracles, yea and that true ones, touching the thing, although falſe concerning the end, which is, with intent to deceiue.* *Gerſon* agrees herewith, ſaying, [z] *That they ſhall be ſuch, for the triall of the elect, and the ſubuerſion of the reprobate.* [a] And we muſt not (ſaith he) *giue light credit thereunto, as did Pope* Gregory xi. *to thoſe of S.* Catharin *of* Sienna, *whereupon followed the ſciſme in the Church that laſted fortie yeares.*

Touching Reuelations and viſions which are a kinde of miracles, we haue the plaine text to decide the matter. *If there ſhall ariſe* (ſaith the Lord) [b] *in the middeſt of thee, a Prophet, or a dreamer of dreames, and the ſigne or miracle which he hath told thee, come to paſſe, and thereupon would turne thee away to ſtrange Gods, &c. thou ſhalt not heare him.* There are then both propheſies and viſions true in the effect, and yet falſe in the end: and the triall of them (as we may ſee by this text) is the doctrine: Likewiſe when Saint *Iohn*, to keepe vs from falſe propheſies, exhorteth vs to prooue the ſpirits, by and by he addeth, [c] *Heereby ſhall ye know the ſpirit of God: euery ſpirit that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God, &c.* That is to ſay, prooue the ſcripturer by the doctrine that they preach, which Saint *Paule* ſetteth downe in one word, if it be [d] *according to the Analogie of faith.* Therefore *Saul* and *Caiphas* did propheſie, but (as Saint *Auguſtine* ſaith) as *Baalams Aſſe once ſpake: ſo might they once ſpeake the truth: for the diuell himſelfe to colour his lying, ſometimes ſpeaketh truth.* And the ſame thing do the ancient fathers teach vs out of all the aforeſaid textes, wherein they ioyne viſions with miracles: *Iuſtin Martyr.* [e] *The Pagans* (ſaith he) *alleage their Oracles, by what thing then ſhal we diſcerne them if the euents do anſwere both in theirs and ours? Surely by faith, and the true ſeruice of God.* Tertullian, [f] *The Hereticks* (ſaith he) *will ſay vnto you, that their Doctors haue prophecied.* Saint *Ierome*, among the gifts which the hereticks will abuſe, namely, [g] *propheeie, and the gift of tongues.* Saint *Auguſtine*

y *Thomas* 2.q.4.1.4.ad 1. Etiam ſi ſint vera Antichriſti miracula, ad mendacium tamen pertrahunt credituros.

z *Gerſon. in tract. de diſtinct. verar. à falſis, p. 1.* Antichriſti miracula non nulli vera fore contendunt ad probationē electorum, & reproborum ſubuerſionem.

a *Idem in tract. de examine doctrinar.* Experti pluries loquimur, & Gregorius XI. teſtis fuit idoneus, ſed tardus nimis. Hic poſitus in extremis, habēs in manibus ſacrum Chriſti corpus, proteſtatus eſt coram omnibus vt cauerent ab hominibus, ſiue viris, ſiue mulieribus, ſub ſpecie religionis loquentibus viſiones. Ancapitis, quia per tales ipſe ſeductus, dimiſſo ſuorum rationabili conſilio, ſe traxerat & Eccleſiam ad diſcrimen ſchiſmatis: &c. Hic enim Papa cum eſſet Auenione, per Catharinām de Senis inductus eſt, qualiter ſe Romam tranſferret: cardinalibus & cæteris diſſuadentibus. Quò cum veniſſet, circa dimidium annum obiit. et tunc cœpit ſchiſma quod 40. annos duraut.

b *Deuteron.* 13.1.2

c 1. *Iohan* 4.2

d *Rom.* 12.6.

e *Iuſtin. Martyr.* q. 2. Vnde cognoſcetur noſtra miracula Gentilibus præſtabiliora, quāuis vtrinque euentus reſpōdeat? R. Ex fide & cultu veri Dei. f *Tertull. de præſcrip. c.* 44. Adiiciēt &c. eos futura præſignificaſſe.

g *Hieron. in Epiſt. ad Gal. c.* 3 Virtutes, prophetiam donum linguarum, &c:

ſtine ſitteth in the ſame ranke, h *If a brother or a ſiſter of ours haue had a dreame or a viſion, &c.* Giuing one and the ſame rule *de dictis & viſis, of things done and ſeene.* And *Chryſoſtome* doth the like, all theſe requiring that things ſhould be examined by the doctrine, & the doctrine by the ſcriptures, and that ſo farre forth, *as if any* (ſaith the ſame *Chryſoſtome*) *be thought to haue the holy Ghoſt, yet if he ſpeake any thing that is, not ſcripture, let him not be beleeued*; *Theodoret* handling the place in Deutr. 13. 1. 2. h *By this are we taught, that we muſt not ſtay our ſelues vpon ſignes and propheſies, when as he that deliuers them, teaching things contrary to godlines. Vincentius Lyrinenſis* ſaith in plainer termes, i *In that he ſaith a Prophet, he meaneth a teacher in the Church: And in that he ſaith, ſtrange Gods, he meaneth new errors, doctrines not heard of in the Church. And then* (ſaith he) *if any Eccleſiaſticall man, or teacher, to whom it belongeth to expound prophecies, aſſay to bring any new thing into the Church, let vs thinke that the prouidence of God doth ſuffer it to be done to the end, he may trie vs,* m *And let the Catholicks know, that they muſt with the Church receiue the Doctors, but not with the Doctors leaue the faith of the Church. And ſuch* (ſaith he a little after) *were* Origen *and* Tertullian *to the Church,* and that ſo much the more, by how much the more, grace GOD had beſtowed vpon them. But the remedie that hee preſcribeth againſt the ſame, is this: n *Depoſitũ cuſtodi, That we hold faſt the word of God, as a ſacred pledge, againſt all the nouelties that men would bring into Religion, vnder any pretence whatſoeuer: As if it were not a doctrine celeſtiall, which it ſufficeth to haue beene once reuealed, but an earthly inſtitution, wherein there muſt alwaies be ſomewhat to correct and amend.* Would God he might herein be beleeued a thouſand yeares after he wrote. *Thomas* ſaith, o *Propheeie is not* Gratia gratum faciens, *A grace of God that maketh a man gracious with him: but* Gratia gratis data, *A grace freely giuen.* And in another place he ſaith, p *That the Prophets of*

i *Chryſoſt. lib. de Spir. S.* Siquis eorum qui dicuntur habere Spiritum ſanctum dicat aliquid à ſeipſo & non ex Euãgelis, ne credite: ſi qui ſequitur dicta Chriſti, Spiritum ſanctum habet. Ex quo non legitur hec ſcripta, ſed à ſeipſo loquitur, manifeſtum eſt nõ habere Spiritum ſanctum, &c. Spiritus ſanctus impleuit Euangelia, &c.

k *Theodoret. in Deut. c.* 13 Permiſſu Dei Pſeudo prophetæ prodigioſa faciunt. Inſtruimur autem non attendendum eſſe ſignis, quando is qui edit illa, pietati contraria docet.

l *Vincent. Lyrinen. c.* 15. Si ſurrexerit Propheta, i. Magiſter in Eccleſia conſtitutus.

Item. Qui ſunt Dii alieni, niſi errores extranei, i. noui & inauditi &c. *Et ea* 16. Si quando Eccleſiaſticus aliquis Magiſter, & ipſe interpretandis Prophetarum Myſteriis Propheta nomi quiddam in Eccleſia Dei tentet inducere, ad tentationem id noſtrã fieri diuina prouidentia patitur.

m *Idem, ca.* 23 Nouerint Catholici, ſe cum Eccleſia Doctores recipere, non cum Doctoribus Eccleſiæ fidem deſerere. Sic Origenes magnas fuit tentatio Eccleſiæ, dum ingenio ſuo indulget, & parum pendit antiquam Chriſtianæ Legis ſimplicitatem Sic & Tertullianus. &c. De quibus Eccleſiæ Dei bene diceretur; *Si ſurrexerit in medio tui, &c.*

n Et *cap.* 26. *Depoſitum,* inquit, *cuſtodi.* Damnat eorum væſaniam qui

noua ac noua in diem quærunt, ſemperque aliud geſtiunt religioni addere, detrahere, quaſi non cœleſte dogma ſit, quod ſe nec tenendum eſſe ſufficiat, ſed terrena inſtitutio, quæ aliter perfici, niſi aſſidua emendatione, imò potius reprehenſione non poſſit. o *Thomas* 1. *p. q.* 68. Propheti non eſt gratia gratum faciens, ſed gratia gratis data. p *Idem* 2. *p. q.* 172. *art.* 6. Prophetæ dæmonum inte. dum vera

of the verie diuels may foretell true things, and that ſometimes by diuine inſpiration. Durandus. q *The gift of prophecy is giuen both to the good and bad.* Henricus Haſſius. r *The vncertaintie of theſe Reuelations is eaſily knowne, when as ſaint* Brigit *ſaith by Reuelation that the virgin* Mary *is conceiued without Originall ſinne, and ſaint* Catherine *of* Siena *ſaith quite contrarie.* And therefore ſaith *Gerſon*, s *we muſt not relye much vpon theſe viſions:* And, *There are none elſe but thoſe to whom they are reuealed, that are bound to beleeue them.* And for the diſcerning of them, he ſaith thus. t *To trie the ſpirits, we haue the Art readie at hand, namely, the knowledge of the ſcriptures. For they are they in which we thinke we haue faith, and they containe the Arte of diſcerning the falſe prophets from the true, and the true Reuelations from illuſions:* Now the matter in queſtion was about the Reuelations of S. *Brigit.* Againe, u *In euery Reuelation there muſt needs be* Moſes *and* Elias, that is to ſay, *according to venerable* Richard, *the teſtimonies of the law and the prophets:* otherwiſe, *it is verie ſuſpicious, our Sauiour himſelfe being pleaſed to haue them for teſtimonies of his owne Reuelations.* And againe, x *The ſcripture is the worke-houſe where the ſtampe of the kings money is. Euery piece of coyne that differs neuer ſo little from the ſame, is contrariwiſe: and the reiecting of the Scripture is a moſt certaine preparation for the receiuing of Antichriſt.* Otherwiſe, *if they be not examined by the ſcripture,* y *They are* (ſaith he) *moſt commonly but ſickneſſes of the brain, that do nothing elſe but induce Chriſtendome to all ſuperſtition.* And indeed, how many ſuperſtitions are there in the Church of *Rome*, that haue none other kinde of foundation but theſe hollow and ſhallow fantaſies.

We conclude then, that all the aforeſaid miracles, are not the true markes of the *Othodoxall* and pure Church. Firſt, becauſe they be not of the ſubſtance of the thing, but outward onely. Secondly, becauſe they be common aſwell to falſhoode as to truth: whereas to make them true markes, they muſt needes haue a certaine difference. Thirdly, that they need themſelues to be prooued and approoued (as we haue ſeene) by an other

prædicunt, etiam ex inſpiratione diuina.

q *Durand* 30. q. 1. *art* 42. Prophetia bonis & malis communis.

r *Picus de pranot* 3. Henricus ex Haſſia reuelationibus S. Brigidæ & Catharinæ Senenſis, parum tribuit; quia illa Virginem Mariam conceptam ſine peccato originali dicebat; hæc contra. ex Anton. in ſumma.

s *Gerſon. de examin. doctrin. conſid.* 3. Non cito ſunt approbandæ viſiones, *Idem in tract. qua veritates credendæ*; Reuelationes ab ijs tantum credendæ, quibus facta

t *Idem de probatione ſpiritum.* Probantur per modum artis; eruditionem in ſcripturis: Sunt enim in quib, putamus nos fidem habere, continentes artem falſos Prophetas à veris, & ab illuſionibus reuelationes cognoſcendi; &c. Alias ſuperſtitiones inducunt tales viſiones in Chriſtianiſmo.

u *Idem de probat ſpirit.* In omni reuelatione ſint oportet Moſes & Helias; ſecundum venerabilem Ricardum, teſtimonia Legis & prophetarum per totum alioqui ſuſpecta eſt.

x *Idem in tract. de diſtinct verum à falſ* Sacra Scriptura eſt officina vbi cuneus Regiæ monetæ reconditur; quia ſi in aliquo vel minimo puncto denarius diſcrepet ab eo, procul dubio falſatus eſt, &c. Et eius reiectio eſt Præparatio certiſſima ad Antichriſt ſuſceptionem.

y *Idem. de exam. doctr. conſid.* 2. Quid ſi enim læſio cerebri, aut congelatio, aut alia melancholia, &c.

other marke, which is *Doctrine*. To be ſhort, ſeeing it is ſaid, that Antichriſt ſhall come in the latter times, and ſeduce the greateſt part of the people, and that he ſhall ſit in the temple of God, that is to ſay, in the Church it ſelfe, and that in the moſt eminent place thereof, & ſhall worke ſtraunge ſignes and wonders: wee conclude on the contrarie part, that Antiquitie, Multitude, Succeſſion, and Miracles, are at this day rather the marke of the ſea of Antichriſt, and of that whore then of Chriſt, and of his chaſt ſpouſe, of whom Chriſt hath giuen vs but this one marke [z] *My ſheepe heare my voyce, He that is of the truth, heareth my voyce. He that is my diſciple abideth in my word.*

z Iohan. 10. 27. & 18. 37. & 8. 31.

CHAP. IIII.

That the holy ſcripture is the infallible touchſtone to trie the puritie of doctrine by, which doctrine is the marke of the pure Churches.

Obiection of our Aduerſaries, that the Hereticks pretend doctrine

VR aduerſaries do thervpon obiect vnto vs, that doctrine is a common argument, and euery one ſaith he, hath the puritie of doctrine of his ſide, and that therefore it cannot be alleaged as a marke of the pure Churches. I anſwere, that it is indeed a common brag of al hereticks, but it is not alwaies a common marke, but peculiar and proper to the pure Churches. For both the *Orthodoxians*, that is the true Chriſtians, and the Hereticks may haue antiquity, multitude, Succeſſion, and Miracles, as we we haue already prooued: but there is none but the *Orthodoxall* Church that can haue the truth & the true doctrine, which conſiſteth in faith and charitie, in the right adminiſtration of the word & the ſacraments, becauſe the truth is but one. And if the other Churches boaſt that they haue it, they haue nothing elſe but the bare ſound, which is no ſooner put to the touch, but it is found to counterfait. Likewiſe we ſee that when two parties go to law, each of them pretendeth, that right is of his ſide. In the meane while, he that ſhould ſay, that, becauſe both of them

affirme they haue right, there is no cauſe to diſpute of the right, but that he onely which is in poſſeſſion ſhould continue in it, ſhould ſhow himſelfe worthie to be laughed at, and ſhould oftentimes countenance the wrongfull poſſeſſion againſt the rightfull owner. For, beſides the opinions of the parties, there be Aduocates to debate the right, and a law whereby it is to be iudged, yea, and there be ſome that ſweare and depoſe in the cauſe. Now, to decide the matter in queſtion, wee haue no want (thanks be to God) of a good Iudge.

The queſtion betweene vs, is of the pure *Hermite* of God, now how God ſhould be ſerued, is not for man to iudge, no more then it is for a poore countriman to ſet forth bookes how Princes ſhould be dutifully ſerued. Nay, much leſſe. For, betweene man and man there is alwaies a proportion, but between man and God, there can be none at all. To this purpoſe ſaith a *Ireneus*, *That God hath taught vs, that no man knoweth God, but as God teacheth him, and the ſonne reuealeth him.* And *Tertullian* after him, b *To none appertaineth the truth, without God. To none is God manifeſted without Chriſt.* And therefore it is God onely that muſt be heard in this caſe, and not men, who in deuiſing orders & waies to ſerue God after their pleaſure, ſeeke nothing elſe but to ſerue their owne fantaſies. This is the cauſe why God himſelfe would be c *The onely Law-maker to his people, giuing thē a law, which containeth whatſoeuer he requireth of men, aſwell in generall as in particular.* And to cut off all mans inuentions, he expreſly forbiddeth them to adde any thing thereto, or to take any thing therefrom. d *Becauſe* (as himſelfe ſaith) *he will be ſerued according to his owne will, and not according to that which ſeemeth good in mens eies*, the which he hath comprized for vs in this one word, e *I will obedience, and not ſacrifice.* The prieſtes were men, and oftentimes did not content themſelues with Gods ordinance alone: whereas the example of the ſonnes of *Aaron* ſhould haue beene an horror vnto euerie of them, who x *for offering ſtrange fire vnto the Lord, ſuch as he had commaunded, were conſumed with fire ſent from*

a *Ireneus, lib. 4. c. 14.* Edocuit nos Deus, Deū ſcire neminem poſſe, niſi Deo docente. Cognoſcunt autem quibus reuelat Filius.

b *Tertull. de anima c. 1.* Cui enim Veritas cōpetit ſine Deo? cui Deus cognitus ſine Chriſto? &c.

c *Leuit. 4. 12.*

d *Deut. 12. 8 & 32*

e *1. Samuel 15. 22.*

from heauen: yet as men are louers of their owne inuentions, they laded the people with traditions, with ceremonies, and gloſes. And whereas the law was giuen to conuince them of ſin, that ſo the might ſeek for mercie in Chriſt, they found them out other meanes for their ſaluation. But what ſaith, God by his Prophets, which he ſent vnto them from time to time, betweene the publiſhing of the law, and of the Goſpell, f *you ſay we are wiſe. The law of the Higheſt is with vs: But how ſhould you be wiſe when ye haue reiected the law of the Lord?* g *you haue broken my law, you haue forgotten it, you haue profaned my holy things.* h *Men were wont to ſeeke knowledge at your lips, becauſe you were my meſſengers, but you haue cauſed my people to fall.* i *The feare of this people towards me that ſhould be tyed to my law, is now no more but a commandement made by men.* k *They walke in the way that is not good, they haue choſen their owne waies in ſteede of mine, they haue runne after their owne imaginations.* But I ſay vnto you, l *That my thoughts are not your thoughts, nor my waies your waies.* m *I will worke maruelous wonders in this people: Euery viſion ſhall be hid from them, the wiſedome of their wiſe men ſhall periſh, and ſhall be hid from them.* And therefore, n *Binde vp the teſtimonie* (ſaith he to *Eſay*) *ſeale vp my law among Diſciples. And if they ſpeake not according to this word, the morning light ſhall not be giuen vnto them.* And indeed, becauſe they obſerued it not, the Prieſthood was turned to them into a curſe. *And* o *God was readie to make a deuorce with his people.* In a word, the Prophet *Malachie*, to cut off the occaſion of all their madnes, recommendeth to the Church, p *the obſeruation of the law*, and of the ordinances giuen by *Moſes*, vntill the comming of *Helias*, that is *Iohn* Baptiſt the forerunner of Ieſus Chriſt. So then we ſee that vntill the Goſpell of grace, there was one law in the Church, whereof the Prophets were the expounders, and whereby the true worſhip of God was knowne from the falſe, without any recourſe had to the poynt of long profeſſion, a thing that might haue authoriſed euen *Iſmaell* againſt *Iſraell*. To be

f Ier. 8. 8. & 9.
g Ezech. 22. 26. Sophon. 3. 4
h Malach. 2. 7. & 8.
i Eſai. 29. 13.
k Eſay. 65. 2
l Eſay. 55. 8
m Eſai. 29. 14
n Eſay. 8. 16. & 20

ſhort, he himſelfe, of whom onely it is ſaid, [q] *Heare him*, hath (to teach vs by his example) giuen ſo great authoritie to the iudgement of the law, that he will haue the people to iudge thereby, whether he be Chriſt or no. [r] *Search the Scriptures* (ſaith he) *for in them you thinke ye haue eternall life, and they are they which beare witneſſe of me.* The Iudge of the world doth giue ſo much prerogatiue to the law, that by the ſame law hee will haue the world to iudge whether hee be Chriſt or no: whether he be the true *Meſſias*, or but a counterfait: whether the Sauiour of the world, or a deceiuer of the people. And why ſo? Becauſe it is not the word of *Moſes*, nor of *Eſai*, nor yet of any man, but the word of the heauenly Father, euen his that ſent him.

[q] Matth. 17. 5.

[r] Iohn. 5. 39.

Now, the holy Scriptures by the comming of our Sauiour Chriſt, haue loſt nothing, but rather haue gotten the greater authoritie. [s] *God hauing ſpoken to our Fathers* (ſaith the Apoſtle) *at ſundrie times, and in diuers manners, hath in theſe laſt times ſpoken vnto vs by his owne Sonne.* This ſonne is God himſelfe, his eſſential word, he by whoſe cõming the Church did looke for the manifeſtation of all things. The word then that proceedeth from him ought to haue an infinite authority, and much leſſe may one now adde vnto it, then at any time. He is the infinite wiſedome of an infinite Father, and therefore he could tell vs all that is neceſſary for our ſaluation. He hath loued vs ſo greatly: and therefore he would not hide the word of life from vs. To be ſhort, hee came to lighten vs in darkeneſſe, and hath promiſed neuer to forſake vs. Hee hath then left vs ſome light to guide vs, and ſeeing hee is the light it ſelfe, it is ſuch a light, as if wee followe it, wee cannot bee deceiued. Nowe that light, is his written word, which is the true Image of that eſſentiall word, in which he hath imprinted all that is required of vs for the glorie of GOD, and whatſoeuer is expedient for our owne ſaluation. This word the

The ſcripture giuen for a law to the Chriſtian Church.

[s] Heb. 1. 1.

the Apoſtles receiued from his mouth to preach the ſame to all the world, and herein were true and faithful ambaſſadors. Againe, the ſpirit of God, through which they preached, indited it, and taught them what they ſhould write, to the end it might be left vnto poſteritie, in ſuch ſort, as wee haue it now regiſtred by fower ſworne Notaries of the holy Ghoſt, and expounded in many Epiſtles of the Apoſtles. Finally, theſe Regiſters of the kingdome of Heauen, haue beene examined and conferred by the common care of the Churches, who haue beene the Gardians and keepers thereof, and who haue witneſſed that this word proceeded from them, and thereunto haue ſigned and ſealed with their bloud. And that no writing elſe might bee made equall thereunto, and alſo to take away the foundation of all Hereticks who alledged euery where, and to ſerue all turnes, the traditions of the Apoſtles; the Churches haue reduced them into one booke, which they cal the Canon, that is to ſay, *a Rule*, and the writings thereof, the *Canonicall Scriptures*. Thus then haue wee in the Chriſtian Church, as was vnder the lawe, a Rule to iudge the right from the crooked, a Square to ſet vp our building by, a compaſſe to guide our barke by, a law to iudge our cõtrouerſies, and a God in his word to determine all Queſtions that growe among the Churches. All that is agreeable to this word of God, is of God; for it is his own word, all that is not agreeable to this word is of man; & no man hath any voice in the Church to make any lawes concerning the ſeruice of God. The ſonne of man alone, who is both God & man, hath this power, of whome, onely it is ſaid: *Heare him.* All that is ouer and beſides this, ought to haue no place in his Church. t *Matth.* 17. 5.

What the authoritie of the Scripture was in the primitiue Church.

By this word thus limited within the bookes of the Canonicall Scriptures, haue thoſe of the Primitiue Church razed out an infinite number of traditions, which the Hereticks made to runne ſmoothly vnder the name of the Apoſtls, allowing of nothing but what they found contained in the ſaid bookes. By the ſame alſo, they haue ſtopped the mouths of Hereticks, which

ſprong vp, through the euill and corrupt interpretations thereof. To be ſhort, they neuer complaine when they haue to doe with Hereticks that yeelde to bee tryed by this Iudge, but make full accoumpt they haue won their cauſe: But when they are to deale with ſuch as refuſe this Iudge, then they finde themſelues agrieued: becauſe it is impoſſible to finde a competent Iudge for him, that refuſeth to haue GOD for his Iudge.

Our aduerſaries awaies cry to vs with open mouths, *The Fathers, the Father, the Fathers.* But this is the Iudge by which the Fathers would be iudged, and before whom they would plead their cauſe; by whom they would haue the pure Churches diſcerned from the impure, the Hereticall from the *Orthodoxall*, thoſe that rightly adminiſtred the word and the Sacraments being the eſſentiall markes of the Church, from thoſe that adminiſtred the ſame impurely. Their owne *Clement* ſaith, [u] *That Caiphas prayed Saint Iames to proone by the Scriptures alone, that Ieſus was the Chriſt: and that hee prooued it ſeauen daies together*, which was for that the Iewiſh Church was not guided but by the Scriptures: Much more then ought the Chriſtian Church to bee ſo, becauſe the ſame *Clement* maketh Saint *Peter* to ſay, [x] *That our Sauiour Chriſt hath taught all that was ſufficient to Saluation; and that from the diuine Scriptures the firme and ſound Rule of Truth muſt bee taken.* Yet was not this for want of Miracles. *Ireneus* ſaith; [y] *By the Apoſtles is the Goſpell come vnto vs, which they preached in their daies, and afterwards by the will of God they deliuered it vnto vs in the Scriptures (tradiderunt) to be the pillar and groundworke of our Faith.* Againe, [z] *The Goſpell is the pillar and firme foundation of the Church.* So that the Scriptures are the foundation of our Faith, and alſo of the Church: and that ſo farre forth, as how little ſoeuer the Hereticks of his time allowed of them, the good Father maketh himſelfe ſure to confute them all, thereby, [a] *By theſe ſame Bookes (ſaith hee) which they haue ſo ſhortned and maimed, will wee conuince them.* Tertullian,

u *Clemens Recognitionum li.* 1, Iacobum Epiſcoporum Principem princeps Sacerdotum Caiphas orat, vt de Chriſto non aliunde ſermo, quàm de ſcripturis fiat, vt ſciamus, inquit, vtrum ipſe ſit Chriſtus an non &c. Iacobus Archepiſcopus ſtans in ſummis gradibus per ſeptem dies, de Scripturis Dominicis populo ad ſignauit, quòd Ieſus eſt Chriſtus.

x Et lib. 10. Hoc vnum profitemur ſcire, quæ à vero Propheta didicimus: Ea autem ab eo nobis tradita ſunt, quæ ſufficere humanæ ſcientiæ iudicauit, &c. Item, Ex diuinis Scripturis, integra & firma regula veritatis.

y *Irena. lib.* 3 *c.* 1. Per Apoſtolos Euangelium peruenit ad nos, quod quidem tunc præconiauerunt, poſtea verò per Dei voluntatem, in Scripturis nobis tradiderunt, fundamentum & columnam fidei noſtræ futurum.

z Et *ca.* 11, Columna & firmamentum Eccleſiæ, Euangelium.

a *Li.* 3. *c.* 12, Nos autem vel ex his quæ decurtauerunt, eos conuincemus.

[b] *the Scriptures are written for vs, vpon whom the ends of the world are come.* Againe, [c] *we haue for our authors the Apoſtles of Chriſt, who did not chuſe out of their owne braines, what they were to teach; but ſuch as they had receiued of the Lord, they deliuered to the Nations. If then an Angell from heauen doe preach otherwiſe, let him be accurſed.* And therefore, [d] *The Doctrine of the Hereticks being compared with that of the Apoſtles (with the letters of Faith) that is the Scriptures, it will declare of it ſelfe by the diuerſitie and contrarietie thereof, that it neuer came from anie Apoſtle.* And if thou yet doubt, whither thou muſt vndergoe the iudgement of the ſcriptures; [e] *They can* (ſaith hee) *from no other place ſpeak of the matters of faith but from the letters of Faith.* And, [f] *from whence may the Heretickes be conuinced to bee enemies and ſtrangers to the Apoſtles, but by the diuerſitie of the Doctrine? But, wee haue brought nothing of our owne, that wee ſhould either by Addition, Subſtration, or mutation moue anie thing, wee ſhould finde therein to be contrarie to the Scriptures.* Contrariwiſe of the Hereticks he ſaith; [g] *The Heretickes flie the light of the Scriptures.* [h] *Take awaie from the Hereticks that which they know with the Pagans, and bring them but to the Scriptures alone, & they will not be able to ſtãd.* Yea, and he diſputes againſt *Marcion*, by the Goſpell of Saint *Luke*, which *Marcion* only allowed, and euen then when it was pard and cut off at his pleaſure, and yet doth hee finde inough therein wherewithal to confound him. And that cannot bee obiected here which hee ſaith and maintaineth ſometimes, That the Hereticks ought not to bee allowed to diſpute of the Scriptures. For hee ſpeaketh manifeſtly of thoſe that reiected the Canonicall Scriptures; and foyſted in ſome other, by which they would bee tryed. [k] *Theſe hereſies* (ſaith

b *Tertull aduer Praxeam* Propter nos ſcripta ſunt, in quos fines ſeculorum decucurrerunt.

c *Idem de præſcrip.* Authores habemus Apoſtolos Chriſti, qui de ſuo ſenſu non elegerunt quod docerent; ſed acceptam à Chriſto diſciplinam, fideliter nationibus aſſignauerunt. Itaque etſi Angelus de cœlo aliter euangelizauerit, anathema eſto.

d *Item.* Ipſa doctrina eorum Apoſtolicæ cõparata, ex diuerſitate & contrarietate ſua pronuntiabit, neque Apoſtoli alicuius authoris eſſe, neque Apoſtolici.

e *Ibidem.* Aliunde fidei cet loqui poſſent de rebus fidei, quam ex literis fidei?

f *Ibidem*, Vnde autem extranei, & inimici Apoſtolis hæretici, niſi ex diuerſitate doctrinæ? Nihil de proprio iactulimus, vt aliquid contrarium ei, & in Scripturis deprehenſum detractione, vel adiectione, vel tranſmutatione remediaremus.

g *Idem de reſurrect. car.* Hæretici ſunt Lucifugæ Scripturarum. h *Item.* Auſer hæreticis quæ cum Ethnicis ſapiunt, vt de Scripturis ſolis quæſtiones ſuas ſiſtant & ſtare non poterunt, *Idem cont. Marcion. lib. 4 c. 6. 7.* &c. Vide,

i *Tertul de præſcrip. hæret. c* 15. 37. 45. Hunc gradum potiſſimum obſtruimus, nõ admittendis hæreticis ad vllam de ſcripturis diſputationem. &c k *Et c.* 17 Quia nihil proficiat congreſſio Scripturarum, &c. iſta enim hæreſis non recipit quaſdam Scripturas; & ſi quas recipit, adiectionibus & detractionibus ad diſpoſitionem inſtituti ſui interuertit: & ſi recipit, non recipit integras, &c. Et *cap.* 30. Marcion Nouum Teſtamentum à Vetere ſeparat. *Idem lib. 4. cont. Marcion* Ex iis commentatoribus quos habemus, Lucam videtur Marcion elegiſſe, quem cæderet (ſ. interpolaret) omnia quæ de Natiuitate Chriſti reſecans. &c Et *cap* 4. Ego meum dico Euangelium Lucæ. verum, Marcion, ſuum: Ego Marcionis adfirmo adulteratum; Marcion, meum. Quis inter nos determinabit, niſi temporis ratio, ei præſcribens authoritatem quod antiquius reperietur; & ei præiud cans vitiatio-

nem quod posterius reuincetur;&c. Et. *ep.5.* Videamus,quod lac Corinthii hauserint,ad quam regulam Galatæ sine recorrecti?quid legant Philippenses,thessalonicenses, Ephesii; quid etiam Romani de proximo sonent, &c. *Iren.l.2.c.31.* Ebionei solo Matthæi Euangelio vtuntur; Marcion Lucam circumcidit. Valétinus Ioanne abutitur, & paulum eiurat; Notum Euãgelium iactãs, cui titulum facit veritatis,&c. At Euangelia quatuor sunt;non plura, nec pauciora.

Cap.12. Nos autem,vel ex his quæ decurtauerunt,eos conuincemus, l *Cyprian. de Baptis. Christi.* dilecto Filio tuo tu Domine, nos præcipis obedire? Loquere igitur, Domine, quia audit seruus tuus. Christiana Religio inuenier ex hac scriptura omniu doctrinarum regulas emanasse? & hinc nasci, & huc reuerti quicquid Ecclesiastica continet disciplina.

m *Idem de Lapsis.* Ecclesiæ non iungitur, qui ab Euangelio separatur.

n *Idem epist.* 74. Incompendio est apud religiosas & simplices mẽtes, & errorem deponere, & inuenire atque eruere veritatem. Nam si ad diuinæ Traditionis caput & originem reuertamur, cessat error humanus, & sacramentorum cœlestium ratione perspecta, quicquid & nunc facere oportet uerit Veritas ad originem Dominicam & Euangelicam & Apostolicam Traditionem reuertamur, & inde surgat actus nostri ratio, vnde & ordo & origo surrexit, &c. o *Ibidem.* Non recedet liber Legis huius ex ore tuo, sed meditaberis in eo die ac nocte, vt obserues facere omnia quæ scripta sunt, in eo. Si ergo ;ut in Euangelio præcipitur, aut in Apostolorum Epistolis, aut in Actibus continetur? obseruetur diuina hæc & sancta Traditio.

(saith hee) *doe not receiue some of the Scriptures: and those that they doo receiue, they wrest to their purposes by additions and subtractions, and will not admit of the whole Scriptures together.* And those were the disciples of *Dositheus, of Basilides, of Valentinus, of Praxeas,* the *Carpocratians, the Gnostickes, the Marcionites,&c.* with whome the matter in question is not, whether such a place haue such a meaning, or such: But, whether such a booke be Saint *Iohns,* or not, And whither that be the Gospell of Saint *Luke,* which *Marcion* approoueth, or that which *Tertullian* alloweth; to cleere the which, there was no other way, but to viewe the old Copies, kept in the Apostolicall Churches. But they could not retaine so little of them, but he makes himselfe sure to cõuince them thereby. Saint *Ciprian,* [l] *Thou (O Lord) commaundest vs, to heare thy vvelbelooued sonne, Speake then Lord, for thy seruant heareth. The Christian Religion shall finde, that out of this Scripture the Rules of all Doctrines haue flowed foorth, and that, whatsoeuer the Ecclesiasticall discipline containes, doth groowe from thence, and thither doth returne.* And therefore we haue no cause to feare, but that thereby wee may easily discerne the pure from the impure. For (saith he) [m] *They are not ioyned to the Church that are seuered from the Gospell.* And, [n] *vvilt thou lay avvay thy errour, and finde the truth? it is easie to doe for simple and religious mindes: for if wee returne to the fountaine of the diuine Tradition, humane errour doth cease, & the reason of the Sacraments is knowne, so as all that which was hid vnder the mist and clowde of darknesse is laid open to the light, wee then that are Gods Priestes, if the Truth haue wauered in any thing, let vs returne to the Lords fountaine to the Euangelical and Apostolicall Traditions.* And what tradition? [o] *this booke of the Law* (saith hee *shall not depart*

sub caligine ac nube tenebrarum latebat, in lucem veritatis aperitur,&c. Quod Dei Sacerdotes, præcepta diuina seruantes; vt si in aliquo nutauerit & vacillare.

depart from thy mouth: but thou ſhalt meditate therein day and night, to doe all that is written therein. If it bee commaunded or contained in the Goſpell, in the Epiſtles or Acts of the Apoſtles, let ſuch a holy and diuine Tradition bee obſerued. And this (ſaith hee in another place) [p] *is the cauſe why they bring vs Antichriſt vnder the name of Chriſt, becauſe wee returne not to the fountaine of truth, we aſcend not vp to the heade, wee obſerue not the Doctrine of the heauenly Maiſter.*

Origen, [q] *Hee is circumciſed and pure that ſpeakes alwaies the word of God, and ſetteth fourth ſound Doctrine warranted by the Rules of the Goſpell, and of the Apoſtles,* [r] *Ieſus Chriſt appeareth alwaies in the Mountaines and in the Hils: neuer ſeeke him but in the Mountaines of the law and of the Prophets.* Againe, [s] *As our Sauiour did by the word of his Doctrine put the Saduces to ſilence, ſo let his followers doe with examples out of the Scriptures, that by the ſound Doctrine thereof, all mouthes may be ſtopped. Athanaſius* beeing ſo choaked with the power of the *Arrians* that hee was euen brought to complaine as *Elias* did. [t] *The holy Scriptures* (ſaith he) *are ſufficient for the ſhowing forth of the truth.* [u] *True Faith in Chriſt is there plainely knowne.* [x] *The Scripture is the Miſtreſſe of all Vertue, and of all true Faith.* [y] *Thou needeſt not* (ſaith hee to *Serapion*) *ſtudie any other thing.* And for the *Arrians,* [z] *The Heretickes* (ſaith hee) *are to bee ſtoned with Arguments out of the holy Scriptures.* Againe, [a] *If you bee the Schollers of the Goſpels, walke by the ſcriptures. For, what an vnwiſe part is it of you to alleadge vnto vs thinges not written in the Scriptures, ſeeing our Sauiour hath ſaid vnto vs, If you abide in my word, you ſhall bee my diſciples?* And let not our aduerſaries here obiect vnto vs, that he

p *Idem de ſimpli prælat.* Afferentes Antichriſtum, ſub vocabulo Chriſti, vt dum varia ſimilia mentiuntur, veritatem ſubtilitate frustentur. Hoc eo fit dum ad veritatis originem non reditur, nec caput quæritur, nec magiſtri cœleſtis doctrina ſeruatur.

q *Origen. hom. 3. in Geneſ.* Circumciſus & mundus eſt, qui ſemper verbum Dei loquitur, & ſanam doctrinam Euangelicis & Apoſtolicis munitam regulis profert.

r *In Cantic. hom. 3.* Scias Ieſum ſemper in montibus, aut in collibus apparere, ne vſquã eum, niſi in Legis & Prophetarum montibus, quæras.

s *In Iohan. tom. 22.* Sicut Saluator verbo doctrinæ ſuæ, ſilentium impoſuit Sadduceis, & ſic facient & Chriſti imitatores exemplis Spirituarum, quibus oportet ſecundum ſanã doctrinam, omnem vocem obmuteſcere.

t *Athanaſ. contr. Idola.* Sufficiunt per ſe ſacræ & diuinitus inſpiratæ Scripturæ ad veritatis indicationem.

u *Idem epiſt. ad Iouinian.* Vera & pia in Chriſtum fides, ex ſcriptis literis liquet & cognoſcitur.

x *Idem de interpr. Pſalm* Diuina Scriptura eſt magiſtra virtutis & veræ fidei: y *Idem ad Serap.* Solum ex ſacris literis condiſcas, Sufficiunt enim quæ in illis reperies documenta.

z *Idem contr. Arrian. orat. 2.* Lapidandi ſunt hæretici ſacrarum literarum argumentis. a *Idem de incar. Dom.* Si diſcipuli eſtis Euangeliorum, per Scripturas incedite. Quod ſi diuerſa à Scripturis fabulati vultis, cur nobiſcum concertatis. qui nec loqui nec audire ſuſtinemus quod extraneum ſit ab illis, dicente Domino; *Si manſeritis in meo ſermone, vere diſcipuli eritis?* &c.

was much troubled with the *Arrians*, becauſe the worde ὁμοούσιον, *Conſubſtantiall*, is not found in the Scriptures: for (ſaith hee) [b] *Although I haue not there found the word, yet haue I found the verie thing.* Saint *Baſill* [c] *The Old and newe Teſtament is the treaſure of the Church.* [d] *The holie Scripture hath beene written by the Holy Ghoſt, that it might be as a common ſhop or ſtorehouſe where wee might finde all remedies for our ſoules, and as a common treaſure of all good learning.* [e] *In the ſame, euery one of vs muſt learne all that is for good vſe, either that wee may the more ſatisfie our mindes in godlineſſe, or that wee may not accuſtome our ſelues to the conſtitutions of men. And becauſe* (ſayth hee) [f] *it is the part of a Faithfull ſeruant, to diſtribute among his fellow ſeruants that which hee hath receiued of his Maſter, ſyncerely, and without anie minglng: I am bound of neceſſitie to deliuer that vnto you which I haue receiued out of holy writ.* [g] *The faithfull muſt alſo beleeue with fulneſſe of ſpirit the things conteined in the Scriptures, without reiecting any thing thereof, or adding any thing thereto, foraſmuch as whatſoeuer is not of Faith, is ſin, and that Faith is of hearing, and hearing of the word of God: Whereupon it followeth, that whatſoeuer is without the diuine ſcripture, is without Faith, and therefore ſin.* Cõtrariwiſe, [h] *It is the part* (ſaith hee) *of the vnfaithfull, to reiect the thinges that are written, or to bring in thinges not written: ſeeing our Sauiour hath ſaide, My ſheepe, heare my voice and not the voice of ſtrangers.*

Now, by that, by which we knowe the ſheepe from the goates, and the Sheepeheardes from the Wolues: ſhall wee not by the ſame alſo know the true Churches from the falſe?

Optatus diſputing with the *Donatiſts*; [i] *The queſtion is* (ſaith he) *whither after the Trinitie, wee ſhould rebaptize*

b *Idem deſentent Diuiſi.* Licet hanc vocem ὁμοούσιον, *Conſubſtãtiã*, non inuenerim in ſacris literis, rem tamen ipſam ibi deprehendi.

c *Baſil. hom. 29.* Verus & Nouum Teſtamentũ theſaurus Eccleſiæ.

d *Idem in Pſal. 1.* Sacra ſcripturæ diuinitus inſpiratæ, propter hoc fuit à S. Spiritu cõſcriptæ, vt tanquam in cõmuni medendarum animarum officina, omnes homines remedium & medelam ſuis morbis deſumant. Omni ex parte, πανταχόθεν, eſt commune erarium bonæ doctrinæ, omnib. propoſitum.

e *Idem in regul. breuius. reg. 95.* Quæ ad vſum pertinẽtia ſunt, ea vt vnuſquiſque ex diuinis literis diſcat, & rectum & neceſſarium eſt, tum ad maiorem expletionem animi in pietate, tum etiam ne humanis conſtitutionib. aſſuefiat.

f *Idem de vera fide.* Fidelis miniſtri hoc eſt proprium, vt quæ à benigno Domino in conſeruos ſuos diſtribuenda acceperit, hæc ipſis integra & nullius rei alterius admiſtione adulterata cuſtodiat. Quocirca ego quoque quæ ex diuinis literis accepi, hæc ad communem vtilitatem exponens vobis teneor neceſſariò.

g *Idem in regul. moral. reg. 80.* Quid proprium fidelis? Vt cum eiuſmodi certa animi expletione credat quæ dicta ſunt in Scriptura. Nihilque reiiciat, aut nouum ſtatuere audeat. Et enim ſi omne quod ex fide non eſt, peccatum eſt, vt ait Apoſtolus? fides autem ex auditu? auditus autem per verbum Dei: ſine dubio cum quicquid extra diuinam Scripturam eſt, ex fide non ſit, id peccatum eſt.

h *Idem de vera fide.* Si fidelis eſt dominus, &c. manifeſtiſſimum eſt infidelitatis argumentum, & ſignum ſuperbiæ certiſſimum ſi quis eorum quæ ſcripta ſunt, aliquid velit reiicere, aut eorum quæ non ſcripta intro ducere, cum Dominus noſter Jeſus Chriſtus dixerit *Qui meos verbos quæ audiſti, illorum verbis non ſequentur.* 1. *Milen. lib.* 59.

tize in the Trinitie (that is to say, whither wee should rebaptize those that haue beene once baptized according to our Sauiour Christes institution) You say, yea; wee deny it. Betweene your yea, and our nay, the soules of the people are in a wauering: Neither of vs are to bee beleeued: wee must then haue Iudges to decide our difference. If they bee Christians, they can be afforded to neither party, for affection hinders the truth, that it cannot bee found out. Shall we seeke for a Iudge abroad? If he be a Pagan, hee vnderstands not the secrets of Christians; and if hee bee a Iewe, hee is an enemie to our Baptisme. Therefore in Earth wee can finde none. What then? Shall wee seeke for one in Heauen? Nay let vs neuer knocke at Heauen, seeing that wee haue heere in the Gospell, a Testament. And here may earthly things bee well compared with heauenly. The father that hath many children, so long as hee is liuing, hath no vse of a Testament: Christ also, so long as hee was present vpon earth (though hee bee not now absent from thence) gaue in charge to his Apostles all that was needefull, considering the time, But as the earthly father, seeing himselfe neere death, and fearing least his children should growe to sutes after his departure, calleth for witnesses, and transferreth his will out of that breast which is readie to die, into instruments of writing that will long continue: And if any variance arise among the brothers, they runne not to the Tombe, but they haue recourse to the Testament, and hee that lyes in the Tombe, speaketh out of the Testament, as if hee were liuing: So say wee of Christ, who is in Heauen. Let vs seek his will in his Testament, for those things which you doe at this present, hee beheldе at that time, as if they had beene present, &c. Saint Augustine makes the same discourse in diuerse places, which it would bee ouerlong to write out, and cõcludeth with these words. [k] The Iudge harkens with attention, the Aduocates hold their peace, the cryers commaund silence, all the people suspensiuely

An post Trinitatem in eadem Trinitate hoc iterum liceat facere? Vos dicitis licet, Nos dicimus, Non licet. Inter licet vestrum, et non licet nostrum, mutant & remigrant animæ populorum. Quærendi sunt Iudices, ñ Christiani, de vtraque parte dari non possunt, quia Studijs veritas impeditur. De foris quærendus est, Iudex, si Paganus, non potest nosse Christiana secreta: si Iudæus, inimicus est Christiani Baptismatis. Ergo in terris de hac re nullum poterit reperiri iudicium: De cœlo quærendus est Iudex. Sed vt quid pulsamus ad cœlum, cum habeamus hic in Euangelio Testamentum? Quia hoc loco recte possunt terrena cœlestibus comparari: tale est quod quidam hominum habens numerosos filios: his quamdiu pater præsens est, ipse imperat singulis, non est ad hæc necessarium Testamentum. Sic & Christus quamdiu præsens in terris fuit (quamuis nec modo desit) pro tempore quicquid necessarium erat Apostolis imperauit. Sed quo modo terrenus pater, se in confinio sentiens mortis timens ne post mortem suam, fratres pace, litigent fratres, adhibitis testibus, Voluntatem suam de pectore moriturо transfert in tabulas diu duraturas. Et si fuerit inter fratres contentio nata, non itur ad tumulum sed quæritur

Testamentum. Et qui in tumulo quiescit, tacitis de tabulis loquitur vius. Is cuius est Testamentum in cœlo est: Ergo Voluntas eius, velut in Testamento, sic in Euangelio inquiratur. Item in patientia quæ modo facitis iam futura compensat Christus.

k Aug. in psal. 21. fratres sumus, quare litigamus? Non intestatus mortuus est pater: Fecit testamentum, & sic mortuus est. Tamdiu contenditur de hæreditate mortuorum, quamdiu test-

pensinely listen to heare the words of a dead man.

Hee lies in the Tombe without feeling, and yet his words carie force with them. But Christ sitteth in Heauen, and shall his Testament bee contradicted? Of this Testament, that is, of the Holy Scriptures, these are his ordinarie Maximes;[l] The Church is a mother, and her Breasts are the two Testaments of the Holy Scriptures. From thence wee are to suck the milke of all the Sacraments that haue beene instituted for our Saluation,[m] When the Euangelists and Apostles haue written the things which God indited and declared to them, wee must not say that hee himselfe hath not written them: for whatsoeuer hee would we should reade of his doings and of his sayings, he commanded them to write it, as with his owne hands. And therefore, The vvord of God (saith Dauid)[n] is a lanterne to my feete, and a light vnto my pathes; namely, that vvord vvhich is conteined in all the Holy Scriptures.[o] Let vs vvalke then in the light of the Scriptures, hauing recourse (as hee saith in another place)[p] to that ballance of the Lord, where things are not weighed by mans wit, but by diuine Authority.[q] To the holy scriptures in which he hath placed the life of mãs saluation; of which this faith is conceiued, by which the iust shall liue. Contrariwise,[r] The authority of the Scriptures cannot vvauer, but faith must needes stagger and faile.[s] for thou, Lord, (saith he) hast set a firmament of authoritie ouer vs in thy diuine Scriptures. A firmament (I say) aswell to discerne the true Church by, as to conuince the Churches that are lying, and hereticall. For (saith he)[t] To the end thou mightest not erre in the Church, & least any should say vnto thee, this is Christ, vvho is not Christ, or this is the Church, which is not the Church, heare the voice of the shepheard. Hee hath shewed himselfe vnto thee, handle him, and

tamentum profertur in publicum: fit cum prolatum fuerit; tacent omnes, vt tabulæ aperiantur & recitẽtur. Iudex intentus audit; Aduocati silent; præcones silentium taciunt, vniuersus populus suspẽsus est vtlegantur verba mortui, Ille sine sensu iacet in monumento, & valent verba ipsius. Sedet Christus in cœlo, & contradicitur eius Testamento, &c. Idem de quinque hæresib. Leges habent, vt testatoris voluntati in omnibus pareatur, Si quis contra voluntatem testatoris facere voluerit, careat hæreditate. Testamentum profero; verba testatoris recito.

l Idem in epist. Ioan. tract. 3. Ecclesia est mater, & vbera eius, duo Testamenta Scripturarum diuinarum. Hinc sugatur lac omnium sacramentorum, pro æterna salute nostra gestorum.

m Idem de consens. Euang. lib. 2. cap. vlt. Cum Euangelistæ & apostoli scripserunt quæ Deus ostendit & dixit, nequaquam dicendum est, quod ipse non scripserit. Quicquid enim ille de suis factis & dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperauit.

n Idem in Psalm. 118. Lucerna pedibus meis, Verbum tuum, & lumẽ semitis. Verbum est quod lucernam Scripturarum ambulas mus. o Idem de Bapt. cont. Donat. l. 2. c. 14. Recurrens ad illam stateram Dominicam, vbi non ex humano sensu, sed ex authoritate diuina, rerum momenta pensantur, inuenio Domini sententiam, &c. p Idem lib. 7. Confess. p. 7. In christo Filio tuo, atque in Scripturis sanctis credebam te posuisse vitam salutis humanæ. q Idem de Ciuit. Dei l. 19. 18. Ciuitas Dei credit Scripturis sanctis, quas Canonicas appellamus, vnde Fides ipsa concepta est, ex qua iustus viuet. r Idem de doctr. Christ. lib. 1. c. 37. Titubabit Fides, si diuinarum Scripturarum vacillat authoritas. s Idem l. 13. Confess. c. 15. Tu dens noster fecisti nobis firmamentum authoritatis super nos in Scriptura tua. t Idem in Psalm 69 Ne in Ecclesia errares; si quis tibi diceret Christus est qui non est Christus, aut, Ecclesia est, quæ non est Ecclesia. Audi vocem ipsius Pastoris, ostendit se tibi, Palpate & videte. Ostendit & Ecclesiam ne quis tefallat nomine Ecclesiæ. Habes vocem Pastoris tui; Noli sequi vocem alienorum, & furem non timebis.

and ſee him. He hath alſo ſhowed thee the Church, that the name of the Church may not deceiue thee; Thou haſt the voyce of thy ſhepheard: follow not the voyce of ſtraungers, and thou ſhalt not feare the thiefe. If then thou art to deale with Hereticks. u *Let all our papers be laid aſide, let vs bring forth the Booke of God, Hearken to Chriſt that ſpeaketh; Hearken to the Truth that talketh. We ſay vnto the Hereticks, Thus hath Chriſt ſaid, &c.* x *we bring out of Gods Treaſure, the diuine Balance, to trie that which is heauie, from that which is light: bycauſe that* y *againſt the errors full of ſnares and daungers, God hath eſtabliſhed vs a Fort in the Scriptures, againſt the which no man dares to ſpeake a word that will neuer ſo little be thought a Chriſtian.* Being to diſpute with the *Domiſtes* about the queſtion of the Church, z *we diſpute* (ſaith he) *where the Church is. Shal we ſeek her in our words or in the words of Ieſus Chriſt, her head? Surely, I think in the words of her head, who is the truth that beſt knoweth his owne bodie: for the Lord knoweth thoſe that are his. We will not then haue her ſought in our words, &c.* Againe, a *Let not theſe words be heard any more betweene vs, I ſay this, and, thou ſayeſt that: But, thus ſaith the Lord, we haue the bookes of the Lord, to the authoritie of which we both yeald our ſelues, we both giue credit. There let vs ſeeke the Church, by that let vs decide our cauſe: for I deſire that the Church of God ſhould be ſhowed by diuine Oracles, and not by humane documents.* And againe, b *Let them ſhow vs by the Scriptures, if they be the Church or no;* c *In them we haue knowne Chriſt, in them alſo we haue knowne the Church.* And ſo much the rather ought we to ſticke to the Scriptures, becauſe (as he ſaith in another place. d *The Prophets who foreſaw in ſpirit the factions that would be made againſt the Church,*

u *Idem in Pſalm. 57.* Auferantur de medio chartæ noſtræ: proceſſat in medium codex Dei. Audi Chriſtum dicentem; audi veritatem loquentem: Recitamus hæreticis; Ecce Chriſtus dicit, &c.

x *Idem lib. 3. cont. Donatiſt. c. 3.* Non afferamus ſtateras doloſas vbi appendamus quod volumus, dicentes, Hoc graue, hoc leue eſt: Sed afferamus diuinam ſtateram de ſcripturis ſanctis, tanquam de theſauris Dominicis, & in illa quid ſit grauius appendamus, imo à Domino ipſo appenſa recognoſcamus.

y *Idem tract. 2. in epiſt. Ioan.* Contra inſidioſos errores Deus voluit ponere firmamentum in Scripturis, contra quas nullus audet loqui, qui quoquo modo ſe vult videri Chriſtianum.

z *Idem de vnit. Eccleſ.* Inter nos & Donatiſtas quæſtio eſt; vbi ſit Eccleſia. Quid ergo faciuri ſumus? in verbis noſtris eam quæſituri, an in verbis capitis Sui, Domini noſtri Ieſu Chriſti? Puto quòd in illius potius verbis eam quærere debemus, qui Veritas eſt, & optimè nouit corpus ſuum. Nouit enim Dominus qui ſunt eius. In verbis noſtris Eccleſiam quæri nolumus.

a *Item c. 3.* Non audiamus, Hæc dicis. Hæc dico ſed audiamus Hæc dicit

Dominus. Sunt certi libri Dominici, quorum authoritati vtrique conſentimus, vtrique credimus, vtriq; ſeruimus, ibi quæramus Eccleſiam; ibi diſcutiamus cauſſam noſtram. Auferantur iſta de medio quæ aduerſus nos inuicem, non ex diuinis Canonicis libris, ſed aliunde recitamus. Quia nolo humanis documentis, ſed diuinis oraculis ſanctam Eccleſiam demonſtrari, &c. Et *cap. 6.* Legite nobis hæc de Prophetis, de Pſalmis, de ipſo Euangelio, de Apoſtolicis literis. Legite, & credimus. b Et *cap. 19.* Vtrum ipſi Eccleſiam teneant, nonniſi diuinarum Scripturarum Canonicis libris oſtendant. &c. c *Idem epiſt. 166* In Scripturis didicimus Chriſtum; in Scripturis didicimus Eccleſiam, Has Scripturas communiter habemus: Quare non in eis & Chriſtum & Eccleſiam communiter reti nemus? &c. Ecce Scripturæ communes; Ecce vbi nouimus Eccleſiam. d *Idem in Pſalm. 30. conc. 2.* Obſcurius dixerunt Prophetæ de Chriſto

quàm de Ecclesia, puto propterea quia Videbant in spiritu contra Ecclesiam homines futuros esse particulas & de Christo non tantam litem habituros. e *Collat. Carth. 3. art. 101* Vbi Augustin. Si nunc exorti essemus, & cogitaremus in Africa, cui communioni Christianorum sociari deberemus? proculdubio eam tenere deberemus, quã in scripturis inuenire mus, & criminatrices opiniones nouarum rerum pudiare: ad sola eloquia diuina, quæ mentiri nesciunt nos tenere.

have prophecied more cleanely of the Church, then of Christ himselfe. So saith he in the conference of *Carthage*; d *If we were but now borne, and should bethinke vs heerein Africa to what communion of Christians we should linke our selues: surely, we must resolue thereof by the scriptures: and reiecting all offensiue opinions, betake vs to the onely word of God which cannot lye.* Against the *Arrians* he was to *dispute of the Essence of the Sonne of God:* And therefore he saith, *to Maximinus their Bishop.* f *Alleage not to me the Councill of* Arimino *for a Rule, no more then I alleage to thee the Councill of Nice, I am not bound to the authoritie of the one, nor thou to the authoritie of the other: let vs contend with matter against matter, cause against cause, reason against reason, by the authorities of the Scriptures which are common to vs both.* Against the *Pelagians* he had to deale about the power and efficacie of our Lords death. g *This controuersie* (saith he) *hath need of a Iudge thereof, and let himselfe tell vs whereto his death hath beene profitable. Let the Apostle also iudge thereof with him, for in the Apostle Christ himselfe speaketh. It is said of the Father, that he hath not spared his owne sonne, but hath giuen him to death for vs.* Against the *Manichees*, h *They are not Hereticks* (saith he) *but in this respect, that they rightly vnderstand not the Catholicke scriptures, and do wilfully bring in their opinions against the truth of them.* And albeit they reiected part of the scriptures, yet he neuer leaues pressing of them with the residue which they receiued, and challengeth them with the same weapons they accepted, as we read of our Sauiour, i *who in the matter of the resurrection confuted the Sadduces by the Bookes of* Moses, *because they reiected all the rest.* Saint *Ierome*, k *The Church of Christ doth not consist in the walls, but in the truth of doctrines: where soeuer faith is, there is the Church.* But whreby shall this faith be knowne, and so consequently this Church? l *The Church of Christ* (saith

d *Idem de Genes. ad lit. l. 7. cap. 9.* Non ob aliud sunt hæretici nisi quod Scripturas Catholicas non recte intelligendo, suas falsas opiniones contra earum veritatem pertinaciter asserunt.

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f *Idem cont. Maximinum Episcopum Arrianorum l. 3. c. 14.* Nec ego Nicenum, nec tu debes Ariminense, tanquam præiudicaturus, proferre Concilium. Nec ego huius authoritate, nec tu illius detineris scripturarum authoritatibus vtrisque communibus testibus, res cum re, causa cum causa, ratio cum ratione conseret.

g *Idem de nuptiis & concup. l. 2. c. 33.* Ista cõtrouersia iudicem requirit: iudicet ergo Christus, & cui rei mors eius profuerit. ipse dicat *Hic est meus sanguis meus, qui pro vobis effunditur in remissionem peccatorum.* Iudicet cum illo & Apostolus, quia & in Apostolo ipse loquitur Christus. Clamat & dicit de Deo Patre; *quia proprio Filio non pepercit, &c.*

h *Idem de Genes. ad lit. l. 7. cap. 9.* Non ob aliud sunt hæretici nisi quod Scripturas Catholicas non recte intelligendo, suas falsas opiniones contra earum veritatem pertinaciter asserunt.

Mart. 2. 2. 32. i *Hieronym. in Psal. 133.* Ecclesia Christi non consistit in parietibus, sed in dogmatum veritate. Ecclesia ibi est, vbi vera fides, &c. l *Idem Mich. l. 1. c. 2.* Ecclesia Christi quæ habitat bene, & in toto

(saith hee againe) *which lodgeth and possesseth some Churches throughout all the world, is ioyned together by the vnitie of the spirits, and hath for her City-walles, the law, the Prophets, the Gospell, and the Apostles: she hath not gone out of her limits,* to wit, *of the holy scriptures,* [m] *That which some doe finde out of themselues, without the authoritie and testimonie of the scriptures, as it were by an Apostolicall tradition, is but their owne deuise, and the sword of God doth cut it off.* [n] *We also reiect it as easily as they produce it. But* (saith he) [o] *wilt thou enter into the house of God, that is, into the Church? This is the way, read the scriptures,* And [p] *wilt thou be resolued in thy doubts? giue thy selfe to the reading of the law and of the scriptures. For that congregation which will not seeke the word of the Lord shall not haue the light of truth, but go groaping in darknes of error.* And this word, without seeking further, is the verie scripture. For thus he saith in his exposition vpon the 86. Psalme. [q] *The Lord our Sauiour shall rehearse: and how? Not* (saith he) *by word, but by writing, we read saint* Peter, *we read saint* Paule. *Euen him that saith vnto vs, doe you seeke experience of him that speaketh in me? for in saint* Paule *Christ did speake.* The which I wish may be once noated heere, and in the places both before and hereafter alleaged, against such as will not interprete the word of God, by the word written, to the which written word, the Fathers doe restraine the same word of God. *Chrysostome* [r] is much troubled how the true Church may be knowne among the schismes and heresies that shall foregoe the comming of Antichrist: and shall be at the comming of Antichrist: but in the end, what be the rules and directions he giues vs throughout all his bookes? [s] *The holy scriptures* (saith he) *are called the kingdome of heauen, because the kingdome of heauen, is inserted in them, and if wee will enter into it; wee must vnderstand them*

orbis Ecclesias possidens, spiritus vnitate coniuncta est: habet vrbes legis, prophetarum, Euangelii, & Apostolorum. Non egressa de finibus suis, id est, de scripturis sactis.

m *Idem in Agg. cap. 1.* Quæ absque authoritate et testimonio scripturarum, quasi Apostolica traditione reperiunt atque confingunt, percutit gladius dei.

n *Idem in Matth. cap. 13* Hoc quia de scripturis sanctis non habet authoritatem, eadem facilitate contemnitur, qua profertur.

o *Idem in Psal. 5.* Ego cupio intrare in domum tuam. i. in ecclesiam: & volo intrare per viam tuam rectam. Quæ est ista via? lectio scripturarum.

p *Idem in Esai. ca. 8.* Si vultis nosse quæ dubia sunt, vos magis legi & testimoniis scripturarum tradite: quod si noluerit vestra congregatio verbum domini quærere non habebit lucem veritatis, sed versabitur in erroris tenebris.

q Idem in Psalm. 86 Dominus noster atque Saluator narrabit: Et quomodo narrabit? Non verbo, sed scriptura. In cuius scriptura? In scriptura Principum & quorum Principum qui fuerunt in ea. Non dixit hoc, qui sunt in ea. Videte ergo quo modo Scriptura sancta sacramentis plena est.

r *Our* Leginus Apostolum

Paulum, leginus Petrum, & leginus illum dicentem; An experimentum eius quæritis qui loquitur in me Christus? Et, quod Paulus loquitur, loquitur Christus. s *Chrysostom in Matth. 24. hom. 49. in opere imper. Aut sequit. alius.* t *Idem in Matth. hom. 23.* Scriptura dicitur regnum cælorum, quia in Scripturis insertum est regnum cælorum: iuuat eorum, intellectus eorum.

t *Our ſpirits are ſubiect to fayling, but in the ſcriptures is a remedie for it. Our eyes to dimneſſe of light: But* u *that which the light is to the eye, the law of God is to our minde, and who ſo will not looke towards it, muſt needs fall into diuers errors,* x *when we ſaile in the ſcriptures, the ſonne of God is our Pilote: but when we ſwim vpon mens cogitations, it is otherwiſe. Art thou then deſirous to know the Church?* y *Where faith is, there is the Church, there our Ieruſalem, whoſe foundations are ſet vpon the mountaines of the Scriptures. Art thou afraid of falling into error, or wilt thou come out of it?* z *If we would take heede (*ſaith he*) to the ſcriptures, we ſhould neuer fall into error, and we ſhould draw others out of it.* And, a *becauſe many may chance to ſtumble and fall, the ſcriptures haue beene written, and indited by the holy Ghoſt. And ſhall we thinke then that God is not highly offended, when we leaue them and turne to other things?* And therefore, haſt thou to do with Hereticks? b *The ignorãce of the ſcriptures hath gotten hereſies: the knowledge of the ſcriptures driueth them away, and maketh them keepe aloofe.* Wilt thou fight againſt them? wilt thou fight againſt the Diuel himſelfe? c *Thou haſt in the ſcriptures an Armory and a Magazin full of all furniture and prouiſion.* Art thou carefull to know what thou ſhalt doo, d *when wicked hereſy, which is the Armie of Antichriſt, ſhall poſſeſſe the Churches? Know, that there ſhall then be no triall of true Chriſtianity, nor of the truth of faith, but onely by the ſcriptures. And therfore (*ſaith he*) our Lord foreſeeing the great confuſion that ſhould be in the laſt daies, commaundeth all Chriſtians that deſire to be grounded in the true faith, to haue recourſe onely to the ſcriptures. If they looke any where elſe, they ſhall be offended, and periſh, not knowing the true Church, and by that meanes ſhall fall into the Abhomination of deſolation, which ſtandeth in the holy places of the*

t *Idem hom. 12. in Geneſ* Dominus ſciens ad laborandum noſtram proclinitatem, medicamenta in ſacrarum literarum lectione reliquit.

u *Idem in Eſai. cap. 2* Quod lumen eſt oculo id eſt Lex Dei menti noſtræ.

Idem in prooem in Epi. ad Rom. Exorta ſunt mala ab ipſarum Scripturarum ignoratione. Vt qui inclis huius vſura non fruuntur, recta ingredi non poſſunt; ita qui ad ſcripturæ radios oculos non intendunt, neceſſariò in multos errores incidunt, ac ſi in tenebris periculoſiſſimis ambularent.

x *Idem in 1. ad Theſſ. hom 7.* Diuinis vſi Scripturis, nauis inſtar, vela fidei in ſublime tendamus. Si in iſtis nauigauerimus, aderit etiam nobis gubernator Filius Dei: ſi verò cogitationibus humanis innatamus, non item, &c.

y *Idem in Matth. hom. 6.* Vbi eſt fides, illic eſt Eccleſia. Vbi fides non eſt, ibi nec Eccleſia eſt, &c. Eccleſia eſt Hieruſalem, cuius fundamenta ſunt poſita ſuper montes Scripturarum.

z *Idem in epiſt. ad Heb. hom. 5.* Si aduerteremus ad Scripturas, non ſolum non incideremus in fallaciam, ſed alios etiam liberaremus.

a *Idem hom. 1. in Matth.* Quia progredientes tempore multi impegerunt, ſcripta ſunt quæ Spiritus ſanctus dictauit. Vide quanti ſit criminis, non per iſtud auxilium velle proficere. Euangelia omni facilitate nobis donata ſunt. Deum non putamus offendi, quando ad alia conuertimur; b *Idem in hom. de Lazar.* Scripturarum ignoratio hereſes peperit. *Idem in Iohan hom. 58.* Scripturæ nos ad Deum ducunt hæreticos arcent, nec nos aberrare ſinunt. c *Idem in Pſal. 147.* Arma & commeatus eius belli quod eſt inter nos & Diabolum, ſunt Scripturarum auditio. d *Idem in matth. hom. 49.* Ex quo hæreſis impia, quæ eſt exercitus Antichriſti, obtinebit Eccleſias, nulla probatio poteſt eſſe veræ Chriſtianitatis, neque refugium poteſt eſſe Chriſtianorum aliud, volentium cognoſcere veritatem fidei, niſi Scripturæ diuinæ, &c. Sciens ergo Dominus tantam confuſionem rerum nouiſſimis diebus eſſe futuram, ideo

the Church: If therefore, saith hee in another place. e *A dead man should arise againe, or an Angell should come from heauen, let vs not learne that of the dead, which the Scriptures do teach vs better,* f *Nor of the Angels, which are but seruants, that which we are taught of the master himselfe.* And in another place he speaketh more plainly, g *Art thou a Pagan, and wouldest become a Christian? But yet because of our contentions, thou knowest not which side to chuse, seeing euerie one saith, that he alleageth the truth, euerie one pretends the Scriptures. If wee should say* (saith he) *that we beleeue reasons, thou shouldest haue cause to be troubled: But when we receiue the Scriptures, such as are plaine and true, it shall be an easie matter for thee to iudge of vs. He that yealdeth to the scriptures, is a Christian; he that withstandeth them is farre from this rule.* And let this be an other noate against our aduersaries, who in their directing of the *Pagans*, giue none other marke but the visible Church: the same visible Church (saith *Chrysostome*) *that shall be kept in hold by the heretical armie of Antichrist.* Verie fitly therefore doth the Cardinall of *Alliaco* conclude, h *The New Testament is the hammer that killeth all heresies, the Lanterne that lighteneth vs, and if we desire euerlasting life, we must flie to the onely scriptures.* And after him his scholler *Gerson*, he whom the *Sorboniists* haue surnamed the most Christian Doctor. i *The holy scripture* (saith he) *is a shop or worke-house, wherein is kept the Royall stampe of the spirituall money. If the penny differ from that stampe neuer so little, without question it is counterfeit. And surely the reiecting or contemning of the scriptures, is a most certaine preparatiue for the receiuing of Antichrist.*

And this is the cause why the imperiall law k distinguisheth the Catholicks frō the Hereticks by the Apostolicall and Euangelicall doctrine: And *Constantine* the great, the first Christian emperour, hauing assembled

mandat vt Christiani qui sunt in Christianitate, volentes accipere firmitatem fidei veræ, ad nullam rem fugiant nisi ad Scripturas. Alio qui, si adalia respexerint scandalizabuntur, & peribunt, non intelligentes quæ sit vera Ecclesia. Et per hoc incident in abominationē desolationis. quæ stat in sanctis Ecclesiæ locis.

e *Idem in hom. de Lazaro*, Etiam si mortuus reuiuiscat; etiam si Angelus è cœlo descendat, maximè omnium credendum est Scripturis. Barathrum est, Scripturarum ignoratio. Ne quæramus hæc audire à mortuis, quæ multo nos clarius docent sacræ literæ.

f *Idem in epist. ad Galat. hom.* 1. Etiam Angelis præponit Scripturas: Nam Angeli sunt serui sed Scripturæ non à seruis, sed à Domino Deo ipso venerunt ad nos.

g *Idem in Alla, hom.* 33 Gentilis dicit, Vellem fieri Christianus, sed nescio cui adhæream: Multæ sunt inter vos pugnæ, nescio quod dogma eligam. singuli dicunt, Ego verū dico, Cui credam nescio. cum vtrinque Scripturas prætexant. Respondeo illi, hoc multum pro nobis: Nam si diceremus, nos rationibus credere, merito turbareris: sed cum Scripturas accipimus, & illæ sint simplices ac veræ, facile tibi fuerit iudicare, si quis illis consentiat, Christianus est, si quis contra illas, proomnes hæresis interit, vt vitam æternam adipiscamur. *Gers. in tractat. de distinct. veri à falsi.* Sacra scriptura est officina vbi cuneus regius monetæ spiritualis reconditur, quia si in aliquo vel minimo puncto denarius discrepet ab ea, &c. proculdubio falsatus est. Eius reiectio est præparatio certissima ad Antichristi receptionem.

h *Petrum de Alliaco* Nouum Testamentum est malleus qui eul est ab hoc Canone, in ir, & est velut lucerna lumen exhibens, Recurrendum est ad solas scripturas, k *L. Cunctos populos. C. de summa Trin. & fide Cathol.*

that famous first Councill of *Nice*, wherein were 318. *Fathers, to dispute against the Heresie of* Arrius; *he prescribeth them this Rule.* l *The bookes of the Euangelists, Apostles, and Prophets, do teach vs plainely what we must beleeue of heauenly things: And therefore setting aside all contentions, let vs resolue our doubts and questions by the words that are inspired of God,* And this rule was obserued so exactly among them, that one Priest alone, *Paphnutius* by name, m Alleaging the scripture, made all the fathers change their opinion, who without any ground of the scripture, for certaine politicke and humane considerations, were readie to abolish the mariage of Priests. To be short, *Gerson,* n and *Panormitane,* o euen when the Popes thunderbolts of excommunication were at hottest, did not sticke to say and write. *That one poore Layman alleaging a Text out of the Old or New Testament, ought to be preferred before the Pope, yea and before a generall Councill, if they decline from the word of God, eyther of ignorance, or of malice, and in that case must be suffered to oppose himselfe against them.* Which is all one, as if they had said, that the word of God alone is of much more waight and importance, then the saying of all the Doctors in the world together, who are nothing else with all their knowledge, but ignorance and vanitie. I haue stood long vpon this point, because now a daies they neuer leaue talking to vs of the Fathers: And I pray the readers for the preuenting of ordinary sladers, that they would take a little paine to read the places themselues, they shall finde them more forcible and more full then they are heere set downe, which I could not write at large, for the desire I haue to be short, with *Esay* therefore, p we cal our aduersaries to the law: with *Abraham,* q to *Moses* and the Prophets: with Christ, r to the Scriptures: with all the Fathers and Christian Doctors, to

l *Theod. lib. 1. c. 4. & Hist. Trip. l. 2. c. 3. & Socrat. lib. 1.* Libri Euangelici & Apostolici, veterumque Prophetarũ oracula, aperte nos docent quid de rebus diuinis sentiendum, Amoto igitur contendendi studio, ex sermonibus diuinitus inspiratis sumamus controuersiarum solutionem.

m *Socrat. l. 1. c. 8.* Visum erat Episcopis legem nouam in Ecclesiam introducere, vt qui essent sacris initiati, & cum vxoribus, quas cum essent laici, in matrimonium duxerant, non dormirent, &c. in medio eorum consessu surrexit Paphnutius, ac vehementer voce se tactus est; Hoc graue iugum ceruicibus eorum imponem dum non esse qui erant sacris initiati. Honorabile esse coniugium inter omnes & thorum immaculatum. Istam in Episcoporum conuentu orationem habuit Paphnutius, cum ipse non modo nuptias non expertus esset, sed etiam, verè dixerim, mulierem non attigisset, &c. Itaque cum totus Episcoporũ, Presbiterorum, & Diaconorum consessus verbis Paphnutij assentisset, &c.

n *Gerson in tract. de examin. doctrinæ* prima veritas staret, quod aliquis simplex non authorisatus, esset tam excellenter in literis sacris eruditus, quod plus esset credendum in causa doctrinali eius assertioni, quam Papæ declarationi. Constat enim plus esse credendum Euangelio, quam Papæ. Quin & talis posset sese Concilio opponere, si sentiret maiorem partem ad oppositum Euangelii, malitia vel ignorantia declinare. o *Abbas Panorm. in C. Significasti. Extraneg. de Elect.* In concernentibus fidem, dictum vnius priuati præferendum est dicto omnium Papæ, si ille moueatur melioribus rationibus Veteris ac Noui Testamenti, quam Papa. p *Esai. 20.* q *Luc 16. 29.* r *Ioan. 5. 39. & 45.*

to the Old & New Teſtament. If this Iudge, which heretofore hath cleared ſo many cõtrouerſies, & which hath beene ſo reuerently accepted euen of the greateſt part of Hereticks cannot like them; eyther they muſt alleage great cauſes of refuſall againſt it, or all the world muſt hold their doctrine more ſuſpected, then the doctrine of all Heretickes that euer were in the world.

The holy ſcripture is perfect to ſaluation.

Their firſt cauſe of refuſing the holy Scriptures is, for that as they ſay) they are imperfect. Againſt the which we will oppoſe the ſaying of our Sauiour Chriſt to the Phariſees, [s] *Search the Scriptures: for they beare witneſſe of me, and in them you thinke to haue eternall life.* And of Saint *Iohn*, [t] *Theſe things are written, that you might beleeue that Ieſus is Chriſt the Sonne of God, and that in beleeuing you might haue life through his name.* And of Saint *Paule*, [u] *The Scriptures can make thee wiſe to ſaluatiõ, through the faith which is in Chriſt Ieſus. All ſcripture is giuen by inſpiration of God, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe, that the man of God* (that is, the miniſter or Teacher) *may be abſolute and perfectly inſtructed, to euerie good worke.* For if the Old Teſtament, of which our Sauiour and ſaint *Paule* do heere ſpeake, can effect that, how much more will the new teſtament being added vnto it? And if but part of the new, how much more the whole? And it is in vaine to alleage heere, [x] I haue many things to ſay vnto you, but you cannot beare thẽaway now. For that was ſaid before. And if the things here ſpoken of were neceſſarie to ſaluation, they were ſupplied by the holy Ghoſt after the reſurrection, as it followeth in the Text: *But when the ſpirit of truth ſhall come, he will lead you into all truth.* Tertullian, [y] *He hath ſaid before, I haue many things to ſay vnto you, &c. But he addeth thereunto, when the ſpirit of truth ſhall come, &c. ſhowing thereby, that they were ignorant of nothing, and we ought not to ſay* (ſaith he) [z] *that they knew all things, but they reuealed the ſame to few, deliuering ſome things openly to all, reſerning ſome other things to be ſpoken in ſecret to ſome, for that were a folly to thinke*, Saint *Auguſtine*

[s] Ioan. 5. 39. & 45.

[t] Ioan. 20. 31.

[u] 2. Tim. 3. 15. 16. 17.

[x] Ioan. 16. 12. 13.

[y] *Tertull. de præſcrip.* 22. Dixerat plane aliquando, *Multa habeo ad hæc vobis loqui, ſed non poteſtis modo ea ſuſtinere* tamen adijciens, Cum venerit ille Spiritus veritatis, &c. oſtendit illos nihil ipſo raſſe, quos omnem veritatem conſecuturos per Spiritum ſanctum promiſerat, &c.

[z] *Et cap.* 25. Sed & eadem dementia eſt, cum confitentur quidem nihil Apoſtolos ignoraſſe, &c. quædam palam voluit, & vniuerſis, quædam ſecretò, & paucis demandaſſe: quia & hoc verbo vſus eſt Paulus ad Timotheum. *Depoſitũ cuſtodi*, &c.

faith likewise, a *The Heretickes would faine wrest this place to ground their dreames vpon.* But (faith he) b *who will be so rash as to tell what those things were, seeing he did conceale them? or to affirme without some diuine testimony, what he was not pleased to speake?* Origen. c *The Lord deferred those things till after his Passion and Resurrection, because his Apostles being* (as it were) *carried away with the shadowes of the law, were not able to comprehend the truth thereof.* And *Iustin Martyr* to the same purpose. d *The Apostles* (saith he) *thought at the first, that the kingdome of Christ should haue consisted in glorie and delightes of this world: And this was one of the things which they could not vnderstand before the comming of the holy Spirit, of which also he said vnto them, I haue yet many things to say vnto you.* *Thomas* agreeth hereunto in effect; And Cardinall *Caietan* also. e *These things* (saith he) *remayned to be spoken, That he was conceiued by the holy Ghost: That he was borne of a virgine, that he should descend into Hell, that he was to ascend into Heauen, and other things which the Apostles learned after the Resurrection.* Now are not all these things, plainely contained in the Scriptures? And as hard will it be to them to contradict the place of Saint *Paule* to *Timothie*, which was the subiect of the whole conference held at *Mantes* some few yeares since, where to dally it away, all was displayed, from the *Metaphisicke*, to the verie *Grammer*. For, besides that the words are cleare and plaine, and the old *Glossaries* do say, f σοφίαν, *Sapientiam præsto, I giue wisedome*, as it is said of the law of God, *Sapientiam præstans paruulis*, that giueth wisedom to the humble. Againe, ἄρτιος, *perfectus* perfect, wherof the perfect number is called ἄρτιος, &c.

The

a *Agust tract 97. in Ioan.* Omnes insipientissimi hæretici qui se Christianos vocari volunt, audacias figmentorum suorum hac occasione Euangelicæ sententiæ colorare conantur, vbi Dominus ait, *Adhuc habeo multa &c.*

b *Et tract 96.* Quæ cum Dominus ipse tacuerit, quis nostrum dicat, Ista vel illa sunt? quis est tam vanus & temerarius, qui sine vllo testimonio diuino, affirmet ea esse quæ tunc Dominus dicere noluerit?

c *Origen. Contr. Celsum l. 2.* Hic quærimus quænam sunt illa multa quæ Iesus habebat dicenda discipulis, &c. Dixerim &c. habuisse dicenda, Quæ sit vera Lex, quarum ve cœlestium rerum vmbris constet cultus Iudaicus, &c. quæ ferre nondum poterant educati in litera Legis, &c. quæque ideo distulit in tempus opportunius, post passionem & resurrectionem &c. *Idem in Epist. ad Rom. c. 14.* Apostolis ante Resurrectionem dicebatur *Adhuc multa habeo,*

d *Iustin. Mart. in* quæst. q. 112 si Regnum Israelis Apostoli putauerint esse gloriam & delicias terrenas, &c. Et hoc ipsum vnum est ex iis quæ ab Apostolis ante aduentum spiritus sancti in Ioan. c. 16. lect. 3. Non est intelligendum quod aliqua secreta doctrinæ taceantur fidelibus paruulis, seorsum dicenda maioribus, &c. Sed omnibus fidelibus proponuntur quæ fidei sunt. *Mat 10 Quod* in aurem audiuistis, &c. sed aliter proponenda sunt rudibus, aliter peritis, sicut in mysterio incarnationis, &c. quia cum non intelligerent, scandalizarentur. Omnia ergo quæ fidei erant, Dominus proposuit eis, sed non eo modo quo poste a reuelauit, &c. non altiora quidem, altiori modo, nimirum post resurrectionem. &c, e *Cardin. Caietan cap. 16. Ioan.* Sunt autem multa quæ restabant dicenda, Quod conceptus est de spiritu sancto, quod conceptus & natus de Virgine, quod descensurus ad inferos, quod ascensurus in cœlum, & illa quæ Apostoli post resurrectionem didicerunt. f *Glossarium vetus*, σοφίζω sapientiam præsto;

The Fathers haue in one word ended all the controuerſie. Saint *Ambroſe*, [g] *That the man of God, may be perfect to euery good worke.* If the man of God, that is the Euangeliſt, or miniſter of the Goſpell; by a ſtronger reaſon euery other man. *Chriſoſtome*; [h] *That hee may not abound in one gift, and be wanting in ſome other: for that were not to bee perfect.* *Oecumenius*, [i] *The Scriptures can not leaue thee ignorant of any thing: for hee that knoweth the Scriptures can not bee circumuented any way. The wiſdome that commeth of them leadeth thee to faith in Chriſt*, Againe, [k] *And the man of God, ſhall not onely bee Participant: But perfectly inſtructed and complete.* And therefore ſaith *Thomas* vpon this place; [l] *The Scripture hath fower effectes, It teacheth the truth; It reproueth falſhood, (that belongs to Speculation:) It deliuereth from euill, and it leadeth to God, (that belongs to practiſe;) And the laſt effect is this, that it bringeth men* ad perfectum, *to perfection*, which muſt bee vnderſtoode, as if the Apoſtle meant, ſo farre as may be in this world: but the accompliſhment thereof to bee in the world to come.

Cardinall *Caietan*, [m] *Que te poſſunt inſtruere*, which may inſtruct thee, that is, *Teach thee wiſdome to ſaluation, for the holy letters of the old and new Teſtament are of power to teach thee wiſdome, not of this worlde, but that wiſdome which bringeth vs to euerlaſting ſaluation. And in that hee ſaith* perfectus, *hee meaneth fully compleat in all parts that doe make vp the man of God:* Et inſtructus, *that is*, conſummatus: *accompliſhed.* If then they require none other perfection, but the doctrine that is ſufficient to ſaluation: I meane, if they be content to bee ſaued: they may finde in the Holy Scriptures wherewithall to be ſatisfied. But if they bee not content with ſaluation, and call the Scriptures vnperfect, becauſe they finde not in them the determination of certaine curious queſtions which they handle in their Schooles; yet are they to blame in ſo doing: for in theſe very Scriptures they ſhal finde their condemnation. And namely in Saint *Paule* [n] *Who teacheth vs to reiect all fooliſh and curious queſtions*

g *Ambr. in* 2. ad Tim. c. 3. Vt homo Dei ſit perfectus ad omne opus bonum.
h *Chryſoſt. in* 5. *c. Ioan. hom.* 39. Non aliis abunde, aliis careat: aliis non eſſet perfectus,
i *Oecumen. in* 2. *ad Tim.* c. 3. Sacræ Scripturæ non ſinunt te aliquid inſipientiæ pati. Qui enim nouit Scripturas, vt ſcire oportet, nõ poteſt vnquam circumueniri, &c. Et deducet te ſapientia quæ eſt ex illis, ad fidem quæ eſt in Chriſto Ieſu, &c.
k *Idem ibidem* ἀρτι ⊙ οὐχ ἁπλῶς μετέχων ἀλλ' ἀπηρτισμένος ⊙ καὶ ἀνεπλήρωτος ⊙: Non tantum particeps ſed abſolutus & conſummatus.
l *Thomas in* 2 *ad Tim. c.* 3. Scripturæ ſacræ effectus eſt quadruplex: Docet veritatem, arguit mendacium, hæc quantum ad ſpeculatiuam: Eripit a malo, ducit ad bonum, hæc quantum ad Practicam. Vltimus eius effectus eſt, vt perducat homines ad perfectum: Non enim quælibet ſcientia quæ bonum facit, ſed perficit.
m *Cardin. Caietan. in* 2. *ad Tim. c.* 3. Sermo eſt de ſacris literis Veteris Teſtamenti, quæ te poſſunt inſtruere, ſapientiam docere, ad ſalutem per fidem, &c. Habent enim facultatem docendi ſapientiam, nõ huius mundi, ſed ad æternam ſalutem, &c. Item. Perfectus, pro integer, conſtans ex omnibus requiſitis ad perficiendum hominem Dei. item ad omne opus bonum inſtructus, pro conſummatus,
n 1. *Tim.* 1. 4. & 2. *Tim.* 2, 23

which are without edifying, and engender nothing but ſtrife. Whereupon *Chryſoſtome ſaith well,* ° *The holy ſcripture teacheth vs to auoid queſtioning, becauſe there would neuer be an end of queſtions.* But I demaund of them, from whence this imperfection can come? Is it of Chriſt? No ſurely, for he is perfection it ſelfe. And ſeeing hee came to accompliſh our ſaluation, and that it was hee for whom the Church waited that he ſhould reueale all things vnto her: he then could being perfectly good, teach his Church all that which might belong to her ſaluation. Is it then of the Apoſtles? But they receiued the word of life from his mouth, and after he ſent vnto them his holy ſpirit, to bring it to their remembrance, in ſuch ſort, that they preached ſaluation to all Nations, and as p *Irenæus* and *Tertullian* ſay, q *They concealed from their hearers nothing of all that which belonged to ſaluation: And that which they preached by mouth, they left vs in writing, to be the pillar and groundwerke of our faith.* The fault then commeth not that way. It remaineth therefore that the imperfection be in men, who not finding their owne imperfections in the Scripture, thinke it vnperfect: as if they, that do drinke ſnow-water in the mountaines, ſhould call thoſe which haue not great and hanging throats like themſelues defectiue and vnperfect, becauſe they haue not a ſuperfluous imperfection. we finde in the ſcripture, that one God alone is to bee prayed vnto, by one Ieſus Chriſt alone: but they would find there praying to ſaints.

° Chryſoſt. in Act. 4. hom. 13 Scriptura etiam docet non quærere. Nullus enim quæſtionum finis.

p Iren. l. 3. c. 13. Non quidquam ſuis auditoribus celatum voluerunt Apoſtoli, quod ad ſalutem pertineret. Idem c. 14.

q Tertul. de præſcrip. ad uer. her. *ſee the place afore*

We finde in the Scripture, that Purgatorie conſiſteth in the onely bloud of Ieſus Chriſt: they would find there that Purgatorie which they haue brought out of *Virgil* and *Plato*. We find there the onely Mediator, but they would find as many as there be ſaints in their Kalender. Theſe things they do call Imperfections in the ſcripture, which we ſay are as many infections in their Church.

I demaund againe, if they thinke there want any thing in the Scriptures, who ſhall be ſo bold, after ſuch a workeman, to put to his hand to make them perfect? If

If they ſay, the Doctors, we anſwered, that (cõtrariwiſe) they finde it onely perfect, and in it (as in a Glaſſe) doo ſee all other mens imperfections, & their owne too. If they ſay the Church with her traditions; we tell them it is ſhe that hath taught vs to cut off by the bookes of this Canon, all that euer we finde not therein. And further, ſhe is forbidden to ſerue God according to their traditions, and cõmanded to be a ſcholler to this word; and wee know it is not the part of a ſcholer to take any thing in hand againſt the maiſter. If the Pope be he that muſt do it, he is no longer a ſcholler of Chriſts, but in this point declareth that he is Antichriſt, lifting himſelfe vp aboue all that is God. And by ſuch a like doore it was, that the *Alcoran* of *Mahomet* firſt entred into the world; which *Gerſon* doth tell vs is the ſame that Antichriſt muſt enter by.

Therfore the ſafeſt way is, to follow this word; & to beleeue, that the lawgiuer being perfect, hath giuen vs a perfect law by the mouth of his ſon, to the which wee muſt a great deale leſſe preſume to adde any thing of our owne, then to that, which was deliuered by *Moſes*. And if there were neuer anypainter found, that durſt take vpon him to finiſh *Apelles* his Image, nor Poet, *Virgils Æneis*; which were but the vaine workes of vaine men: what man will bee ſo arrogant, vnleſſe it bee the ſonne of Perdition, that dares put his hand to the worke of him who hath made man, and all that which man with admiration ſeethand beholdeth in this world?

And the Fathers haue all of them beene very far from ſuch a preſumption, finding nothing more neceſſary for the Church, either to conteine hir in her puritie, or to confute any alteration brought in by Heretickes, then to keepe themſelues to the ſufficiencie of the Scriptures.

Ireneus ſaith vnto vs, [r] *Wee knowe verie well, that the Scriptures are perfect, being indited by the word of God, & by his holy ſpirit.* And to the Heretickes; [ſ] *Reade more diligently the Goſpell that is giuen vs by the Apoſtles*

[r] *Iren lib 2. ca. 47. Rectiſſimè ſcientes quia Scripturæ perfectæ ſunt, quippe à verbo Dei & Spiritu eius dictæ.*

[ſ] *Idem l. 5. c. 66. Legite diligentius (alloquitur hæreticos) id quod ab Apoſtolis Euangelium eſt nobis*

darum, & Prophetas: & inuenietis vniuerſam actionem, & omnem doctrinam, & omnem paſſionem Domini noſtri Ieſu Chriſti prædicatam in ipſis.

t *Idem l.* 3. *c.* 2. *Hæretici cum ex Scripturis arguuntur, in accuſationem conuertuntur ipſarum, quaſi non rectè habeant, neque ſint ex authoritate; & quia varie ſint dictæ; & quia non poſſit ex his inueniri veritas ab his qui neſciant Traditionem: Non enim per literas traditam illam, ſed per viuam vocem. Ob quã cauſam & Paulum dixiſſe, Sapientiam loquimur inter perfectos, &c.* Quã vnuſquiſq; eorum eam eſſe dicit, quam adinuenit.

u *Iuſtin. in Tryph.* Soli Deo, & ſolis eius inſtitutis fides eſt habenda, non humanis Traditionibus. Confugiendum ad Scripturas, vt in omnibus ſimus tuti.

x *Iuſtin. in Tryph.* Non te diſſerentem, inquit .. yno, ſuſtinuiſſemus niſi omnia ad Scripturas referres, vnde argumenta & demonſtrationes, *a quo ea ꝙ* adducere, ſtudio tibi eſt &c. Tum Iuſtinus, Scripturas tibi commemorabo, &c.

y *Orig. hom.* 1. *in Ier.* Neceſſe nobis eſt Scripturas ſanctas vocare in teſtimonium: ſenſus quippe noſtri, & narrationes, ſine iis teſtibus, non habent fidem. z *Idem hom.* 25. Debemus ad teſtimonium omnium verborum quæ proferimus in doctrina, proferre ſenſum Scripturæ, confirmantem quem exponimus ſenſum. Sicut enim omne aurum quod fuerit extra Templum, non eſt ſanctificatum ſic omnis ſenſus qui fuerit extra diuinam Scripturam, quamuis admirabilis videatur quibuſdam, non eſt ſanctus, quia non continetur a ſenſu Scripturæ, qui ſolet eum ſenſum ſanctificare. a *Tertul. aduerſ.* Hermog. de carne Chriſti. Non recipio quod extra Scripturam de tuo inferis. Si Apoſtolicus es, cum Apoſtolis ſenti. b *Item*, Adoro Scripturæ plenitudinem. *Idem de* præſcrip. Aliunde ſcilicet loqui poſſent de rebus fidei, niſi ex literis fidei? *Idem aduerſ.* Praxean. Scriptura non periclitatur, ne tibi contraria videatur, habet rationem, & ſufficit ſibi. c *Idem aduerſ.* Hermog. Nihil de eo conſtat, quia Scriptura non exhibet. d *Item.* Nobis curioſitate opus non eſt poſt Chriſtum Ieſum, nec inquiſitione poſt euangelium. g *Item*, Inter Scripturas enim Dei, colores ſuos inuenire non potuit.

poſtles, reade the Prophets, and you ſhall finde that all the whole Action, all the Doctrine, and all the paſſion of our Lord is therein preached. But, the miſchiefe is (ſaith hee) t *That when the heretickes are conuinced by the Scriptures; they haue no way but to accuſe them; as if the truth were not to be found in them, but that it muſt bee ſought for in Traditions deliuered* Viua voce. *Iuſtin*, u *If wee will bee ſafe in all things, wee muſt flye to the Scriptures. Wee muſt Stick only to the inſtitutions of our Lord, and not to mens Traditions*, And when *Trypho* the Iewe ſaid vnto him, x *We will not ſuffer thee to diſpute but of the Scriptures, out of which thou muſt drawe arguments and demonſtrations of all that thou intendeſt.* Hee taketh him redily at his word, and offereth not to deale with him but by the Scriptures alone.

Origen, y *We muſt needes call the holy Scriptures to witneſſe, without the teſtimonie whereof, all our diſcourſes are of no credit.* And againe, z *None of the golde that was vvithout the Temple, was ſanctified, no more is any ſenſe, how admirable ſoeuer it bee, without the Scriptures. Tertullian*; a *I vvill not receiue any thing that thou bringeſt of thine owne, Without the ſcriptures: If thou be Apoſtolick, hold with the Apoſtles.* Againe, b *I reuerence the fulneſſe of the Scriptures*, c *of matters of Faith nothing can bee ſpoken, but by the letters of Faith.* d *The Scripture hath reaſon, and is ſufficient of it ſelfe.* e *VVee cannot be ſatisfied in ſuch, or ſuch a thing; becauſe the ſcriptures ſheweth it not.* f *VVe haue no neede of any curioſitie, after Chriſt; nor of any inquirie of the Goſpell.* But (ſaith he) g *Hermogines vvil*

not

not hold himselfe to the Scriptures, because hee hath not found in them wherewith to colour his own doctrine.

Saint Cyprian; [h] The Christian Religion shall finde, that out of this Scripture the rules of all learning hath flowed; and that from thence doth spring, and thither doth returne all that the Ecclesiasticall Discipline conteineth. Denis pretended to bee the Areopagite; i. When a Bishop is consecrated, the Gospell is laide vpon his heade, for that τα θεοπαράδοτα λογια, the Oracles giuen of God, Diuinitus tradita, doe conteine and learnedly expound all Diuinitie, and euery diuine action, and apparition, euery holy speach and operation, and (to speake in a word) all the holy words and deedes which the diuine bountie hath bestowed vpon our function, (to wit Episcopall.) Athanasius; The holy Scriptures beeing inspired of God, are sufficient of themselues, for the Lessons thou shalt finde in them are sufficient. Saint Hilarie, [m] When wee talke of God, and diuine thinges, let vs leaue the knowledge of God to himselfe, and let vs subiect our selues with all reuerence to his words. Againe; [n] The word of God was sufficient to the beleeuers, beeing transfused by the attestation of the Euangelist, into our eares: for what is there concerning mans saluation, that is not conteined therein? What doth it want, or what is there obscure in it? All things are there full and perfect, as beeing of him that is full and perfect. Saint Basill; [o] No man, (saith the Apostle) addeth any thing to the Testament of a man: Let vs fly therefore euery word and sentence that is voide of the Doctrine of our Lord, [p] Whatsoeuer is without them, is without faith, and therefore sinne. All the commandements of God are written, and ought to bee kept. S. Ambrose, [r] When the holy Scriptures speake not, who shall

[h] *Cyprian. de Baptis. Christi.* Lo quere Domine, quia audit seruus tuus. Christiana religio inuenietex hac Scriptura omnium doctrinarum regulas emanasse, & hinc nasci, & huc reuerti quicquid Ecclesiastica disciplina continet.

[i] *Dyonis. Ecclesiast.* Hierarch. cap. 5 part. 2. In Præsule sacrando Euangelium super caput imponitur, &c. Cõgruè enim trãdita diuinitus eloquia eius capiti imponuntur, quibus contineur, & scire exponitur Theologia omnis, omnisque diuina actio & diuina apparitio, sacra item elocutio, & operatio, atque vt breuiter dixerim, diuina omnia & sacra opera, atq; verba, quæ à benefica Deitate nostræ functioni indulta sunt.

[k] *Athan. con. idola.* Sufficiunt per se sacræ & diuinitus inspiratæ Scripturæ ad veritatis indicationem. *Idem ad Serap.* Solum ex sacris literis condiscas: Sufficiunt enim quæ in illis reperias documenta.

[m] *Hilar. l. 2. de Trinit.* Cum de rebus Dei erit sermo, concedamus cognitionem rei Deo, dictisque eius pia veneratione famulemur.

[n] Ire *lib. 2.* Sufficiebat quidem credentib. Dei sermo, qui in aures nostras, Euangelistæ te-

M *Speake?*

stimonio, transfusus est. Quid enim in eodem saluris humanæ non continetur? aut quid est quod relinquum sit, aut obscurum? Plena sunt omnia & perfecta, vt à pleno & perfecto. [o] *Basil de vera fide* Apostolus sumpto ex hominibus exemplo, vehementissime interdicit, nequid eorum quæ in diuinis literis habentur, dematur aut quod absit, addatur Sic enim est apud illum. Tamen hominis confirmatum testamentum nemo spernit, aut superordinat. Quamobrem nos omnem a Dominica doctrina alienam & vocem, & sententiam fugiamus. [p] *Idem in moralib. regul.* 26. Quicquid dicimus vel facimus, id testimonio diuinarum literarum confirmari debet ad confirmationem fidei bonorum & confusionem malorum, q *Et reg.* 80. sine dubio cum quicquid extra diuinam Scripturam est, ex fide non sit, id peccatum est. [r] *Ambros de vocat. Gent. l. 2. c.* 3. Sanctis Scripturis non loquentibus, quis loquetur?

ſpeake? [r] *wee muſt adde nothing to the commandement of God, though it ſhould bee in the way of a caueat; nothing, how good ſoeuer it may ſeeme to vs. For who ſo addeth ther-to of his owne, may bee thought to beleeue that the commandement of God is* ſemi plenum, *but halfe full*; that is to ſay, in ſufficient. *Saint Ierome;* [t] *The Church is not gone out of her limits, namely of the holy Scriptures.* [u] *Whatſoeuer wee ſay, muſt bee affirmed by them* [x] *from thence muſt the timber and the ſtuffe bee taken, with which the houſe of wiſdome is to bee built,*

[y] *All traditions pretended to bee Apoſtolick, if they haue not their authoritie from the Scriptures, are cut off by the ſword of God. S. Auguſtine,* [z] *In ſuch places of the Scripturs as are eaſie and plaine all that is found which belongeth to faith and manners.* [a] *They prefixe vnto vs the Lawe of our doctrine, that wee preſume not to knowe more then wee ought to knowe, and therefore, when I ſhall teach thee, I will but expound vnto thee the words of our Maſter.* And in another place hee giueth the reaſon thereof, becauſe (ſaith he) [b] *The things that haue bin written are thinges of choyce, ſuch as were thought ſufficient for the ſaluation of the beleeuers.* And, [c] *All whatſoeuer the Lord would haue to bee knowne of his doings and of his ſayinges, hee gaue in charge to bee written by the Euangeliſts and Apoſtles as his owne hands.* And that in ſuch wiſe (ſayth hee) as [d] *In euery doubt wherein they doe not furniſh cleere and euident teſtimonies, our preſumption is to bee brideled. Chriſoſtome;* [e] *The holy Scripture is called the kingdom of heauen, becauſe the kingdome of heauen is inſerted therein, and we haue no entrance into it, but by vnderſtanding the Scripture,* [f] *when there*

[r] *Idem de paradiſo c. 12.* Nihil vel cautionis gratia adiungere nos debemus mandato, nihil, vel quod bonum videtur, addendum. Addendo de proprio, ſemiplenum Dei intellexit eſſe mandatum. Docet nos igitur præſentis ſeries lectionis, neque detrahere debere aliquid diuinis mandatis, neque addere.

[t] *Hiero in Mat. l. 1 c. 1.* Eccleſia non eſt egreſſa de finibus ſuis, id eſt, de Scripturis ſanctis.

[u] *Idem in Pſal. 98.* Omne quod loquimur, debemus affirmare de Scripturis ſanctis.

[x] *Idem in Agg. c. 1.* Congrua de teſtimoniis Scripturarum ligna quærentes, edificemus domum Sapientiæ

[y] *Ibid.* Quæ abſque authoritate & teſtimoniis Scripturarum, quaſi Apoſtolica Traditione reperiunt atque confingunt, percutit gladius Dei.

[z] *Auguſt. l. 2. de doctr. Chriſt.* In iis quæ apertè in Scripturis poſita ſunt, inueniuntur illa omnis quæ continent fidem, moreſque viuendi.

[a] *Idem de bono viduit. c. 1.* Sancta ſcriptura nòſtræ doctrinæ regulam figit, ne audeamus ſapere plus quam oportet. Non ſit ergo aliud mihi te docere, niſi verba tibi doctoris exponere.

[b] *Idem tract. 49 in Ioan.* Electa ſunt quæ ſcriberentur, quæ ſaluti credentium ſufficere viderentur

[c] *Idem de conſenſu euang. l. 3. c. vlt.* Quicquid ille nos de ſuis factis & dictis legere voluit, hoc ſcribendum illis, tanquam ſuis manibus imperauit.

[d] *Idem de pecca. mer.* Vbi de re obſciriſſima diſputatur, non adiuuantibus diuinarum Scripturarum certis clariſque documentis, cohibere ſe debet humana præſumptio.

[e] *Chryſoſt hom. 43. in Matth.* Scriptura dicitur regnum cœlorum, quia in illis inſertum eſt regnum cœlorum: ingreſſus eorum, intellectus earum.

[f] *Idem in Pſal. 95.* Si quid dicitur abſque Scriptura, claudicat auditorum cogitatio.

there is any thing ſpoken without Scripture, the vnderſtãding of the hearers doth halt. g *They that will holde the firmneſſe of Faith, let them run onely to the ſcriptures.* h *If any man euen of thoſe that are ſaide to haue the holy Spirite, doe ſay any thing of himſelfe, and not out of the Goſpel, beleeue him not.*

g Chryſoſtom in Matth. hom. 49. Volentes accipere firmitatem fidei, ad nullã rem fugiant niſi ad ſcripturas.

h Idẽ lib. de Spiritu S. Siquis eorum qui dicuntur habere Spiritum ſanctum, dicat aliquid à ſeipſo, & non ex Euangeliis, non credite. Si quis ſequitur dicta Chriſti, Spiritum ſanctum habet, ex quo non legit hæc ſcripta, ſed à ſeipſo loquitur, manifeſtum eſt quod non habet Spiritum ſanctum. Saluator venit, & impleuit Legem & Prophetas: Venit & Spiritus, & impleuit Euangelica. Vel nega Chriſtum, vel expunge Scripturas; vel ſeruus Scripturarum, obedi ſcripturis.

He that followeth the words of Chriſt, hath the holy ſpirite; Hee that hath not red them, but ſpeaketh of his owne, it is plaine that hee hath not the holy ſpirit. The Sauiour is come, and hath fulfilled the Lawe and the Prophets: the holy Ghoſt is come, and hath accompliſhed the Goſpells. Either deny Chriſt, or deface the Scriptures; Or elſe obey the Scriptures, as a ſeruant of the Scriptures. Cyril, Patriarch of Alexandria; i *The things that were thought ſufficient both for doctrine and for Manners, haue bene written, to the end, that wee ſhining in true faith and good works, might by Chriſt, attaine to the kingdome of Heauen.* Againe, k *In the two Teſtaments may bee found all that belongeth to God; and out of them all knowledge may bee learned: And if there remaine any thing beſides, which the holy Scripture hath not determined, there is no third Scripture that can be receiued for the authoritie of our knowledge. Cyrill,* l *Patriarch of Ieruſalem in his Catechiſmes;* l *VVe muſt teach nothing of the holy miſteries of Faith, without the Scriptures. And yee ought not to beleeue mee,* (ſaith hee to his Scholers) *in any thing, if ye haue not the demonſtration thereof out of the holy Scriptures. For the ſoundneſſe of our faith proceedeth not of a well framed diſcourſe, but of a demonſtration out of the diuine ſcriptures. Leo* the firſt, Biſhop of *Rome*, alledged by *Gratian* in the Decree.* m *They fall into*

i Cyril. Patriar. Alex. in Ioan. l. 12. c. vlt. Scripta ſunt quæ ſcribentes puræ uerunt ſufficere, tam ad mores, quam ad dogmata: vt recta fide, operibus & veritate rutilantes ad regnum cœlorum perueniamus in Chriſto.

k Idem lib. 5. in Louit In duobus Teſtamentis licet omne verbum quod ad Deum pertinet, requiri & diſcuti, atque ex ipſis omnem rerum ſcientiam capi. Si quid autem ſuperfluit, quod non diuina Scriptura decernat;

nulla alia debet tertia ſcriptura ad authoritatem ſcientiæ ſuſcipi. l *Cyril patriar. Hieroſ. Catech. 4.* Neceſſe eſt de diuinis fidei myſteriis, nec ſine ſacris ſcripturis quicquam temerè tradere, nec ſimplici credulitate, & verborum apparatu circumferti. Neque mihi dicenti ſimpliciter credas, niſi demonſtrationem annuntiatorum ex ſacris literis accipias, ſalus enim ipſa fidei noſtræ, non ex commentitia diſputatione, ſed ex demonſtrationi diuinarum ſcripturarum, &c.

m *Leo primus* ad Flauianum, Epiſcopum Conſtantinopolitanum. In inſipientiam cadunt, qui cum ad cognoſcendam veritatem, aliquo impediuntur obſcuro, non ad Apoſtolicas literas, nec ad Euangelicas authoritates, ſed ad ſemetipſos recurrunt. Sed ideo magiſtri erroris exiſtunt, quia veritatis diſcipuli non fuerunt.

into fooliſhneſſe, who for the knowing of the truth in any obſcure Doctrine, goe not to the words of the Prophets, Euangeliſts, or Apoſtles; but to themſelues: And ſo they remaine Doctors of error, becauſe they will not bee Diſciples of truth. And thus much for the Fathers.

For the Schoolemen, they varie not a whit from theſe Maxims; in what age ſoeuer they liued. *Thomas*, [n] *Our faith is ſtayed vpon the reuelation made to the Prophets and Apoſtles, that haue written the Canonicall bookes.* [o] *The Statutes of the Church doe conſiſt of no other thinges, but of ſuch as are not neceſſarie to ſaluation.* Scotus; [p] *The holye Scripture is all true, neceſſarie, and ſufficient for him that walketh here belowe, to bring him to ſaluation, in all that concerneth beleeuing, hoping, and doing.* And againe, [q] *Diuinitie is onely of ſuch things as are conteined in the ſcriptures, or that may bee drawne out of them.* Durand, Hee whom *Gerſon* calleth moſt reſolute Doctor, and the *Sorbonites, Magiſter noſter*; [r] *The holy Scripture is the meaſure of Faith: and this meaſure will vvee keepe, that we may write or teach nothing which may differ from the ſame. If wee doe otherwiſe, let it be preſently held for not written. Now this meaſure conſiſteth in two thinges, namely, That that vvhich is of faith, bee not vvithdravvne from faith: and, that that alſo vvhich is not of Faith, bee not attributed to faith. For by theſe two vvaies vve may exceede, and erre from the contentes of the Scripture, which is the meaſure of Faith.* *Gerſon* likewiſe, [s] *VVee muſt take heede when wee examine Doctrines, whether they bee agreeable to the Scripture, or not; aſwell in themſelues, as in the manner of teaching them: for, as* Saint *Denis* ſaith, *VVee muſt not dare ſay any thing in diuine matters, but what is giuen*

vs

n *Thom in ſum. par. 1. q. 1. art. 8* Authoritatib. Canonicæ ſcripturæ Theologia vtitur ex neceſſitate, cæteris probabiliter arguendo. Innititur enim fides noſtra reuelationi Apoſtolis & Prophetis factæ, qui libros Canonicos ſcripſerunt.

o Et 147. *art* 4. Statuta Eccleſiæ non ſunt de neceſſitate ſalutis.

p *Scotus in* 1 *ſententi. q.* 2. Sacra ſcriptura tota vera, neceſſaria ſufficiens viatori ad conſequendum finem ſuum; nec eſt dubia via ſalutis. Harum etiam explicatio, & quantum ad credenda, & quantum ad ſperanda, & quantum ad operanda, explicatur ex diuerſis Scripturæ locis.

q *Idem queſt.* 3. Theologia non eſt niſi de his quæ continentur in ſacra Scriptura, & de iis quæ poſſunt ex his elici.

r *Duran. in præf. lib. Sent.* Sacra ſcriptura exprimit menſuram fidei. Et hunc modum, Deo adiuuante, tenere volumus; vt nihil ſcribamus vel doceamus ſacræ Scripturæ diſſonum. Quòd ſi per ignorantiam vel inaduertentiam aliquid ſcripſerimus, ipſo facto, pro non ſcripto habeatur. Hæc autem menſura in duobus conſiſtit, videlicet, vt non ſubtrahatur fidei, quod ſub fide eſt, nec attribuatur fidei, quod ſub fide non eſt. Vtroque enim modo menſura fidei exceditur, & à continentia ſacræ Scripturæ quæ fidei menſuram exprimit, deuiatur. *Gerſon in lib. de exam. doctr. in* 2. parte principali, conſid. 1. Attendendum ſi doctrina ſit conformis ſacræ Scripturæ, tam in ſe, quam in modi traditione. Declaratur ex authoritate B. Dionyſij dicentis in ſententia; Nihil audendum dicere in diuinis, niſi quæ à ſacra Scriptura nobis tradita ſunt. Cuius ratio eſt, quoniam Scriptura nobis tradita eſt, tanquam regula ſufficiens & infallibilis, pro regimine totius Eccleſiaſtici corporis & membrorum vſque in finem ſæculi.

vs in the ſcriptures: And the reaſon is, becauſe the Scripture is giuen vnto vs, as a ſufficient and infallible Rule, for the gouernment of the whole bodie of the Church, and of the particular members thereof, vnto the end of the world. And when it was obiected vnto him thus; [t] *But are all wholſome Doctrines contained in the Scriptures?* Hee anſwereth, yea. But (ſaith hee in another place) [u] *This is the euill, that wee handle vnprofitable Doctrines; and vpon occaſion thereof, leaue thoſe that are neceſſarie* (and hee giueth manie inſtances thereof in that place) *inſomuch, as wee giue occaſion of doubt, whether wee beleeue there is a God, or no.* But what? Is this Scripture ſo perfectly ſufficient for the inſtruction and direction of the Church of Chriſt, to his glorie, and to the ſaluation of the members thereof, that nothing muſt or may be added thereunto, concerning faith and manners, no more then to the lawe, without danger of vndergoing the like grieuous puniſhments? Let vs heare the Apoſtle: [x] *Though* (ſaith hee and repeats it twice) *VVee our ſelues, or an Angell from Heauen ſhould preach vnto you otherwiſe then wee haue preached let him bee accurſed.* But perchance, that muſt not be ſtretched to the word written; but reſtrained to the Goſpell which hee deliuered with his mouth, beeing more (as it ſeemes) in tradition, then in writing. *Yes* (ſaith *Tertullian* againſt *Hermogenes*) *If hee ſhowe thee not that it is written ſo, let him feare this ſentence; VVo to them that adde or take away &c.* And *Chriſoſtome* alluding to that place, ſaith: *Though an Angell ſhould come downe from heauen, wee muſt aboue all beleeue the Scriptures.*

And in his expoſition vpon the ſame place; [a] *He preferreth the ſcriptures* (ſaith hee) *before Angels: For the Angels are ſeruants, but the ſcriptures are giuen vnto vs by the Maiſter.* Saint *Auguſtine* likewiſe. [b] *If an Angel from Heauen doe preach vnto you more then that you haue receiued by writing in the Legall and Euangelicall ſcriptures, let him bee accurſed.*

Therefore, hee, how great ſoeuer hee bee that teacheth in the Church, any thing as neceſſarie to ſaluation,

t *Idem.* At verò, dicet aliquis, Ecce quod a principio, & vſque nunc doctrinæ ſalutares tam verbis, quam ſcriptis, inſertæ ſunt, quas ſcriptura ſacra non continet, &c. Imo continet, reſpondemus, ſecundum aliquem gradum veritatum Catholicarum, quos alibi expoſuimus.

u *Idem in conqueſt.* de negligent. Prælat. Ne tractentur doctrinæ inutiles, quarum occaſione relinquantur neceſſariæ. Futiles enim, & periculoſæ quæſtiones hodie tractantur, quæ dant occaſionem credendi, quòd Deus non ſit. Vide ſuſius.

x *Galat. 1. 8, 9 Tertull. adu. Herm* Scriptum eſſe doceat Hermogenis officina. Si non eſt ſcriptum timeat Væ illud, adiicientibus aut detrahentibus deſtinatum.

z *Chryſoſt de Lazaro.* Etiam ſi de cœlo Angelus deſcendat, maxim è omnium credendum eſt Scripturis.

a *Idem in epiſt. ad Gal. c. 1. hom. 1.* etiam Angelis præponit Scripturam Nam Angeli ſunt ſeruiſed Scripturæ non à ſeruis, ſed a Domino ipſo ad nos venerunt.

b *Auguſt. contr. literas, Petiliani, lib. 3 c. 6.* ſi Angelus de cœlo nobis annuntiauerit præterquam quod in Scripturis Legalibus & Euangelicis acceperitis anathema ſit.

on, how little it be againſt the Canonicall ſcriptures, falleth into this Anathema and curſe. And indeed the Apoſtle ſaith not, *againſt that we haue preached, but more then that we haue preached,* and that you haue receiued of me. And *Chryſoſtome,* [c] *He ſaith not, if they preach things contrary, or, if they ouerthrow the whole Goſpell: but, if they preach neuer ſo little beſides the Goſpell that you haue receiued. Ocumenius* [d] hath the ſame. *Origen* ſaith, [e] *without the ſcriptures.* Tertullian, [f] *without the ſcripture:* and this withall, [g] *Wo be to them that adde thereunto.* Saint *Hilary,* [h] *Prater ſcripturas,* beſides the ſcriptures. Saint *Baſil,* [i] *without the diuine ſcripture.* Saint *Ierom,* [k] *The Church is not gone out of her limits, out from the holy ſcriptures.* And in another place, *without the authoritie & teſtimonie of the ſcriptures.* Saint *Dennis,* [m] *But that which is giuen vs in the ſcripture.* Saint *Auguſtine,* [n] *beſides the Legall and Euangelicall ſcriptures.* Durand. [o] *Erring from that which is conteyned in the ſcripture.* Gerſon alſo [p] vpon that which was obiected vnto him afore, that there haue beene many wholſome doctrines in the Church from the beginning, which are not contained in the ſcripture: yes, (ſaith he) we ſay the ſcripture containeth them: to wit, *eyther in expreſſe tearmes, or in neceſſarie conſequence,* as in another place he expoundeth himſelfe. And therefore, there riſeth no more but the queſtion of fact, the matter of right being cleered, whither ſuch, or ſuch things be conteyned in the ſcriptures, whether they haue in them any foundation, or no. If it be obiected vnto vs, as it was to *Vincentius Lyrinenſis,* [q] *That which is forbidden to the Galathians in this place, is not to be forbidden to others:* And that which is forbidden to ſaint *Paule,* and to his ſucceſſors, will our aduerſaries ſay, is not forbidden to ſaint *Peter,* and to thoſe that ſucceeded him, or (in a word) is not forbidden to the Church of *Rome.* Why then, (ſaith *Vincentius,* we may ſay, *That this, vvhich is ſaid to the Galathians,* [r] *if vve liue in the ſpirit, let vs alſo vvalk in the ſpirit, ſhould not be commaunded to none elſe but to them onely? But vve ſay that it vvas neuer lavvfull, neither*

c *Chryſoſt in epiſt. ad Gal. c. 1.* Non dicit, ſi annũtiauerit Euangelio contraria, aut Euangelium euerterit, ſed ſi paulu lũ præter Euangelium quod accepiſtis annuntiauerit, &c.

d *Oecum.* τὸ ὅσον δίκτο τι μικρὸν τοῦ παρ' ἡμῶν εὐ.

e *Origen in Math. hom. 25.* Extra Scripturas

f *Tertull. ad Hermog.* Extra Scripturam

g *Item.* Væ deſtinatum aditicientibus.

h *Hilarius de Synodis,* Præterquam quod, &c. id eſt, præter Scripturas

i *Baſil in regul. moral. reg. 80.* Extra diuinam ſcripturam.

k *Hieronym in Mich. l. 1. c. 1.* Eccleſia non eſt egreſſa de finibus ſuis, de Scripturis ſanctis.

l *Idem in agg. c.* Sine authoritate & teſtimoniis Scripturarum.

m *Dionyſ* Niſi quæ nobis in S. Scriptura tradita ſunt.

n *Aug. cont. lit. Petil. l. 3 c. 6.* Præterquam quod in Scripturis Legalibus & Euangelicis continetur.

o *Duran. in præf in lib. Sent.* Deuians ab eo quod exponitur in ſcripturis.

p *Gerſon in lib. de exam. doctr.* Imò continet ſecundum aliquem gradum, &c. nempe per modum conſequentiæ neceſſariæ.

q *Vincen. Lyrin. c. 13.* ſed forſitan Galatis tantum iſta præcepta ſunt: Ergo & iſta ſolis Galatis imperata, ſi vivimus ſpiritu, ſpiritu & ambulemus.

ther is it in any reſpect lavvfull, nor euer ſhall be lavvfull to deliuer to the Catholicke Chriſtians any thing beſides that vvhich they haue receiued. And therefore is it (ſaith hee) *that he ſaith, if vvee, and not, If I, &c.* that is to ſay; *If Peter, and Andrewe, and Iohn, and all the companie of the Apoſtles would preach ought beſides that which you haue receiued, let them be accurſed.* And it is not to bee obiected heere, that the worde ὁμοούσιον, which ſignifieth, that the Sonne is coeſſentiall with the Father, is not found in the Scripture; For [u] *Athanaſius, and* [x] *ſaint Hilarie doe tell vs, that they finde the matter of it in the Scriptures.* And *Gregory Nazianzen,* [y] *In the ſcripture* (ſaith he) *there are ſome things ſpoken of, and that are not; ſome things that neither are, nor are ſpoken of; ſome other things that both are and are ſpoken of; of all which, there bee cleere arguments and demonſtrations. Neither is the Trinitie named in the Scriptures, and yet neuertheleſſe, it is there conteined.* Wee may bee extended likewiſe to ſome other words, that are brought in by the Church to expreſſe the meaning of things by. And Saint *Auguſtine* would neuer haue chalenged the *Arrians* vpon *Conſubſtantialitie*; Nor hee and *Optatus* the *Donatiſts* vpon *Anabaptiſme*; nor *Nazianzen* the *Macedonians* vpon the Godhead of the holy Ghoſt; Nor the other Fathers, the other Heretickes, euery one in his time, by the Scriptures alone, renouncing the Rules and Canons of the moſt famous Counſils, if they had bin of the opinion our aduerſaries are of, that theſe Articles had no ſufficient proofe in the holy Scriptures.

But heere they will obiect vnto vs, what then ſhall become of Tradition? That Tradition which the Counſell of *Trent* maketh equall with the Scripture? Nay, which ſome haue not beene afraide to place aboue the Scriptures, teaching in their bookes; That the Church treadeth more ſurelyvpon Tradition then vpon the Scripture? Here, that wee may not wander in error, we muſt diſtinguiſh of the word *Tradition.*

Almightie God had condemned tradition, in this Church, by the mouth of [z] *Eſay* the Prophet: and our *Sauiour*

[r] *Gal.* 5. 25.

[s] *Idem. c.* 14. Annuntiare aliquid Chriſtianis Catholicis, præterid quod acceperit, numquam licuit, nuſquam licebit.

[t] *Idem. c.* 12. Quid eſt quod ait? Sed licet nos, Cur non potius, ſed licet ego? Hoc eſt, etiamſi Petrus, etiamh Andreas, etiamſi Ioannes, etiamſi poſtremo omnis Apoſtolorum chorus annuntiauerit præterquam quod, &c.

[u] *Athanaſius ſupra de ſentant. Dionyſ.* Rem ipſam, quamuis non vocem.

[x] *Hilar in lib. de Synod.* Inaue eſt calumniam verbi pertimeſcere, vbi res ipſa, cuius verbum eſt, nou habeat difficultatem.

[y] *Greg. Nazianz. de Spir. ſanct.* In Scriptura quædam nec ſunt nec dicuntur, quædam & ſunt & dicuntur, quorum omnium demonſtrationes claræ ſunt Et Trinitas non nominatur quidem, ſed ineſt &c.

[z] *Eſai.* 29. 13.

Sauiour

a Matt. 15. 9. & 6

Mark. 7. 7. & 8.
b 1. Cor. 11. 2.
c 2. Thessa. 15.

Saviour Christ [a] out of the same wordes condemneth them in the Gospell. And yet neuertheless) *Saint Paule* saith to the *Corinthians*; *Keepe the Traditions*, τὰς παραδόσεις κατὰς παρέδωκα *as I haue deliuered vnto you.* And to the *Thessalonians*, [b] *Abide in the traditions which haue bene taught you, eyther by our word, or by our Epistle.* Therfore there is a difference of traditions: some being diuine & some humane: & there is a difference *in traditionis modo*, euen of the diuine ones that we speak of here, in the maner of deliuering them, eyther by writing, or by word, before that euer our scriptures by the commaundement of God, and the instinct of holy spirit, were written, and before the Canon of the same scriptures was set downe by the Primitiue Church, through the assistance of the same spirit. And these are the traditiõs that the Apostle speaketh of, when he saith, [d] *I haue receiued of the Lord, that which also I haue deliuered to you*, παρέδωκα *tradidi*, *speaking of the holy supper.* Againe, [e] *I haue deliuered that vnto you which I haue receiued*, παρέδωκα ὃ καὶ παρέλαβον, *to wit, that Christ died for our sinnes*: and he addeth immediatly, *according to the scriptures.* These traditions then are such as are expresly taught in our scriptures, and which properly ought to lose the name of *Traditions*, forsomuch as God *tradidit nobis* hath deliuered vnto vs his scriptures. And of these also it is cleare that the fathers meant, who by the word *Tradition*, vnderstood the scripture preached, and by scripture a tradition consigned by writing. *Irenaus* saith, [f] *The Gospell is come vnto vs by the Apostles, which they preached in their times*, that is to say, *tradiderunt per sermonem, deliuered by mouth. But afterwards by the will of God, tradiderunt* (saith he) *in scripturis, they deliuered it vnto vs, in the scriptures.* And after the same manner it is said, *that* [g] *Polycarpus taught that which he had learned of the Apostles, the which likewise the Church, Tradit*, doth deliuer, that is, *doth teach, and that those things onely are true.* And in another place [h] *That he taught* πάντα σύμφωνα τοῖς γραφαῖς, *all things agreeable to the Scriptures.* In the same sense saith *Irenaus*, [i] *That the Church of* Rome

d 1. Cor. 11. 23
e 1. Cor. 15. 3.

f Iren. lib. 3. c. 1. Per Apostolos Euangelium peruenit ad nos quod quidem tunc præconiauerunt, postea verò per Dei voluntatẽ in scripturis nobis tradiderunt.

g Euseb. hist. Eccl. l. 4. c. 14. Polycarpus docuit quæ ab Apostolis didicerat, quæ & Ecclesiæ tradit: & sola sunt vera.

h Et lib. 5. c. 23. & 24. Omnia consona scripturis.

Et Irenæ. l. 3. c. 3. idem eisdemque verbis.

i Irenæ. l. 3. c. 3. Ecclesia Romana scripsit Co-

Rome *had declared to the* Corinthians *the tradition that she had newly receiued from the Apoſtles, which ſheweth one God Almightie, maker of heauen and earth, and the father of Ieſus Chriſt, &c.* whom, ſaith he, *they may alſo learne out of the ſcripture it ſelfe, and may vnderſtand the Apoſtolicke Tradition, &c. That* [h] *ſome Barbarians alſo did keepe the tradition without ſcripture, beleeuing in one God, and in one Chriſt conceiued by the holy Ghoſt, borne of a virgin, A tradition then, not out of the ſcripture,* but preached vnto them, and reteyned of them that could not read, preached, I ſay, according to the ſcriptures, and conſigned to vs in our ſcriptures. The which in this ſenſe. Saint *Dennis* calleth [l] Διατυπώσεις ἀγράφους, *Diuine traditions*, and the Old and New Teſtament, the olde and new Tradition, This is that which Saint *Cyprian* ſaith, [m] *It is an eaſie thing for righteous ſoules, to lay aſide error, and to find the truth; if* (ſaith he) *we go backe to the Originall of the diuine tradition, as when a man ſeeth a water-courſe ſtopped, he goeth by and by to the fountaine or ſpring-head to ſee what lets the running thereof, and how the water becomes foule and ſlimy, and to what fountaine? Surely,* (ſaith he) *to the tradition Euangelicall and Apoſtolicke.* But, ſuch perhaps, as is deliuered by mouth, and not by writing? Nay (ſaith he) [n] *whence commeth this tradition? doth it deſcend from the authoritie of our Lord, and of his Goſpell? and commeth it from the Ordinances and Epiſtles of the Apoſtles? for God propounded and teſtified to* Ioſue, *that he ſhould do the things that were written, ſaying: The booke of this law ſhall not depart from thy mouth. If therefore it be commanded in the Goſpell, or conteyned in the Epiſtles, or the Actes of the Apoſtles, let ſuch a tradition be kept as diuine and holy.* Holy then, and Diuine, if it be ſwayed by the Scripture: If otherwiſe, not.

rinthiis, annuntians illis quam in recondab Apoſtolis recepe-rant traditionem, annuntiantem vnum deum, omni potentem, factorem cœli & terræ, &c. Hunc patrem Domini noſtri Ieſu Chriſti ab eccleſiis annuntiari, ex ipſa ſcriptura qui velint diſcere, poſſunt & Apoſtolicam Eccleſiæ traditionem intelligere, &c.

[k] *Idem ca. 4.* Multæ gentes Barbarorum eorum qui in Chriſtum credunt, ſine caractere vel atramento ſcriptam habentes per ſpiritum in cordibus ſuis ſalutem, & veterem traditionem diligenter cuſtodientes, in vnum deum credentes fabricatorem cœli & terræ, &c. per Ieſum Chriſtū, Dei filium, &c.

[l] *Dionyſ. Eccleſ. Hierarc. Ca. 3.* μετὰ τὴν ἀρχαίαν πάραν παράδοσιν, poſt vetuſtiorem traditionem Nouum teſtamentum prædicatur, &c

[m] *Cyprian in epiſt 74. ad Pomp.* In compendio eſt apud religioſas & ſimplices mentes, & errorem, deponere, & inuenire atque eruere veritatem. Nam ſi ad diuinæ traditionis caput & originem reuertamur, ceſſat error humanus &c. Vt ſi canalis aquam ducens, qui copioſe prius & largiter fluebat, ſubito deficiat, nonne ad fontem pergitur, vt illuc defectionis ratio noſcatur, &c. Ita & nos, ſi

in aliquo nutauerit veritas, ad originem Dominicam, & Euangelicam, atque Apoſtolicam traditionem reuertamur, &c. [n] *Ibidem.* Vnde iſta traditio? vtrumne de dominica & Euangelica authoritate deſcendens, an de Apoſtolorum mandatis atque Epiſtolis veniens? ea enim facienda eſſe quæ ſcripta ſunt, Deus teſtatur, & proponit ad Ioſue Naue, dicens, *Non recedet liber Legis huius ex ore tuo, &c* Si ergo aut in Euangelio præcipitur, aut in Apoſtolorum Epiſtolis, aut in Actibus continetur, obſeruetur diuina hæc & ſancta traditio.

Of humane traditions, which haue no foundation in the ſcriptures, and wherunto neuertheleſſe in matters of faith, they would bind our faith, the fathers do not ſpeak in that tenor. *Irenæus.* o *The traditions are alleaged by the Heretickes, when they feele themſelues preſſed by the ſcriptures, that ſo euery one may ſet forth his owne innention.* Saint *Cyprian,* p *what an obſtinacy is this?* (ſaith hee) *what a preſumption? to preferre humane tradition before Diuine diſpoſition? and not to conſider how grieuouſly God is offended and mooued, as oft as humane tradition doth outpaſſe or diſſolue the commaundements of God?* But, ſaith he in another place, q *The Martyrs themſelues, doe they commaund any thing that is not written in the law of God; we muſt firſt know if they haue obteyned of God that which they demaund, before we doe that which they commaund.* mnd yet no other thing was handled there but that ſeueritie might be mollified againſt thoſe who had fainted in perſecution. Saint *Ierome,* r *Anſweare the Phariſees thus,* (ſaith hee) *It is no marnell if you follow your traditions, ſince euery Nation conſults with their Idols: But God hath giuen you a law, and the teſtimonies of the ſcriptures: And if you follow not them, the darknes ſhall ouerwhelme you, and ſhall paſſe ouer your doctrine, and they that ſhall finde themſelues deceiued by your errors, ſhall curſe you.* where he maketh Tradition, *and the ſcripture plainely oppoſite,* the one to the other, whereas thoſe firſt Fathers ioyned them together, comprehending them vnder one name, becauſe Tradition was with them nothing elſe but *Scriptura tradita,* a ſcripture taught by mouth; and *ſcriptura,* the ſcripture likewiſe *Traditio ſcripta* a tradition or doctrine firſt taught by mouth, and afterwardes deliuered in writing. Of the traditions of that time, the ſame Father ſaith thus ſ *woe be vnto you wretches, to whom the vices of the Phariſees are come, The tradition of the Phariſees is heere condemned. And behold another deuiſe of tradition, which reprooueth the teachers of impietie, theſe things are contrarie to Gods commaundement, vve ſwallovv and neglect great things, and ſeeke reputation of Religion in little things,*

by

o *Iren. l. 3. c. 2.* Traditionem hæretici opponunt, eum ex ſcripturis arguuntur, quam vniuſquiſq; eorum eſſe dicit quam adinuenit, &c.

p *Cyprian. ibid.* Quæ iſta obſtinatio eſt, quæue præſumptio, humanam traditionem diuinæ diſpoſitioni anteponere, nec animaduertere indignari & iraſci deum quoties diuina præcepta ſoluit aut præterit humana traditio?

q *Idem de lapſis.* Mandant aliquid Martyres fieri, ſi ſcripta non ſint in domini lege quæ mandant. Ante eſt vt ſciamus illos de deo impetraſſe quod, poſtulant, tunc facere quod mandant.

r *Hieron. in Eſay. ca. 8.* Reſpondete Phariſeis, Non mirum eſt ſi vos veſtras traditiones ſequamini, cum vnaquæque gens ſua conſulat idola. Nobis deus legem dedit, & teſtimonia ſcripturarum: quæ ſi ſequi noluerit is, caligo vos opprimet, quæ tranſibit per veſtram doctrinam, vt cum decepti a vobis ſe in errore perſpexerint, vobis malidicant &c.

ſ *Hieron. in Ma. c. 23.* Væ vobis miſeris, ad quos Phariſæorum vitia tranſierunt. &c. Sic alia traditionis inuenta ſtropha impietatis arguit preceptores, &c. Hæc contra præcepta dei, quæ magna ſunt, deuoramus atque negligimus & opinionem religionis in paruis quæ lucrum habent, diligentia demonſtramus.

by the diligence or deuotion we ſhow therein. And of theſe traditions ſpake ſaint *Auguſtine*, [t] *It grieueth me that the moſt wholſome precepts are neglected, and, in the meane while, all things are ſo full of preſumptuous opinions, that he is thought more faultie that hath gone bare-foote in the Octaues, then he that hath buried his ſoule in dronkenneſſe.* Again, [u] *The mercy of God had bound the Chriſtiã Church to a few ſacraments, & now they ouercharge it with ſo many obſeruations, as the condition of the Iewes is more tollerable, euen of the Iewes, who were ſubiect onely to the burdens of the law* (although they knew not the time of their liberty) & not to mens preſumptions. And Saint *Bernard* who wrote not many ages ſince, and therefore the more remarquable: *I haue* (ſaith he) *an exceeding great deſire to be at a Councill, where traditions may not be obſtinately defended, nor ſuperſtitiouſly obſerued, but where it may be inquired with diligence & humilitie, what the good, & acceptable, and perfect wil of God is. Let them depart from you & from me, that ſay, we will not be better then our Fathers, & ther we muſt aſcend, or deſcend: And if thou wilt ſtand ſtill, thou muſt needs fall. He is not good, that wil not be better, & when thou wilt not become better, thou beginneſt to grow worſe.* And he ſticks not to ſay, that there are ſome traditon, brought in, to a good intent, which muſt be laid away. [x] *for there is nothing* (ſaith he) *more iuſt, then to haue that for Charitie, which for Charitie was inuented: nothing more vniuſt, then to retaine that againſt Charitie, which was ordained for meere Charity. But whatſoeuer is ordained of God, is not to be violated or broken.* Againe, *there is no neceſſitie that the decrees of the Fathers ſhould remaine vnchangeable, but where man commaunds nothing that is contrarie to God. For where the authenticall ſcripture doth ſpeake, we muſt there neyther looke for a commaunder, nor hearken to the forbidder.* And the good honeſt *Gerſon* would haue ſpoken more hereof in his time, if he had thought

t *Aguſt. epiſt.* 119. Hoc nimis doleo, quia multa quæ in libris diuinis ſaluberrimè præcepta ſunt, minus curentur, & tam multis præſumptionibus plena ſunt omnia, vt grauius corripiatur qui per octauas ſuas nudo pede terram tetigerit, quam qui mentem violentia ſepelierit.

u *Idem ibidem.* Ipſam religionem quam miſericordia dei pauciſſimis & manifeſtiſſimis ſacramentis liberam eſſe voluit, ſeruilibus oneribus premunt, vt tolerabilior ſit conditio Iudæorum, qui etiamſi tempus libertatis non agnouerunt, legalibus tamen ſarcinis non humanis præſumptionibus ſubiiciuntur.

x *Bernard. Epiſt.* 91. Ad iſtud conſilium toto deſiderio feror, in quo traditiones non obſtinatius defendantur, aut ſuperſtitio ſius obſeruantur: ſed diligenter humiliterque inquiritur quæ ſit voluntas dei bona, & beneplacens, & perfecta. recedãr, a me & a vobis qui dicunt: Nolumus eſſe meliores quam patres noſtri. Aut deſcendas, aut aſcendas, neceſſe eſt. Si attentas ſtare, ruas neceſſe eſt. Minime eſt bonus qui melior eſſe non vult. Et vbi incipis nolle fieri melior, ibi etiam deſinis eſſe bonus.

y *Idem de præſcript. & diſpenſ.* Iuſtiſſimum eſſe liquet, vt quæ pro charitate inuenta fuerunt, pro charitate quoque vbi expedire

videtur, vel omittantur, vel intermittantur. Sicut è regione iniquum proculdubio foret, ſi ſtatuta pro ſola charitate contra charitatem tenerentur, &c. Inuiolabile vero quod diuinitus promulgatum. Vbi neceſſitas non eſt inconuertibilia maneant patrum decreta, vbi tamen deo contraria non præcipit homo, &c. Nam de quibus ſcriptura authentica, nec præceptor expectandus, nec prohibitor auſculandus eſt.

thought he should haue beene beleeued: But [z] I see (saith he) as things go now a daies, that we are not to looke eyther for a reformation, or for good Iustice, *eyther in the things that concerne faith & doctrine, or in those things that respect good manners, except the same secular power do earnestly take it hand. Experto crede, beleeue me in what I say, for I haue tried it, and dispute no more of it, and speake not to deafe-nesse it selfe, that is, to the deafe Bishops of the Church of* Rome, *of the remedies that must be applied thereunto. For thou shalt not be heard, and so the wise man willeth, &c.*

[z] *Gerson in dialogo Apologet.* Video quod in doctrinis quæ fidem, quæ religionem, quæ bonos mores respiciunt, vix inuenietur hac tempestate, rebus vt sunt manentibus, nec habito forti fauore potentiæ secularis, desertionis debita, vel ex pepita iustitia. Experto crede, nec deductionem aliam pro nunc pete: Neque remediis apponendis verbum feceris surditati, vbi non est auditus, iubet sapiens, &c.

Now, our aduersaries being not able to gainesay that which the Fathers doe teach concerning this matter, because it is so cleere: will needs darken and crosse it with some other places drawne out of them, which are worthie to he examined, presupposing alwaies, that that which the Fathers haue spoken so absolutely, cannot be contradicted by them, and therefore it must be distinguished by vs, according to the Rules of faith, and of conscience. *Clemens Alexandrinus* saith, [a] *The workman that is sent into the harnest of the Lord, hath a double Husbandrie, that which is written, and that which is not vvritten.* Againe, [b] *The Philosophers gaue some points of their doctrine in secret, and so did the Apostles: for* saint *Paule* saith, *vve speake wisedome among them that are perfect.* And the like Philosophy also the Iewes vsed, for the authorizing of their *Cabal, That* Moses *did not deliuer all to the people, that he reserued secret things for the sentie, that those vnvvritten things vvere of like authoritie vvith* Moses *lavv.* The which also the Council of Trent saith of their traditions, and in the like words. But what will they say to our Sauiour Christ speaking thus to his Apostles? [c] *That vvhich I haue told you in darkenes, speake ye in the open light, and vvhat I haue told you in the eare, that preach ye in the house tops.* This secret (I say) of the Gospell, this misterie of God which will be declared abroad, whereas the secrets of Princes will be concealed, which is for the little ones, whereas those are reserued for the great. And what will our aduersaries say to

[a] *Clem. Alex. Strom. lib. 5.* Operarius qui in messem domini emittitur, Duplicem habet agriculturam, scriptam & non scriptam.

[b] *Iren.* Vt Philosophi arcana de suis dogmatibus tradiderunt, ita etiam Apostoli, vt ait Paulus, loquimur sapientiam inter perfectos.

[c] *Matth. 10. 27.*

[a] *Tertul. de præscrip.* Eadem dementia est, eam confictam Apostolos

Tertullian

Tertullian? who ſo ſaith; [d] *That it is a plaine follie to alledge that the Apoſtles haue beene ignorant in any thing of our faith: Or that they haue ſaide ſome things openly, and to many: otherſome, in ſecret, and but to a fewe.* And vpon that which they alledge, that it was ſaide to *Timothy* [e] *Depoſitum cuſtodi*, keepe that which is committed to thee, Hee prooueth to them, [f] *That this thing committed is not a ſecret Doctrine, but a charging of him, that he admit nothing elſe but the Doctrine which hee had heard of him, and that* (as hee had formerly told him) *before many witneſſes.* The which text neuertheleſſe our aduerſaries will to this day abuſe and wreſt to the ſame purpoſe; And that againſt *Origen*, who ſaith, [g] *That this thing committed is the Holy Ghoſt, and Ieſus Chriſt himſelfe. Againſt Saint Ambroſe*, [h] *Hee meaneth, that the things afore-written ſhould bee carefully kept.* And againe *Theodoret* [i] *and Oecumenius* [k] *That hee keepe the grace which hee had receiued by the laying on of hands.* Again *Thomas, Lyranus, Caietanus, &c.* [l] *That he bee carefull of the flocke committed vnto him. Hugo Cardinalis*, [m] *That hee looke to his office of Biſhop.*

And they ſhould content themſelues (at the leaſt) with the expoſition of *Vincentius Lyrinenſis* of whom they ſeeme to make ſo great account; [n] *Hee condemnes* (ſaith hee) *their madnes, that will euery day adde ſomething or other to Religion; as if it were not a heauenly Doctrine, which it ſufficeth to haue beene once reuealed, but ſome earthly inſtitution which could not bee made perfect, but by daily mending or reprehending of it.* And who is now this *Timothy*? [o] *It is* (ſaith he) *the vniuerſall Church or the whole bodie of them that gouerne it; to whome it is ſaid, Depoſitum cuſtodi, for feare leaſt while they ſleepe, the enemie ſowe his Tares, And, Depoſitum*, that is to ſay, *That which hath beene committed to thee in keeping, not that which thou haſt inuented; That which thou haſt receiued, not that which thou haſt deuiſed, a matter not of thine owne wit, but of the Inſtruction which thou haſt receiued, not of priuate vſurpation, but of publicke Tradition, which is brought vnto thee, not proceeded from thee,*

nihil ignoraſſe, &c. ſed non omnia volunt illos omnibus reuelaſſe: quædam enim palam & vniuerſis, quædam ſecreto & paucis demandaſſe; quia & hoc verbo vſus eſt Paulus apud Timotheum; *O Timothee, depoſitum cuſtodi*, e 1. *Timot.* 6. 20.

f *Item* Quod autem præceptum, quæ denuntiatio, ex ſuprà & infrà ſcriptis intelligetur non neceſſaria quid ſuboſtendi hoc dicto de remotioridoctrina ſed potiùs inculcari de non admixtenda alia præter eam quam audierat ab ipſo, & puto coram multis, inquit, teſtibus. 2. *Ti.* 2 &c.

g *Origen. in Lauit ho.* 4. Depoſitum ſerua. i, Sanctum ſpiritum, & Chriſtum Dominum, &c.

h *Ambr. in* 1. *ad Ti.* 6 vt ea ſeruentur quæ ſuprà ſcripta ſunt.

i *Theod. in eum locum.* Vt gratiam ſpiritus ſancti cuſtodiat, quam per ordinationem accepit.

k *Oecumenius idem*

l *Gloſſa.* Gregem tibi commiſſum. *Idem & Thomas & Caietanus.*

m *Hugo Cardinalis.* Epiſcopale officium.

n *Vin. Lyrinenſ.* c. 28. Damnat eorum vaſaniam, qui noua ac noua in diem quærunt; ſempérque aliquid geſtiunt religioni addere, mutare, detrahere, quaſi non cœleſte dogma ſit, quod ſemel reuelatum eſſe ſufficiat; ſed terrena inſtitutio, quæ aliter perfici, niſi aſſidua emendatione, vel potius reprehenſione non poſſit.

o *Ete.* 27 Quis eſt hodie Timotheus, niſi vel vniuerſa Eccleſia, vel ſpecialiter totum corpus præpoſitorum, &c. Depoſitum igitur, inquit, cuſtodi; ne dormientibus hominibus

Of vvhich thou neither art, nor muſt bee the author, but the keeper: not the ordainer, but the followver. And note that hee ſpeaketh to the Church. Now I would haue them ſay vpon their cõſcience, what is it that they haue not changed ſince this good Abbot wrote. What a ſtur haue they kept in the Church of Rome? And as for the place alledged by *Clement* [p] *Wee propound vviſdome among them that be perfect*, *Ireneus* will anſwere him, [q] *That the Apoſtles neuer taught in hipocriſie, according to the capacitie of the Hearers*; [r] *That the Heretickes indeede haue recourſe to this place to authoriſe by the ſame their Tradition, vvhen they are conuinced by the Scriptures.* And therefore Chriſtians ſhould bee aſhamed to vſe it. *Tertullian* will anſwere them, as he anſwereth the *Marcionites*, who abuſed it in the ſame ſenſe; [s] *That this vviſdome once hidden, hath bene reuealed in Chriſt, vvho vvas ſet for a light to the Gentiles, according to the propheſie of Eſay, that hee vvould open the Treaſures inviſible and hidden.* And Saint *Ierom*, [t] *That this is the vviſdome vvhich novv is opened to the beleeuers.* And *Chriſoſtome*, [u] *That this vviſdome is the Croſſe of Chriſt: Theſe perfect ones, are the beleeuers, to vvhom it is declared that by this Croſſe they haue their ſaluation; for they are perfect, that knovving the imbecillitie of humane things deſpiſe them as nothing worth, and ſuch are the Faithfull.* Now, what haue the Apoſtles preached more plainely, and more generally, then the Croſſe of Chriſt: Or rather what thing haue they preached elſe, ſeeing Saint *Paule* himſelfe ſaith, that hee deſires to knowe nothing ſaue Chriſt Ieſus crucified? But this bad Diuinitie was good inough for this *Clement*; who was not aſhamed to ſay in another place, [x] *That the Iewes were ſaued by their lawe, and the Grecians by their Philoſophy.*

Tertullian ſaith, [y] *If the Scripture doe not determine it, Cuſtome hath confirmed it, which hath proceeded from Tradition.* But with what conſcience is this place alledged, where the matter in handling is not of faith, but of a ceremonie, not of Doctrine, but of the diſcipline of the Church? The queſtion was, why Chriſtians ſhould Out of Tertul.

crown

nib. ſuperſeminent tiſpania, &c. Depoſitum autem quod tibi creditum eſt, non quod à te inuentum, quod accepiſti, non quod excogitaſti, rem non ingenii, ſed doctrinæ, non vſurpationis priuatæ, ſed publicæ Traditionis, ad rem reperdoctam, non à te prolatam, in qua non author debes eſſe, ſed cuſtos, non inſtitutor, ſed ſectator; nõ ducens, ſed ſequens, &c. p 1. *Cor.* 2. 6.

q *Ireneus*, 3. c. 5. Apoſtoli non fecerunt doctrinã cum hypocriſi, ſecundum audientium capacitatem, r *Eſt. lib.* 3. *ca.* 2. Hæretici cùm ex Scripturis arguũtur, in accuſationem conuertuntur ipſarum, &c. quia non poſſit ex his inueniri veritas, ab his qui neſciant Traditionem: Nõ enim per literas traditam illam, ſed per viuam vocem. Ob quam cauſam & Paulum dixiſſe, *Sapientiam loquimur* &c. quam vnuſquiſque eorum eam eſſe dicit in occulto fuiſſe, &c.

s *Tertul. cont. Mar.* Hãc ſapientiam dicit in occulto fuiſſe, &c. quæ latuerit ſub figuris poſtmodo reuelanda in Chriſto, poſito in lumen nationum à Creatore, promittente per Eſaiæ vocem, patefactu rum ſe theſauros inuiſibiles & occultos.

t *Hiero. in* 1. *ad Corin. c.* 3 Sapientiam quæ nunc aperitur credentibus.

u *Chr. in* 1. *ad Cor. c.* 2. Sapientiam dicit prædicationem & modum ſalutis, nempe ſaluum eſſe per crucem. Perfectos autem eos qui credidernnt; illi enim ſunt perfecti, qui cum norint res humanas eſſe

crowne their heades with garlands of flowers. *Tertullian* condemnes it, becauſe the Pagãs did ſo, when they ſacrificed to their Idols: but eſpecially becauſe many among the Chriſtians were offended with it: and thereunto drawes the order of the Apoſtles of things ſacrificed to Idols; and that rightly, for the peace and edification of the Church. What doth this concerne the Articles of our faith, ? or what is it contrarie to that which hee taught vs before, That the Apoſtles haue concealed nothing from vs in the Scriptures, of that which concerned our ſaluation ? againſt the which as we haue heretofore learned out of himſelfe, cannot be oppoſed any Tradition, or any cuſtome And (indeede) the example that hee brings thereof, doth touch nothing elſe but the Ceremonies, [a] To dippe thrice in Baptiſme, to put hony and milke into the childes mouth. to refraine Bathing a whole weeke after Baptiſme; not to faſt the Sonday, neuer to kneele from Eaſter vntil whitſontide, and ſuch like. Likewiſe (ſaith he) that which wee obſerue, not to let any of our bread and of our common cuppe fall to the ground (that is out of the Sacrament.) All Ceremonies, & aboliſhed a good while ſince in the Church of Rome; And farre differing from the Traditions, which they would foyſt vpon vs vnder this pretence, as the Sacrifice of the Maſſe, the Praying to Saints, Purgatorie; being principall articles of the Chriſtian Faith, if wee beleeue them, without the which ſhe cannot ſtand neuer ſo little while.

And in the ſame ſenſe ſpeaketh *Epiphanius*; [b] *We cannot learne all out of the Scriptures; The Apoſtles haue deliuered ſome things by writing, ſome other things by Tradition.* And Saint *Ierome*, [c] *Though the Scripture ſpeake not a word of it, the vniuerſall conſent of all the world holds the place of a commaundement.* And Saint *Auguſtine* the very ſame. [d]

But heere againe I appeale to their conſciences, whither they ſpeake of faith, or elſe of Ceremonies. For when *Epiphanius* alledgeth for example thereof [e] *The faſting vpon wedneſday and Friday, and the taking of nothing*

valde imbecilles, & eas deſpexerint, perſuaſum habent eas nihil conferre, cuiuſmodi ſunt fideles.

x *Clem. Strom. l. 6.* Iudæi per legem; Græci per Philoſophiam ſeruati.

y *Tert. de coron milit.* Si nulla ſcriptura determinauit, certè Conſuetudo corroborauit, quæ de Traditione manauit, &c.

z 1. *Cor.* 10.

a *C.* 3 Planè negabimus recipiendam, ſi nulla exempla præiudicent aliarum obſeruationum, quas ſine vllius Scripturæ inſtrumento, ſolius Traditionis titulo, exinde conſuetudinis patrocinio vindicamus. Denique vt à Baptiſmate ingrediar, Aquam adituri ibidem, ſed & aliquanto prius in Eccleſia, ſub Antiſtitis manu conteſtamur nos renuntiare Diabolo, & pompæ & Angelis eius. Dehinc termergitamur, amplius aliquid reſpondentes, quam Deus in Euangelio determinauit. Lac de ſuſcepti Lactis & mellis concordiam præguſtamus, enque eo die lauacro quotidiano per totam hebdomadã abſtinemus, &c. Vide.

b *Epi. hæreſ. 1. 61. & 75.* Opor tet etiam Traditione vti; non enim omnia à diuina Scriptura accipi poſſunt. Quare quædam in Scripturis, quædam in Traditione ſancti Apoſtoli tradiderunt.

c *Hieron. aduerſ. Luciferianos.* Etiamſi Scripturæ authoritas non ſubeſſet, totius orbis in hanc partem conſenſus inſtar præcepti obtineret. d *Auguſt. ad Caſulanum, epiſt.* 86. & ad Ia-

thing thoſe daies but bread, and water, and ſalt, Euen he that ſaith in another place, [f] that the *Valentinians* and the *Gnoſtickes* did abuſe the vnwritten Traditions, *funiculos ex arena nectentes*, making cords of ſand: when S. *Ierome* alledgeth [g] the cuſtom of dipping children thrice in Baptiſme, and the giuing of them milke and hony, which they call *Infantation*: when S. *Auguſtine* aſketh the queſtion, whither the Sacrament muſt be taken faſting, or no: Whither the holy Supper ought to be celebrated vpon Easter Friday? Whither in the morning or in the euening, &c. referring euery man to the cuſtome vſed in his place. Doe they not all ſufficiently ſhowe, that they ſpeake of things either barely indifferent, or that differ not but by cuſtome: and not at all of Faith, conſidering that the moſt part of theſe cuſtomes (as we haue ſaid alreadie) are aboliſhed in the Church, yea and in the Church of Rome, againſt the conſent by them alledged? Not of Faith then, vnleſſe they themſelues wilbe thought to aboliſh faith. And indeede, we haue ſeene before, that the *Luciferians*, againſt whome ſaint *Ierome diſputes* in the place here aboue, did agree to all the articles of the faith, differing onely herein, that they thought, that ſuch as returned from Hereſie ſhould receiue a new laying one of hands.

But they thinke to preſſe vs a little harder with Saint *Baſill*: for it ſeemes the queſtion is there of faith, foraſmuch as hee diſputes that it muſt bee ſaide, *Glorie be to the Father, and to the Sonne, with the Holie Ghoſt*: And to make good this word, *with*, hee alledgeth the Tradition in theſe words, [h] *That there bee ſome doctrines written, and ſome other deliuered in ſecret by the Apoſtles, both ſorts being of equall force for pietie.* Now wee ſhould anſwere them in one word; [i] That the moſt learned haue held opinion, that this booke from the midle to the end, treating of the holy Ghoſt, is none of *Baſills*: and of the thirtie Chapters, this is the 27. But I will pray them to remember againe, thirtie places at leaſt that they haue read out of him before, and then I wold know whither this one ſhall bee oppoſed againſt them all

narium epiſt. 118. De quibus nihil certi ſtatuit Scriptura, mos populorum, vel inſtitura maiorum tenenda ſunt.

e *Epi. hareſ.* 75. Decreuerunt ieiunium quarta & pro Sabbatho per omnia, &c nihil omnino accipere quam panem, & ſalem, & aquam.

f *Idem hareſ.* 30. *de Valentinianis & Gnoſticis.*

g Hieron. *aduerſ. Luciferianos*, Nam & multa alia quæ per Traditionem in Eccleſiis obſeruantur, &c. velut in Baptiſmo ter caput mergere, lactis & mellis præguſtare concordiam.

h *Baſil. l. de Sp. Sancto, cap.* 27. Dogmata quædam ſunt ſcripta, quædam ex Apoſtolorum Traditione in myſterio & occulto tradita & recepta, quorum vtraque parem vim habent ad pietatem.

i *Eraſm. in præfat. in Baſilium.*

all, or rather, whither this ought not to be expounded by them. And then againe, whither hee meant to ſpeak of the articles of our Saluation, when hee alledgeth (as the others haue done) for examples of theſe pointes grounded vpon Tradition; the cuſtom of dipping thrice in Baptiſme; of praying, with the eyes turned towards the Eaſt; of worſhipping ſtanding from Eaſter to Whitſonday, &c. Aboliſhed long ſince in the Romiſh Church, the which yet they pretend cannot erre in faith; And ſo conſequently, whither this word, with, bee a matter of Faith, foraſmuch as the Church of Rome ſaith, *Et ſpiritum ſanctum*, and not *Cum ſpiritu ſancto?* This is a matter (no doubt) concerning faith, that the holy Ghoſt is God, coeſſentiall with the Father, and Sonne. And that had hee prooued ſufficiently by the ſcriptures, before, and proueth it likewiſe in this Chapter. But whither it muſt bee *cum*, or *in*, or *&*, this was not properly of faith, this he draweth from Tradition, not finding it in the *Scripture*: ſauing inaſmuch as wee muſt glorifie him in whom wee do beleeue, and we cannot be baptized but in him, in whome wee doe beleeue. And therfore wee ought to glorifie the Holy Ghoſt, in whome wee are baptized, and that according to the *Scripture*. And of ſuch Traditions, which are of equally forcible words in the *Scripture*, ſpeaketh *Chriſoſtome*; *Enquire no further of it, it is a Tradition*; otherwiſe a great enemy to Traditions, expounding this place to the *Theſſalonians*, *Either by word, or by Epiſtle*; according to ſaint *Ambroſe* who vnderſtands by theſe Traditions, *Traditionem Euangelij*; Saint *Ierome*, [k] *A Tradition Apoſtolicke*; That, (ſaith he) *which is preached throughout all the world, as the Sacraments of Baptiſme*; and hee will not haue anye thing added thereunto. And therefore, not hidden, neither in a miſtery among the faithfull: and therefore that receiueth not increaſe euery hower.

[k] *Hieronym. in 2. ad. Theſ. c. 2.* Quando ſua vult retineri, non vult extranea ſuper addi, Apoſtolica autem Traditio eſt; quæ in toto mundo prædicatur, vt Baptiſmi Sacramenta.

Out of Vincentium Lyrinenſis.

Laſt of all they bring againſt vs *Vincentius Lyrinenſis*: and here I muſt pray the Reader to open his eyes thorowly, becauſe moſt commonly our aduerſaries abuſe the ſimple with ſome places or other out of this Author.

We muſt (ſaith he) *ſtrengthen Faith two waies, by the authoritie of the diuine Lawe, and by the Tradition of the Catholick Church.* And after maketh this queſtion, [m] *Seing the Canon of the Scripture is perfect, and more then ſufficient euery way and for all things, what neede hath it of this authoritie of Eccleſiaſticall vnderſtanding.* *Marie* (ſaith he) *Becauſe that one man expoundeth the Scripture one way, and another another way. Therefore it is neceſſarie that the line of the Propheticall and Apoſtolicall interpretation bee drawne by the Rule of the Catholick and Eccleſiaſticall ſenſe.* And therefore the point here handled is not, That the Church vnder the colour of Tradition, ſhould giue vs new Doctrines differing from the Scripture: but that ſhe ſhoulde expound vnto vs the right meaning of the Scripture, according to the *Analogy* of Faith. But let vs ſee againe, what this *Catholicke* ſenſe ſhould bee? [n] *Wee muſt bee carefull* (ſaith hee) *to keepe that which hath beene beleeued in all places, at all times, & of all men: And that ſhall wee doe, if wee followe Vniuerſalitie, Antiquitie, and Conſent.* And conſequently, that we eſchewe all that which hath not beene beleeued in the Church in all places, at all times, and by all men. Now I would haue our aduerſaries ſay in good earneſt, whither wee doe not beleeue with them, all that hath bin beleeued in the Church at all times, in all places, and by all men? Whither wee differ from them but onely in Traditions, either particular, or new riſen, or that are in controuerſie with other Chriſtian Churches? The moſt part of which this *Vincentius* did heere take no knowledge of. [o] *In the Church then preach nothing beſides the Scripture? No* (ſaith he) *not Saint Peter, nor S. Andrew, nor Saint Iohn, nor al the cõpany of the Apoſtles. Nũquã licuit, nuſquã licet, nunquã licebit, It neuer was lawfull, it is not lawfull any where, it neuer ſhal bee lawful.* But (ſaith he) [p] *She may expound and open more plainely, that which was thought ſomwhat obſcure before, So that Poſteritie ſhal thank her for hauing vnderſtood by her that which Antiquitie did reuerence though it vnderſtoode it not. But ſhee ſhall teach in ſuch ſort, vt cum dicat nouè, non dicat noua; That in ſpeaking newly, or after a new manner, She ſpeake,*

l *Vincent. Lyrin. c. 1.* Duplici modo munienda fides, diuinæ Legis authoritatè, & Eccleſiæ Catholicæ Traditione.

m *Et cap. 2.* Cum ſit perfectus ſcripturarum Canon, ſibique ad omnia ſatis ſuperque ſufficiat; quid opus eſt, vt ei Eccleſiaſticæ intelligentiæ iungatur authoritas? *Reſpon.* Quia Scripturam alius aliter interpretatur, neceſſe eſt vt Propheticæ & Apoſtolicæ interpretationis linea, ſecundum Eccleſiaſtici & Catholici ſenſus normam dirigatur.

n *Idem c. 3.* Curandum vt teneamus quod vbique, quod ſemper, quod ab omnibus creditum: quod faciemus, ſi ſequamur Antiquitatem, Vniuerſitatem, Conſenſum.

o *Idem cap. 12.* Cur non potius; Sed licet ergo? Hoc eſt etiamſi Petrus, aut Andreas, aut Ioannes, aut omnis Apoſtolorum chorus, &c.

p *Idem cap. 27.* Intelligatur te exponente illuſtriùs, quod antea obſcurius credebatur. Per te poſteritas intellectum gratuletur, quod antè venerabatur. Eadem tamen quæ didiciſti ita doce, vt cum dicas nouè, non dicas noua. Dictum eſt autem Eccleſiæ vniuerſali idem quod ipſi Timotheo, eodem capite,

ſpeake,

speake no new things. What then? q *Shall not Religion profit* (saith hee) *Shall it not increase? Yes very much: But it shall be an increase of faith, and not a Change. This is increase, when a thing passeth out of one thing into another. Let our knowledge then increase, but in his owne kinde only, in the same article of Doctrine, in the same sense, in the same opinion.* r *Let the Religion of our soules imitate the reason of our bodies: They enlarge their numbers with their yeares, and yet it is still the same nature, and the same person: so many members had they when they were little, as they haue when they are great: there shall be nothing in them, when they grow old, which was not hid in their infancie; & which was not in them from their verie seede. So likewise must the Articles of the Catholicke faith bee consolidated and made strong by yeares, enlarged by time, sublimated and made perfect by age; yet so, that they continue pure & entire, without change, without any diminishing of their propertie, &c.* And, s *This is* (saith he) *the husbandry of the Church, that that which is sowen by the faith of the Fathers, should by the industry of the children, be tilled and drest, should spring vp, & grow to ripening; but so, as the roses do not become thorns. And abhominable it were, that any thing should bee therin changed, or cut off, or mangled, &c. For so,* (saith he) t *Religion should be marred: for euery houre, as it were, by a custome and lawe, men woulde cutaway from it, now one thing, now another. As also, if men begin to mingle new things with olde, strange things with domesticall, profane with holy, this custome must needes creepe ouer all, whereupon it will come to passe that where the Vestrie or Temple of holy and chast truth was, there shall be the Brothel-house of all impietie, error, and vallanie.* Now, let our aduersaries here lay their hands vpon their hearts, and see, whither the Church of Rome hath followed the precepts of this reuerend Father, in the direction of Faith: Or whither (quite contrarie) she hath not done directly against that which he prescribes, as he himselfe feared she wold do. And consequently, let them not thinke it strange, that she is fallen into the impietie and abhomination, which he threatens her with, and of which she hath bin convicted in our time. And this same did the Earle Pi-

q *Idem cap.* 28. Nullus ne ergo erit religionis profectus? Imò maximus; sed profectus fidei non permutatio. Ad profectum pertinet, in seipsa vnaquæq; res amplificetur: ad permutationem verò, vt aliquid ex alio in aliud transuertatur. Crescat igitur scientia, sed in suo duntaxat genere: in eodem scilicet dogmate eodem sensu, eadeque sententia. r *Et cap.* 29. Imitetur animarum religio rationem corporum, quæ licet annorum processu numeras suos explicent, eadem tamen quæ erant permanent, vna eademque natura, personáque. Quot paruulorum artus tot virorum, & sunt in seminis ratione iam profecta, vt nihil nouum proferatur in senibus, quod in pueris iam antea latitauerit, &c. Ità etiam dogmata Christianæ Religionis consolidentur annis, dilatentur tempore, sublimentur ætate; ita tamen vt in corrupta, illibatáque permaneant, nulla permutatione, &c nullo proprietatis dispendio &c. s *Idem, c.* 30 Quod in hac Ecclesia, Dei agricultura, fide patrum satum est, filiorum industria excolatur, floreat, maturescat. Ac ne abeant rosæ in spinas, Nefas quidquam permutari, truncari, mutilari, &c. t *Idem c.* 31. Quantum excindendæ religionis periculum consequitur. Alia enim atque alia, tanquam de more ac licito, abdicabuntur. Vt contrà, sinuitia vetustibus, extranea domesticis, prophana sacris admiscerí co-

perint, proſerpathic mos in vniuerſum ne ceſſe eſt, &c. ſitque ibi dem deinceps impiorum ac turpium errorum Lupanar, vbi erat ante caſtæ & incorruptæ ſacrarium veritatis, &c.

u Iohan Picus Miranud. de fide & ordine credendi, theore. 5. Scripturæ ſacræ ope, de omnib. ad conſequendam ſalutem aut neceſſariis, aut vtilibus inſtruimur. Idemin Apologia. Extra Bibliam non eſt veritas infallibilis Idem in lib. An liceat cauſis fidei, &c. Nullus homo, etiam Papa, poteſt per ſuam determinationem, de propoſitione non hæretica facere hæreticam.

x Thom. in Summa part. 1. que. 1. art. 8. & 10 Fidas noſtra inititur reuelationib. Prophetis & Apoſtolis factis. Item. Eccleſia non ſtatuit niſi de non neceſſariis ad ſalutem, &c.

y Frier Claud of Xaintes in his Atheſmes.

cus Mirandula maintaine at *Rome*, euen in this Age; *That we are taught in the Scripture all that is neceſſarie or profitable to ſaluation; That there is no infallible truth without the Bible; That neither the Pope, nor the Church, can by their ordinance make an Heretical propoſition, of a propoſition not heretical.* The which *Thomas* hath told vs heretofore; x *That our faith doth ſtay vpon the Canonical books: That the ſtatuts of the Church conſiſts of things not neceſſarie to Saluation, &c.*

The ſcripture is plaine and manifeſt to ſaluation.

Their ſecond cauſe of refuſing the Scripture, for that (as they ſay) it is obſcure and darke, and therupon they call it doubtfull, ambiguous, a dead letter, a letter that killeth, a matter of contention, & not the voice of the Iudge, Ridles or dark ſpeaches, & ſuch other like names wherof their books are ſtuft ful. Yea one of their great maſters of this time hath not abſtained from ſaying. y That S. *Paule* might wel haue forborne to make things ſo intricate by his writings, as the heathen. But the Holy Ghoſt calleth the Scripture, a Teſtament, & a couenant: And we know, that when a good prince maketh a Treaty with his ſubiects, he wil not circũuent thẽ with words: As likewiſe a good father, when he maketh his laſt will, prouideth therby to ſet his children at one, & not to ſow diſcord, or to giue occaſion of ſuits & quarrels among them. The preſumption then muſt be to the contrary; to wit, That he, which hath vouchſafed ſo mercifully to ſaue his people, & who only may be called a true Father indeed; would make his couenant with them in as plain tearms, & expreſſe clauſes, as could be deuiſed. And, indeed, z the Pagans haue not blamed any thing ſo much in all our Scriptures, as their too great plainneſſe: which is far from that report which theſe men giue of thẽ, that they are nothing els but Riddles.

z Origen contra Celſum Epicureum, lib. 7. & paſſim.

Plaine in the matter.

Again, I demand of them, whither the obſcurity of the Chriſtian Doctrin be in the matter it ſelfe, or in the maner of handling it? In the matter they dare not ſay, for there is nothing more cleere, or more plain then the doctrine of ſaluation: And this was the anſwer of *Origen* to *Celſius* (who found falt with the plainneſſe of it) That it behoued it ſhold be plain, becauſe it was not a philoſophy

ſophy brought to a ſmal nũber of men, as that of *Pythagoras*, of *Plato*, or of *Ariſtotle*, but a ſaluation taught to all the world, which the whole world, great and ſmall, learned and vnlearned might be able to comprehend. If it be in the manner of handling, ſuch obſcuritie in any author, commeth eyther of ignorance, or of malice. Of ignorance, becauſe, that which a man vnderſtandeth but darkely himſelfe, he cannot deliuer plainely to others. Of malice, when we will bragge of our conning, and not teach it, as *Ariſtotle* ſaith he did of purpoſe in his bookes of naturall Phyloſophy, which yet notwithſtanding all the world maketh account to vnderſtand, & as ſome other authors of profound ſcience haue likewiſe done in our time. Now for ignorance, there can be none in that wiſedome which hath ſpoken to the Apoſtles, nor in that ſpirit which hath inſpired them. For enuious malice, there can be as little thereof in him, who died to accompliſh our ſaluation, and in them who haue publiſhed the ſame after him, euen to the ſuffering of torments and death. It remaineth then that we ſay, (for the auoyding of theſe blaſphemies) that the ignorance, or malice rather, is in our aduerſaries, and not in him who is the verie wiſedome and goodneſſe it ſelfe.

I demaund againe, whether in their iudgement is more obſcure, the Goſpell or the Prophets? They will not ſay, it is the Goſpell, for then little children would laugh at them. And for the Prophets, [a] *They* (ſaith S. *Peter*) *vvere as candles in a darke place*, whereas Chriſt is the true Sun, and, [b] *That light which lightneth euery man that commeth into the vvorld*. Moreouer in both of them we find Chriſt, in the one promiſed, in the other giuen; in the one to come, in the other come; in the one foretold, in the other ſpeaking himſelfe of himſelfe. It is certaine therefore, that the doctrine of ſaluation in Ieſus Chriſt is conteyned leſſe darkely in the Goſpel, then in the Prophets, in the New Teſtament, then in the Old, which is expounded and opened by the New. And yet *Dauid* ſaith of that word, [c] *It is a Lanthorne to his feet.*

[a] 2. Pet. 2. 19.

[b] Iohn. 1.

And not a Lanthorne onely to direct him the way, but the way it selfe which cannot lead astray. That by the same word, *he is wiser then the aged.* And *Esay* of the other side pronounceth, [d] *That the watchmen of the house of God, who thought themselues cleare-sighted, were blind, because they had no regard thereto.* Moreouer, Christ our Sauiour sendeth not his heires to the Glosses of the *Rabbins*, to traditions, to the *Caball*, to the law not written, wherewith the Pharisees were puffed vp: [e] but to the scriptures, to the law written, neuer alleaging testimonies out of any other place. Saint *Luke* likewise [f] commendeth, *Those of Berea which searched the scriptures*, and they that searched them, found their saluation therein, wheras they which busied themselues in the speculations of men, crucified him. It followeth then, that much more may we in these daies find our saluation in the scriptures, hauing the Old and New Testament togither, the shadow and the bodie, the Stars and the Sunne, the messengers of saluation it selfe, and saluation it selfe. If there yet remaine any darknesse in the doctrine of saluation, I leaue it to the iudgement of all men, whether of these two things is more apparant, eyther that this darkenesse is in the word of him who is light of light, or in the blindenesse of them, whose spirits are naturally nothing else but darknesse it selfe.

d Esai. 56. 10.

e Iohn. 5. 39. *Luke.* 24. 27.

f Act. 17. 11.

But if we should grant that there were such darknes in the scriptures as our aduersaries pretend: Let vs see who they are that must make them more lightsome. Shall it be the Doctors? But they contrariwise, as wee shall see hereafter, delight in nothing so much as in the brightnesse of this Sunne. What then? the Church. But the Church is the Moone, a shadowed bodie darke of it selfe, hauing no light, but that which the Sunne giueth her. What then? shall it be *Thomas, Scotus, Holcot*, and a Rablement of such like? I report me to all men of Iudgment whether they do not rather darken the word of God then make it more lightsome, by their idle and superfluous questions. It remaineth then, that in this light we seeke for the light of our vnderstandings, and

conclude

The Scriptures not doubtfull.

conclude, that if we ſee not, the fault is not in the light, but in our owne eyes. They alleage, that the ſcripture is doubtfull, becauſe Sathan alleaged it vnto our Sauiour Chriſt. I anſwere, that there is not any law that a man may not reiect by this argument. For all lawes may be alleaged both by good and bad. But let them alſo marke, that by the ſame ſcripture our ſauior did ſtop his mouth. Againe, they ſay that our Sauiour Chriſt ſpake in parables and ſimilitudes. But we know that ſimilitudes are to make cleere, and not to darken. And let their owne conſciences iudge, whither thoſe parables of Chriſt, ſo expounded as we haue thē in the ſcriptures, tend to any other end then to illuſtration. He will teach vs who is our neighbour, [g] he maketh it plaine by the ſimilitude of the man that deſcended from Ieruſalem to Iericho. [h] what the kingdome of heauen is, he doth it by the ſimilitude of the Sonne. [i] What the calling of the Gentiles is, he doth it by the ſimilitude of the prodigall child, and ſo of the reſt I aske, if for theſe parables we ſhould iudge it more cleare, or more darke, and whether all the Gloſes, and long commentaries of the Phariſees were able ſo clearly to expound this matter? But they will ſay, you cannot denie but that there are ſome hard places: for ſaint *Peter* himſelfe ſaith, [k] *That there are ſuch in the Epiſtles of Saint* Paule. But who ſo will marke the Text well, ſhall ſee, that ſaint *Peter* ſaith not, that there is any obſcuritie in the Epiſtles of ſaint *Paule*, but that he handleth certaine points in them, in the which there be ſome things hard to be vnderſtood. For, the Relatiue ἐν αἷς, cannot be referred to ἐπιστολαῖς, in good Grammar. And therfore the hardneſſe ſhall be in certaine articles of thoſe pointes, and not in that which is generally treated of in his Epiſtles. For example, there is ſome obſcurity in that which concerneth the great day of the Lord, and yet there is clearneſſe inough in that which ſaint *Paule* ſpeaketh thereof, ſo familiarly to the *Theſſalonians*. But if we ſhould follow the Error of the common tranſlation, where the Relatiue is referred to the Epiſtles of Saint

[g] *Luc* 10.30.
[h] *Luc.* 8.5. & *Mat.* 13.3.
[i] *Luc.* 15.11.
[k] 2. *Peter*, 3.16.

Paule

Paule, we might tell them that, forasmuch as there be onely places darke, it followeth on the contrarie, that the ſcripture is not darke, for it is an ill argument to reaſon from ſome to all. And hee that ſaith, there be black ſpots vpon a garment, ſaith by conſequence, that the garment is not blacke. And for thoſe hard points, we ſay, that the light of the ſcripture is ſufficient to giue them ſuch light, as they will be no longer obſcure but to theſe [l] *In whom the God of the world hath blinded the vnderſtandings* (as ſaint *Paule* ſaith) to the end that they might periſh: And, *that the light of the Goſpell ſhould not ſhine in them.* Or, as ſaint *Peter* ſaith in the ſame place, *To the vnlearned and vnſtable, which wreſt the ſcriptures to their owne deſtructiõ.* And this is the ſentence of all the ancient Fathers, with whom we wil conclude this point.

Iuſtine Martyr, [m] *The doctrine of the Church is cleerly prooued out of the bookes kept by the Synagogue*, that is by the old teſtamẽt, *Irenæus*, [n] *All the ſcriptures both Propheticall and Euangelicall are open, and without ambiguitie, and may be heard in one manner of all.* And this ſaith hee, [o] namely, againſt the Heretickes of his time, who to couer their hereſies affirmed, that our Lord had taught other thinges in ſecrete then hee had done in publike, other things in parables, then the plaine ſpeech, and that the ſcriptures might not be vnderſtood without tradition. *Tertullian*, [p] *The Heretickes doe flie the light of the ſcriptures.* And [q] *The Scriptures are in no danger to be found contrarie to themſelues.* Saint Cyprian, [r] *If we returne to the well-ſpring of the diuine tradition* (ſo calleth he the ſcriptures) *Whatſoeuer was hidden vnder the Miſt and Cloud of darkneſſe is made open in the light of the truth.* A light then, not in it ſelfe onely, but for the faithfull, to lighten them, and for the Hetetickes, to driue them into their holes. Saint *Hilary*, [s] *The word of God transfuſed into our eares by the Euangeliſt, is ſufficient to the beleeuers. For what is wanting therein to ſaluation? or what is there obſcure in it?* And yet this is in the matter of the Trinitie. *Athanaſius* vpon the ſame ſubiect, [t] *True faith in Chriſt*

is

l 2. *Cor.* 4. 4.

m *Iuſt. Martyr in paranæſ. ad Græcos*, Ex libris a Synagoga aſſertis, doctrina Eccleſiæ liquido probatur.

n *Irenæus. l.* 2. *c.* 46. Vniuerſæ ſcripturæ propheticæ & Euangelicæ in aperto & ſine ambiguitate & ſimiliter. ab omnibus audiri poſſunt.

o *Idem lib.* 3. *c.* 2. Hereti cum ex ſcripturis arguuntur, in accuſationem ipſarum conuertuntur, quaſi non recte habeant, &c. Et quia varie ſunt dictæ, non poſſit ex his aſtrui veritas, ab his qui neſciunt traditionem, &c p *Tertul. de reſurrect. carnis.* Hæretici ſunt lucifugæ ſcripturarum q *Idem aduerſ. praxeam* Scriptura non periclitatur, ne ſibi contraria dicere videatur.

r *Cypr. epiſt.* 74. Si ad diuinæ traditionis caput & originem reuertamur, &c. quicquid ſub caligine ac nube tenebrarum latebat, in lucẽ veritatis aperitur.

s *Hilar. l.* 2. *de Trinit.* Sufficiebat credentibus dei ſermo in aures noſtras Euangeliſtæ teſtimonio tranſfuſus. Quid enim in eodem ſalutis humanæ non continetur, aut quid eſt quod reliquum ſit aut obſcurum?

t *Athanaſ in epiſt. ad*

is plainely knowne by the Scriptures. [u] *We place them, as the Candle vpon the Candlesticke, when we speake of faith.* And *Constantine* [x] *prescribing lawes for the disputation in th Councill of* Nice. *The Prophetical, Euangelicall, and Apostolicall bookes doe openly teach vs (* saith I *) what we must beleeue. Saint* Ierome, [y] *If you will know those things that are doubtfull, you must betake your selues to the reading of the law, and to the testimonies of the scriptures: Otherwise, you shall not haue the light of truth, but ye shall euer dwell in the darknesse of error.* And saint *Augustine*, [z] *In the things that are set forth openly, in the Scriptures, are all those found that containe faith and good manners,* [a] *The scriptures are in steed of a looking Glasse to thee, a Glasse, that hath a cleerenesse that lyeth not, and flattereth not: By the light of the Scriptures we walke.* [b] *The starrs in the firmament are not put out by the night, nor the soules of the faithfull darkned by the iniquitie of the world, so long as they cleaue to the firmament of the holy scriptures.* Chrysostome, [c] *The truth it not hid in the scriptures, saue to those that will not seeke it.* [d] *They expound themselues, and suffer no man to erre.* [e] *That which the light is to the eye, the law of God is to our vnderstanding. If we want light, we cannot walke with streight steppes, no more can we keepe our selues from error, but by the light of the scriptures.* Epiphanius. [f] *All things are cleere in the diuine scriptures to all those that with a holy discourse of reason will harken to the word of God.* yea, but yet are there not some places plainely knowen, to be heard? Who can denie that? And heere let vs hearken to them againe, and still hold to our point, whether they yeald vs the doctrine that is necessary to saluatiō? Dost thou therin find parables? we must not (saith *Irenæus*) *argue by parables, But by the clere places of the scripture, for the things that are spokē manifestly will open the parables,* and these parables (saith *Epiphanius*

Tomislaum. Vera & pia in Christum fides ex sacris literis liquet & cognoscitur.

u *Idem cont. Arrian. orat.* 2. Ecce nos ex sacris literis iam fideliter loquimur de religiosa & pia fide, & quasi candelam supra candelabrum collocantes hæc pronuntiamus.

x *Const. apud Theodoret* 1 & *Socrat. lib.* 1. Libri Euangelici & Apostolici, veterumque Prophetarum oracula aperte nos docent quid sit de rebus diuinis sentiendum.

y *Hieronym. in Esai. cap.* 8. Si vultis nosse quæ dubia sunt, vos legi, & testimonia scripturarum tradite. Quod si neglexerit vestra congregatio verbum Domini quærere, non habebit lucem veritatis, sed vestabitur in tenebris erroris.

z *Aug. de doctr. Christ. l.* 2. *c.* 9. In iis quæ aperte in scripturis posita sunt, inueniuntur illa omnia quæ continent fidem moresque viuendi.

a *Idem ser.* 337. *de temp.* Scriptura S. tibi sit tanquam speculum: hoc habet splendorem non mendacem non adulantem, &c. Ad lucernam scripturarum ambulamus.

b *Idem in sent.* 120. Sicut stellas cœli non extinguit nox: sic mentes fidelium adhærentes firmamento sacræ scripturæ, non obscurat mundana iniquitas. c *Chrysost. in Matth. hom.* 44. Non abscondita est veritas in scripturis, nisi iis qui eam quærere nolunt. d *Idem in Gen. hom.* 13. S. scriptura seipsam exponit, neminem aberrare sinit. e *Idem in procem. in Epist. ad Rom.* Qui lucis huius vtura non fruuntur, recta ingredi nequeunt: ita qui ad scripturæ radios oculos non intendunt necessario in multos errores incidunt, perinde ac si in tenebris periculosissimis ambularent. f *Epiph. hæres.* 69 & 76. Omnia clara sunt in diuina scriptura iis qui pia ratiocinatione diuinum sermonem audire volunt. g *Irenæus l.* 2. *c.* 46. & 48. Ex manifestis scripturæ locis, non ex parabolis argumentandū. *Item.* Quæ manifeste dicta sunt consonabunt, & manifeste dicta absoluent parabolas.

to the [h] *Valentinians*, who woud abuſe them) *Our Lord did interprete forthwith: as the graine of muſtardſeed, the leauen, the woman that hid it, the vine, the fig-tree, &c.* [i] *for he came to lighten all the world, and ſo did the Prophets before him, and the Apoſtles after him, who* (ſaith he) *would haue told vs theſe doubts, if they had beene true.* Doſt thou finde therein darke places, difficulties, ambiguities? *No marnell* (ſaith *Irenæus*) *if there be ſuch found in the Scriptures, for there be ſuch in nature*, which yet notwithſtanding is ſufficient (ſaith ſaint *Paule*) to make vs inexcuſable, concerning the the knowledge of God. But (ſaith hee) *The Apoſtles concealed nothing from their hearers of that which belongeth to ſaluation.* And againe, *Theſe hard places may be expounded & made eaſie by ſome other places that are plaine.* *And Saint* Baſill *ſaith*, [l] *The things that ſeeme to be ſpoken darkly and doubtfully in ſome places of the ſcripture, are declared and made plaine by thoſe things that in ſome other places are ſet downe openly and clearely.* And *Saint Ambroſe*, [m] *There is much obſcuritie in the Scriptures, but if thou knocke at their doore with the hand of thine vnderſtanding, thou ſhalt gather by little and little the reaſon of that which is there ſpoken, and the doore ſhall be opened vnto thee, and that by none other, but by the word of God it ſelfe.* *And Saint* Auguſtine, [n] *It is not a hard matter to attaine vnto ſuch things in the ſcriptures as are neceſſarie to ſalnation: the manner of ſpeech wherewith they are compoſed, is eaſie for all to reach vnto,* [o] *To make plaine the phraſes that are ſomewhat obſcure, let vs take example by thoſe that be cleere.* [p] *He that hath a minde, let him read what goes before, and what followeth after, and he ſhall finde out the meaning, which the froward would interpret amiſſe.* For, [q] *in this great plenty of the ſcriptures, we are fed with the plaine things, and exerciſed with the obſcure: Thoſe driue away hunger, theſe contempt, the holy Ghoſt hauing ſo tempered them of purpoſe. In the meane*

[h] *Epiph. l. 1. c. 2.* Quaſcunque igitur parabolas in Euangeliis dixit, ſtatim interpretatus eſſe videtur. Profectò dixit & quod ſit granum ſinapis, & quod fermentum, & quæ mulier, &c.

[i] *Item.* Si hæc vera eſſent, Dominus qui ad illuminandum totum orbem terrarum venit & Prophetæ ante ipſum, deinde etiam Apoſtoli, &c. clarè vtique nobis annunciaſſent.

[k] *Iren. l. 2. c. 47.* Quædam tamen in iis ignorantur, vt & in Natura. Et c. 48. Parabolæ & obſcura quæque ex claris locis exponenda &c.

[l] *Baſil. in aſceticis reg.* 267. Quæ ambiguè, & quæ obſcure videntur dici in quibuſdam locis S. Scripture, ab iis quæ in aliis locis apertiùs perſpicua ſunt, explicantur.

[m] *Ambroſ. in Pſal. 118 ſer. 8.* Multa obſcuritas in Scripturis, ſed ſi manu mentis tuæ Scripturarum ianuam pulſes, incipies colligere rationem dictorum; & aperietur tibi non ab alio ſed a Dei verbo, &c.

[n] *Auguſt epiſt. 3.* Non tanta in ſcripturis difficultate peruenitur ad ea quæ ſunt neceſſaria ſaluti, Modus ipſe dicēdi, quo S Scriptura contexitur, omnibus acceſſibilis.

[o] *Idem lib. 2. de doct. Chriſt.* Ad obſcuriores locutiones illuſtrandas de manifeſtioribus ſumantur exempla. [p] *Idem de verbis Domini. ſerm.* 49. Ille qui cor habet, quod præciſum ad iungat Scripturæ, & legat ſuperiora vel inferiora, & inueniet ſenſum quem prauus volebat male interpretari.

[q] *Idem ſerm.* 11. In omni copia Scripturarum paſcimur apertis, exercemur obſcuris: Illic fames pellitur, hic faſtidium. *Idem de doct. Chriſt. lib.* 2. c. 6. Magnifice & ſublubriter ſpiritus S. ita ſcripturas ſanctas modificauit, vt locis apertioribus fami occurreret, obſcurioribus faſtidia detergeret. Nihil enim fere de illis obſcuritatibus eruitur, quod non planiſſime dictum alibi reperiatur.

mean while, there is scarce any thing drawn out of those dark places, which hath not beene spoken very cleerely some other where: so that, although (saith he) [r] *The brightnesse of Gods word do exercise our studie, yet it refuseth not to be vnderstood of vs. But the mischiefe is, that an impious mind hateth to vnderstand it for feare it should be forced to follow that which it vnderstandeth.* According to that which saint *Paule* hath told vs afore, [s] *If the Gospell be hid, it is hid to those that perish*, to those that wlll perish: whereupon Saint *Chrysostome* telleth vs, [t] *That the scripture expoundeth it selfe*: And which is more, [u] *That we should not feare to put our selues, with full saile, into the Sea of the Scriptures, because we shall be sure to finde the Son of God for our Pilote*, what then? shall euerie one put himselfe into them, without exception? yea surely, for, seeing they are written indifferently for all, they inuite vs all to come vnto them. *Ireneus*, [x] *All the Scriptures may be heard of all, alike.* Origen. [y] *The Prophets, and the Disciples of Christ haue administred the Scripture, as a common meate, in such sort as it is altogether fitted to the capacitie of the multitude, as it became him to doe, who was the Phisition, not to some, but to all.* And he handleth this matter at large, against *Celsus* the Epicure, who found fault with the plainnesse of the Scriptures. *Saint* Ierome [z] *Let her first of all learne the Psalter, and hauing diuerted her selfe from vanitie by those songs, let her frame her life by the Prouerbes. In Ecclesiastes, let her accustome her selfe to despise the world. In* Iob, *let her learne examples of patience. From thence let her goe to the Gospels, and let them neuer be out of her hands. After that, let her learne by hart, the Prophets, the fiue bookes of* Moses, *the* Kinges, *the* Chronicles: *But let her take heede of all the* Apocriphas. And this lesson he giueth to *Lata*, for the institution of her daughter. And he giueth a reason therof in another place, [a] *The Scripture* (saith he) *is read to all the people to*

[r] *Idem de verb. Apost. ser.13.* Verbi dei altitudo exercet studium, non denegat intellectum. Impia mens odit etiam ipsum intellectum, &c. ne cogatur quod intellexit facere.

[s] *2.Corinth.4.3.*

[t] *Chrysost. hom.13. in Gen.* Sacra scriptura seipsam exponit, neminem finit &c. [u] *Idem in 1.ad Thes. homil.7.* Diuinis vti scripturis, vela fidei in sublime extendamus. Si in istis nauigauerimus, aderit etiam nobis gubernator Filius dei. [x] *Irenæ. lib.2.c.46.* Vniuersæ scripturæ, &c ab omnibus similiter audiri possunt.

[y] *Origen. cont Celsum lib.7.* Iudæorum Prophetæ, & Iesu discipuli, qui valere iusserunt verborum ornamenta, &c. referunt illos qui cibos proferunt salubberrimos ea compositione verborum, eoque apparatu qui fit accõmodatissimus ad captum multitudinis, &c. *Item.* Res ipsa loquitur Medicum vtiliorem esse qui multorum quam qui paucorum sanitati consulit: Sic Christus, &c [z] *Hieronym. ad Latam.* Discat primo Psalterium. His se Canticis exuocet, & in prouerbiis Salomonis studiatur ad vitam. In Ecclesiaste consuescat quæ mundi sunt calcare. In Iob, virtutis & patientiæ exempla sectetur. Ad Euangelia transeat, Acta & Epistolas tota cordis imbibat voluntate, cumque pectoris sui cellarium his opibus locupletauerit, mandet memoriæ Prophetas, Pentateuchum, & Regum, & Paralipomenon, &c. Caueat omnia Apocrypha. [a] *Idem in Psal.86.* Quæ scripturæ populis omnibus legitur, vt omnes intelligant. Quod dicit, hoc est, sicut scripserunt Apo-

to the end that all may vnderſtand it: The Lord hath ſpoken by his Goſpels, not ſo as ſome alone ſhould vnderſtand it, but all. And ſo likewiſe, theſe Princes of the Church, namely, the Apoſtles, haue not written for a few, but for all the people. Lactantius, [b] The holy ſcripture hath no credit with the learned of this world, becauſe the Prophets haue ſpoken in a common and plaine language, as if they ſpake vnto the common people. Chyſoſtome. [c] The holy Ghoſt hath ordained the ſcriptures in ſuch ſorts, as the Idiots vnlearned, and craftes-men might by theſe bookes be ſaued, and that none of them might alleage difficulty for their excuſe. The Apoſtles and Prophets, as the common teachers, of all the world, haue ſet forth cleere and manifeſt things, that euery one might vnderſtand the things that are there ſpoken, by reading onely. And dſt thou ſay, (ſaith he) [d] that they are obſcure? Tell me then, wherein conſiſteth that obſcurity? Are they not in Greeke? (that is to ſay in the vulgar tongue,) all things are plaine and cleere in the ſcriptures. And therefore, he beateth vpon nothing ſo much euery where, [e] as that his hearers ſhou'd read the ſcriptures: nor blameth them for any thing ſo much, as for the neglecting of them: and he tooke the paines himſelfe to tranſlate them for the *Armenians*, into the common *Armenian* tongue, and (as *Theodoret* [f] alſo witneſſeth) they were, for this purpoſe, tranſlated into all languages. But we haue handled this matter more fully in another place. To conclude this point, this is that which *Marcilius* of *Padua* diſputed againſt the Pope 300. yeares ago, [h] That the law of the Goſpell is ſufficient, perfect, and plaine of it ſelfe, to direct vs immediately to euerlaſting ſalnation, and to turne vs away from the path of miſerie. And *Scotus* himſelfe ſaith, [i] That the ſcripture is cleere and ſufficient, and the vndoubted way to ſalnation. But

poſtoli ſie, & ipſe dominus hoc eſt, per ſua euangelia locutus eſt, vt non pauci intelligerent, ſed vt omnes. Iſti vero principes Eccleſiæ, & Principes Chriſti. i. Apoſtoli, non ſcripſerunt paucis, ſed vniuerſo populo. &c.

b *Lactantius. lib.* 5 c. 1. Scriptura ſancta apud doctos huius ſæculi fidem caret, quod Prophetæ communi & ſimplici ſermone, vt ad populum ſunt locuti.

c *Chryſoſt. hom* 3. *de Lazaro.* Spiritus S. ita diſpenſauit illa quæ continentur libris ſacræ ſcripturæ, quo idiotæ, & illiterati, & artifices per hos libros ſalui fierent, ne quis idiotarum ad hanc difficultatis poſſet confugere excuſationem, vt omnium indoctiſſimus exaudita lectione aliquid reportaret, &c. Apoſtoli & Prophetæ manifeſta claraque prodiderunt, velut communes orbis doctores, vt quiſque poſſit diſcere ea quæ diuinitus ex ipſa lectione.

d *Idem.* 2. *ad Theſſ. hom.* 3. At obſcurè iſta dicuntur, inquis. Quæ eſt iſta obſcuritas? Clara & plana ſunt omnia in ſcripturis diuinis.

e *Vide eundem Chryſoſt. hom.* 1. *in Euang. Ioan. Et in Epiſt. ad Coloſ. ho.* 9 *Et hom.* 3 *de Lazaro. Theodoret. li.* 5. *de Graecorum affect.* Hebraici libri non modo in Græcum idioma conuerſi ſunt, ſed in Romanam quoque linguam, Aegyptiam, Perſicam, Indicam, Scithicam, atque vno verbo, in omnes linguas, quibus ad hanc diem nationes vtuntur.

g *Lib.* 3. *de Euchariſt. ca.* 6. h *Defenſor pacis. par.* 1. *ca.* 9 Quod Lex Euangelica eſt valde ſufficiens, perfecta, & clara ex ſeipſa, vt per ipſam dirigamur immediate de his quæ ſunt æternæ ſalutis hominibus conſequendæ, & miſeriæ declinandæ. i *Scotus in* 1. *ſent.* 44. Sufficiens viatori ad conſequendum finem ſuum, nec eſt dubia via ſalutis.

But to them that finde nothing elſe but darkneſſe in the middeſt of light, I feare me it boots little to alledge cleere places out of the ancient Doctors. For this is the miſchiefe, that wee finde not in any place of the Scriptures, the Maſſe, nor purgatory, nor the Papacie, nor the power of one man alone ouer the whole Church, nor ſuch like inuentions of the Prince of darkneſſe.

And therefore it is that wee accuſe Gods word to be darke, becauſe (as *Tertullian* ſaid to *Hermogenes*, [l] *Wee finde not our colours in them*: And to the end wee may haue liberty to drawe thoſe Godly Doctrines out of ſome cold allegory; whereas, in truth wee ſhould acknowledge, that wherſoeuer this light doth not enlighten vs in the Church, there is nothing elſe but plaine darkneſſe.

[k] *Tertul. adu. Hermog.* Inter Scripturas enim Dei, colores ſuos inuenire non potuerunt.

[l] *The booke of the Maſſe-reths.*

[m] *Ioan. 5. 39.*

The Church is not aboue the Scriptures.

But ſee a further matter then any we haue yet heard: for they are ſo farre of from accepting the Scriptures to bee their Iudge, that they themſelues will needes bee Iudges ouer the Scriptures, for thus they ſay; If the Church had not kept the Scriptures, and witneſſed of them; they had beene of no more authoritie then any other writings. Therefore the Church is Iudge ouer the Scripture, and not the Scripture ouer the Church. Firſt I demaund, what Church it is that hath kept the Scriptures, whether it bee the Chriſtian Church alone, or the Iewiſh Church alſo? But wee knowe that the Old Teſtament was deliuered vnto vs from hand to hand by the Iewes, and therefore the auncient Doctors called them the *Booke-keepers* of the Church. And they were ſo preciſe therein, as they entred euery Tittle and point and euery accent and letter, & made a Regiſter of them. The Iewiſh Church then was Iudge of the olde Teſtament, when our Sauiour Chriſt came: And therefore by their reckoning our Sauiour Chriſt did abſurdly in ſending the people to the Scriptures, when hee might more ſafely haue ſent them to the high Prieſts and Phariſies. But theſe Iudges of the Scripturs iudged Chriſt to death, and the Schollers of the Scriptures acknowledged him for their life.

And euen at this day by this argument, the Iewes ſhould winne the cauſe. It followeth then, that either they muſt renounce this *S*ophiſtrie; or, if they wil maintaine it, they muſt make themſelues Iewes, & renounce ſaluation it ſelfe.

Next, I demaund, whether the Church of *Rome* alone haue kept the Scriptures, or the other Churches alſo? That it was the Church of *Rome*, or the *Latine* Church alone, they cannot ſay: for, the Eccleſiaſticall Hiſtorie doth witneſſe, that the Primitiue Church, did gather the Canon out of the Regiſters of thoſe Churches which were founded by the Apoſtles, and to which Church the ſame Apoſtles had written. Now, there is but one Epiſtle written to the *Romanes*, and all the reſt are written to the Eaſt Churches. In like manner, the Goſpell of ſaint *Iohn* was kept at *Epheſus*, and that of ſaint *Marke*, at *Alexandria*; If then the Eaſt Churches had a greater part in the keeping of the ſcriptures, then the Church of *Rome*, and ſo by this argument aſmuch or more authoritie ouer the Scriptures, then ſhe; I demaund who ſhall bee Iudge in the controuerſies that are amongſt them, but the Scriptures. And if they iudge the Scriptures, who ſhall pronounce the ſentence as chiefe? If the Eaſt Churches ſhall, then the Church of Rome hath loſt her cauſe. If the Church of *Rome*, it muſt bee for ſome other reſpect, then as being Gardian and keeper of the *S*criptures. If they ſay it is by their pretended prerogatiue of ſaint *Peters* ſeate, they muſt prooue it by the *S*criptures. And ſo you ſee S. *Peters Sea*, that tooke vpon it to iudge the *S*criptures brought to ſubmit it ſelf to the iudgement of the *S*criptures.

Moreouer, I deſire euery man to weigh the Concluſion; The Church hath kept the *S*criptures; The Church beareth witneſſe of the Scriptures; *Ergo* the Church is aboue the *S*criptures. Princes Edictes are enrolled in the ſeuerall ſhires, Lawes are examined by Clerkes. Contracts are vnder written by witneſſes: yet, hee that ſhould ſay, that theſe parties are aboue Kings, Lawes, and

and contractes, would ſhow himſelfe moſt ridiculous. If they will ſay, that the lawes of God, haue no force, or no place, no more then the Edicts of Princes, vnleſſe they bee confirmed by authoritie: I anſwere, that the Church of God hath not this authoritie: for ſhee is the ſpouſe of Chriſt, and hath learned to obey her huſband without examining his commandement, and yeeldeth ſo ſoone as euer ſhee heareth his word. For ſhe knoweth, that the wiſdome of her huſband (whoſe will is the Rule of Doctrine) is not like the wiſdome of Princes, in whoſe lawes it is needefull to examine the honeſt and the profitable; the Ciuill alſo, and the vnciuill. But if they will ſtill ſtand vpon it that they haue this authoritie, then withall let them yeeld to mee herein, that they are that aſſembly that lift themſelues vp aboue all that is called God, and therefore fearing to bee diſcomfited by the breath of his mouth (which is his word) they will blunt & abate the edge of it by all means they poſſibly can deuiſe.

Obiection out of S. Auguſtine.

The place of Saint *Auguſtine* which they alledge, maketh nothing againſt that which hath beene ſaide before. *I would not* (ſaith he) *beeleeue the Goſpell, if the authoritie of the Church did not helpe to ſtirre me thereunto; Nisi me Eccleſiæ Catholicæ commoueret authoritas.* Where it is firſt to bee obſerued who this ſaint *Auguſtine* is, that ſaith, he was ſtirred to beleeue the Goſpel, and ſecondly what this Church is, that did ſtirre him. This ſaint *Auguſtine* then is a *Maniche*; or at leaſt houering a long time betweene a *Manachee*, and a Catholicke, who doubting whither hee ſhould beleeue that the Goſpell was written by the Apoſtles, or no, is reſolued thereof at laſt by the witneſſe that the Primitiue Church giueth vnto the Goſpell continued from hand to hand, vntill this time, namely, that ſuch a Goſpell is ſaint *Mathewes*, ſuch ſaint *Iohns*, &c. And therupon reſolueth with himſelfe to read it, as the book of the Apoſtles, and conſequently to beleeue it, and receiue it for Iudge of the controuerſies in the Church. This is that which hee ſaith in this place; ° *If thou ſhouldeſt finde*

n *Auguſt. in Epiſt. Fundæ cap. 5.*

o *Aug. lib. cont. epiſt. fun. c. 5.* Si ergo inuenies aliquem qui non crederet Euangelio, quid faceres dicenti ei tibi, Non credo. Ego verò Euangelio

finde one that had not yet beleeued the Goſpell, what wouldeſt thou doe with him, if hee ſhould tell thee, I beleeue it not? Now (ſaith he) *Euangelio non crederem. &c. I had not beleeued the Goſpell, if the authoritie of the Church had not ſtirred mee thereunto.* Where it hath beene very well noted, that according to the ſtile of *Africa*, *crederem*, is vſed for *credidiſſem*, and *commoueret* for *commoniſſet*. But when hee was perſwaded that theſe Goſpels were of the Apoſtles, hee beleeued them: Not any more,* as the people of *Sychar* beleeued for the ſaying of the *Samaritane* woman, but for the word of Ieſus himſelfe: No more for the teſtimonie of the Church, but for the efficaſie of the Scripture it ſelfe; [p] *Becauſe thou Lord* (ſaith hee in another place) *haddeſt neuer giuen ſuch authoritie to this Scripture in all Lands, but that thou wouldeſt bee beleeued by it, and ſought by it. And then* [q] *being fortified by faith, hee was made worthy to vnderſtand that which he had beleeued; the ſpirit of God (and not men any more) enlightning and confirming his ſpirit inwardly.* And as touching this *Catholicke Church*, which bare him witneſſe of this Goſpell, it was properly the Primitiue and Apoſtolicke Church, from the which, the Goſpell was conueied and came downe to him, by a ſpeciall authoritie not to be cõmunicated or imparted to the other Churches, but by and from her. In ſuch ſort, as, whereas *S. Auguſtine* ſaide of that Church; *I had not beleeued the Goſpell, if the authoritie of the Catholicke Church had not prouoked mee*; hee would haue ſaide (ſay their owne Doctors) of the Churches at this day; [r] *I will not beleeue that they are the Churches of Chriſt, if the authoritie of the Goſpell doe not prooue them to bee ſuch.* For, *Nicholas de Clemangis* Archdeacon of *Baienx*, [s] beeing vrged with this place aboue 200. yeares agoe, maintaineth plainly, that ſaint *Auguſtine* ſpeaketh heere of the allowing of the

Iohn. 4. 39. 42.

[p] *Aug. Conf. l. 6. c. 5.* Iam credere cœperam nullo modo te fuiſſe tributurum tam excellentem illi Scripturæ per omnes terras authoritatem, niſi, &c. per ipſam credi, & per ipſam te quæri voluiſſes.

[q] *Idem cont. epiſt. Fund. c. 14.* Nos cum credimus, & fide iam valentiores facti ſumus, id quod credimus intelligere meremur; non iam hominibus, ſed ipſo Deo mentem noſtram intrinſecus firmante, & illuminante.

[r] *Ioann. Driedo de variis dogmat. l. 4. c. 4 Vide infra.*

[s] *Nicol. de Clemãgis, Arch. Baiocenſis in diſputat. ſuper materia concil. generalis.* Mirum ſanè prima ſpecie ſatis videtur, quod authoritatem peregrinantis in terra Eccleſiæ videtur authoritati Euangelii opponere, cum in multis illa falli poſſit, illud omnino neqnaquam poſſit; & cum ipſius eccleſiæ authoritas quantum ad ipſius radicem & fundamentum maximè ex Euangelio conſtet; Imó ipſius inſtitutio, poteſtas, edificatio, non aliundè tam expreſſe & certitudinaliter quàm ex ipſo habeamus Euangelio, &c. Equidem non facilè, crediderim doctorem illum acutiſſimum, per illa verba hæc ſenſiſſe, preſertim cum Paulus dicat de fide Euangelii, Si quis etiam Angelus, &c. Manichæi autem, contra quos agit, Scripturas ſacras pro arbitrio ſuo, non pro Eccleſiæ Catholicæ ordinatione, aut acceptabant, aut repudiabant, vetus Teſtamentũ pro maiori parte non admittebant, Euangelio credi nolebant, &c. Vt igitur doceret Auguſtinus, non ex voluntatis ar-

the canonicall bookes by the Primitiue Church, and not of the power of the Church as it is at this day. And *Thomas Waldensis* agreeth with him, That saint *Augustine* meant here of the Primitiue Apostolick Church, *And let it suffice* (saith hee) [t] *the Church that now is, for the praise of hir power, that shee hath done this Heretofore.* And *Gerson* maketh it plainer, expounding himself thus; [u] *The sayings of the Apostles and disciples of Christ are of another maner of authoritie, euen in matters meerly concerning Faith, then the sayings of their successors: because they receiued the Doctrine immediatly from Christ. And to them it is properly saide, Hee that heareth you heareth mee.* Againe, [x] *The authoritie of the Primitiue Church is greater then that of the Church now adaies.: And there is neither Pope nor Counsell that way once touch that which hath beene giuen vnto vs by the Euangelists, and by Saint Paule, as some deatingly say: Neither haue they the like soundnesse of authoritie to make any thing to bee meerely of Faith. Whereupon* (saith hee) *there is a meane open vnto vs to vnderstand this saying of Saint Augustine: Euangelio non crederem, nisi me authoritas Ecclesiæ compulisset.* Where wee are to note by the way, that he expoundeth *commoueret*, as wee doe, by *commouisset* or *compulisset*, *For there* (saith he) *hee takes the Church, for the Primitiue congregation of the faithfull that had seene and heard Christ, and were his witnesses.* And therfore wee neede not maruel, if *Iohn Driedo*, a famous Diuine of *Louane*, bee emboldned to say after them, *That the Primitiue Church had more authoritie in matters of Faith, then the Church that now is.* [z] *And that the saying of Saint Austin in this place namely, I had not beleeued the Gospel, &c. must bee vnderstoode of that Church: That the authoritie of the holy*

bitrio, sed ex Canonica institutione, Canonicas Scripturas recipi oporteret, illa verba mihi videtur posuisse, *Euangelio non crederem &c.* hoc est, Euangelio, tanquam Scripturæ Canonicæ, non crederem, nisi Ecclesiæ authoritas ad hoc me compelleret, quæ illud intra corpus Canonis habendum censuit & cui soli est illa authoritas attributa, &c. Vide. t *Thomas Waldens. l. 2. art. 2. c. 28* Sufficiat Vniuersali Ecclesiæ, pro præconio potestatis suæ modernæ quòd olim hoc fecerit &c. u *Gerson de vita spiritu. anima.* Dicta Apostolorũ & discipulorum Christi sunt alterius authoritatis, quoad aliquid purè de fide, quàm successorum suorum: Quoniã primi à Christo doctrinam immediatè susceperunt, eius insuper facta viderunt, & ad eos expresso dictum est; *Qui vos audit, me audit, &c.* x *Item.* Maior fuit Primitiuæ Ecclesiæ authoritas, quoad prædicta, quàm nunc sit. Non enim est in potestate Papæ, aut Ecclesiæ, immutare Traditiones datas ab Euangelistis, & à Paulo, sicut quidam delirant. Nec habent quoad hoc, quod est facere aliquid pure esse

de fide, parem authoritatis firmitatem, &c. Et hic aperitur modus intelligendi illud Augustini; *Euangelio non crederem, nisi me authoritas Ecclesiæ compulisset* Ibi enim Ecclesiam sumit, pro primitiua congregatione fidelium, qui Christum viderunt & eius testes extiterunt, &c. y *Ioan. Driedo de variis ecgm. l. 4. c. 4.* Ecclesia Primitiua, propter collegium Apostolorum, ad tradendam nouam fidei doctrinam, maioris erat gratiæ maioris authoritatis, quam Ecclesia quæ nunc est.

z *Item.* Super omnibus quæ ex sacris Scripturis sunt manifesta, prior, notior, & vetustior est authoritas Scripturæ, quàm eius Ecclesiæ quæ nunc est. Nam & huiusmodi Ecclesia quæ nunc est, ex Scripturis sacris quærenda & cognoscenda est, &c. Proinde Ecclesiam quæ nunc est, ex Scripturis cognoscamus apud eos esse, vbi est doctrina quatuor Euangeliorum, &c. *Item.* Augustinus cùm dicit, *Ego Euangelio non crederem, &c.* intelligit de Ecclesia Catholica quæ fuit ab initio Christianæ fidei, &c.

holy Scripture is greater, and more auncient, and better knowne, then the authoritie of the Church that now is: That this Church must bee sought out, and knowne by the Scriptures, namely to bee there where the Doctrine of the fower Euangelists is, &c. Now more may wee maruell if *Bellarmine* haue chanced to say, [a] *That Faith begins by the preaching of the Church, as touching the propounding of things that are to bee beleeued, but not as touching the reason of beleeuing them: Inasmuch, as they that propound them, declare that they are reuealed of God, and that therefore the things ought to bee beleeued, not they that propound them.* Whereupon hee also saith, [b] *Saint Augustine speake of the Church, in the place so oft alledged, as of the cause propounding, and not as of a foundation of Faith.*

Now what meaneth all this, but that wee beleeue the Gospell, because of it selfe: And the Church that is present, because of the Gospell, inasmuch as shee conforms hirselfe to the doctrine of the Gospel? *Augustine* therefore meaneth not, that the Holy Ghost hath not a stile that makes it selfe well inough knowne from the writings of men; For hee himselfe teacheth vs that in many places. Much lesse meaneth he, that the Church should bee aboue the Gospell, (for it is by the Gospell that he examineth the Churches of his time: But his meaning is, that the vniuersall consent of the Churches descended from the Primitiue Church, which receiued such and such bookes for the Gospels of Christ, made, that he could not doubt but that they were so; and that the Apostles, whose names they beare, were the true authors of them. No otherwise, then as the consent of many Ages acknowledging such and such books to be *Ciceroes, Hipocrates*, and *Platoes*, doe make vs fully assured that they were theirs. And these are his very words against the same Maniches, who denyed part of the holy Scriptures, *Vnhappie enemies* (saith hee) *of your owne soules! what writings shall euer haue weight, if the Euangelicall and Apostolicall shall not? Of what booke, shall men be sure of the Author, if they doubt that the bookes which the Church holdeth were of the Apostles, should not bee theirs?*

a *Bellarm. in, 2. 2. qu. 2. art. 1. ad 1. arg.* Fides incipit ab Ecclesiæ prædicatione, quantum ad propositionem, credendorum: non autem quantum ad rationem credendi. Nam ipsi qui doctrinam fidei proponunt, simul admonent doctrinam illam esse a Deo reuelatam, & Deo esse credendum, non sibi, &c.

b *Idem Ibid.* Augustinus de Ecclesia, vt causa proponente, non vt fundamento fidei loquutus est.

c *Aug. con. Faustum. l. 33 c. 6.* Inuœlices inimici animæ vestræ, quæ vnquam literæ vllum habebunt pondus, si Euangelicæ, si Apostolicæ non habebuntur? De quo libro certum erit cuius sit si literæ quas Apostolorum dicit & tenet esse Ecclesia ab ipsis Apostolis propagata, &c. vtrum Apostolorum sint incertum est? &c. Platonis, Aristotelis Ciceronis, aliorumque eiusmodi authorum libros, vnde nouerunt homines quòd ipsorum sint, nisi eadem temporum subinsert succedentium contestatione continua? &c. *vsque ad finem capitis.*

theirs? (now they diuided the Actes by name) *who can knowe whether the bookes of Plato, Hippocrates, Aristotle, and Cicero, bee theirs; but by this that from their time vntil ours, it hath beene so beleeued from hand to hande?*[d] *As therefore I beleeue, that the booke of Manicheus is his, because men haue so beleeued from hand to hand: So also I beleeue that this book is Saint Mathewes, because the Church hath so held vntill this our time.* The question then in this place is not; whither the writings of the Apostles haue any voice to determine matters in the Church: (for as wee haue alreadie showed, *Saint Austine* teacheth vs that in a thousand places. But onely whither such and such writings are of the Apostles, or no. For, the Heretickes neuer denyed, but that the booke of Apostles had such authoritie, as must deedes bee obeyed: but they denyed that those Bookes were any of them: Because, that if they had once allowed them, they knewe then that they must of necessitie rest vpon them. And yet they pretended that they were noe lesse the Church, the *Romish* Church doth. For they held that *Manicheus* the chief of their Sect, was the holy Ghost himselfe. But this blasphemie was yet vnknowne to the most dānable Hereticks that were: namely, That the *Scripture* should bee subiect to the Church; And that without her (as one of the Popes Champions of our time saith) the *Scriptures* had no more authoritie, then *Æsopes Fables*. The Iewes haue taught the Gentiles, that the old Testament was the word of God, and many of the Gentiles beleeue it better then the Iewes: The Gentiles haue kept for the Christians many good and auncient Bookes, and haue told them who were the Authors of them, and yet themselues gaue no credit vnto them. The booke-seller will tell vs, that such a Book is Hippocrates worke, and yet will not be a Phisition as Hipocrates was: for it is one thing to beleeue vpon a mans word, that such a one is the author of a Booke, and another thing to beleeue that which the author saith. This is that which *Marcilius* of *Padua* said in the time of *Fredericke* the second; [f] *That the Church is true causedly, For that shee beleeueth the trueth of the Scripture; But the Scripture is true simply*

[d] *Idem l. 28. c. 2.* Sicut ergo ego credo illum librum esse Manichæi, quoniam ex ipso tempore quo Manichæus viuebat in carne, per discipulos eius certa successione præpositorum vestrorum ad vestra vsque tempora custoditus atque perductus est: Sic & illum librum credo esse Matthæi, quem ex illo tempore, quo Matthæus ipse in carne vixit, non interrupta serie temporum, Ecclesia certa successione connexionis, vsque ad tempora ista perduxit.

[e] *VVolfgangus Hermannus.*

[f] *Marsil. Patauin. in defens. pacis part. 2. ca. 19.* Ecclesia est vera causaliter, quia nempe credit veritatem Scripturæ, scriptura autem vera, simpliciter, & per se, quia est veritas ipsa,

ply, and of it ſelfe; becauſe it is the truth it ſelfe. And as touching the approbation of the Scriptures by the Church. *Durand* ſaith boldly, § *That it cannot be vnderſtoode but of the Church that was in the time of the Apoſtles, who were filled with the holy Ghoſt. And that who ſo holdeth the contrarie, is an Hereticke, of what ſtate & condition ſoeuer he be.*

§ *Durand. in l. 3. Sent. d. 24. q. 1. Quod dictum eſt de Scriptura per Eccleſiam, intelligitur ſolum de Eccleſia quæ fuit tempore Apoſtolorum, qui erant repleti Spiritu ſancto, &c. Tenent contrarium, hæreticus eſt, cuiuſcunque ſit ſtatus aut conditionis,*

Now followeth another argument of theirs; The Church is before the Scripture; *Ergo* ſhee is aboue the Scripture. When we ſpeake of the Scripture, we meane the word of God, the which at firſt was not written; but afterwards was written aſwell by Gods owne finger, as by the pen of his ſeruants inſpired by his holy ſpirit, as we haue before declared. Now I would demand of them, from whence they fetch the beginning of the Church? If from the creation of man & woman, and before ſin entred, they were no ſooner created, but God gaue them a cõmandement that they ſhould not touch the tree of knowledge of good & of euil. And we muſt not cal in queſtion whither they had authority aboue this word or no, for in that they tranſgreſſed it; all the world euen to the bruit beaſts, do with ſighes & grones rue their diſobedience. Now, they wil not deny, but that the old and new Teſtament are of equall authority with that commandement. If they fetch it from the time after ſin entred; God reproueth & conuinceth our firſt parents of their fault; & here behold the law. After that he promiſeth vnto them the ſeed which ſhould bruze the Serpents head, & there is the Goſpel. So then they were dead in ſin, by the law, & borne againe (as it were) by the promiſe of Chriſt to come: after which promiſe they hoping vpon this word, were made the beginning of the Church, & without the ſame promiſe, they had bin loſt, & al their poſterity for euer. If then we take the Church before the fal of man; ſhe hath no power ouer the word of God, but is iudged by it, & therfore this concluſion of theirs is falſe. If we take her after the fal; the word is before the regeneration of the church, that is before the Church it ſelf, & the antecedent ſhal be falſe. And this is that which *S. Ambroſe* ſaith, ſpeaking of the beginning

The Church is not before the Scripture.

of

of the *christian Church.* [h] *It was well set downe by S.* Luke (saith he) *that the word of God came vnto* Iohn *the son of* Zacharias *in the wildernesse, to note how the Church tooke her beginning of the word, and not of man; for the Church is a wildernes before the word. But the vvord came, to the end that the land vvhich was before the wildernes, might beare fruit.* Moreouer, this is an ill argument, It is the first in time, *Ergo*, the first in authoritie. We haue a hundred Cities in *France* more ancient then our first kings, and yet notwithstanding they yeald obedience to their lawes without any gaine-saying. And the word of God is giuen to none other end, but to command such things as ought to be obeyed: Likewise the Church is not placed in the world, to any other end but that she should obey all that which she is commaunded. And againe, though the word of God be eternall in power, yet certainely it was necessarie that by some consideration, it should in this action come after men, because, before there be any commaunding, there must be some to be commanded. And therefore this is nothing else but plaine Sophistry, which indeed should not be once heard in the Church. Againe I demaund, when they make this argument, whether they speake of the whole vniuerfall Church, cõpehending all the periods & states therof in one, or whither they speak of particular Churches, or but of the Church of *Rome* alone? If all the whole Church, as it is like they do by that which they alleage, they speake nothing that makes for their owne, for the whole Catholicke Church, and the Church of *Rome* are diuers & differing things, and before that *Rome* was, or the Wolfe that gaue it sucke 700. yeares and more, the law of *Moses* was published in the Church, and that by writing. If of particular Churches, the East Churches wil stand vpon the same prerogatiue, & by the same argument wil set thẽselues aboue the Church of *Rome*: for they are before her in time, as euery man knoweth. If the Church of *Rome* alone by the vertue of Christs institution, they haue not yet brought forth their euidences, nor can they bring any (as we shall see) that is of any moment at all. To be short, all these are but idle

[h] *Ambros. in Luc. l. 2 c. 3.* Bene poluit S. Lucas, factum esse Dei verbum super Iohannem, filium Zachariæ, in deserto, vt cæperit Ecclesia non ab homine, sed a verbo: Ipsa enim est desertum, quia plures filii desertæ, &c. factum est ergo verbum, vt quæ erat prius deserta, fructum nobis terra generaret, &c.

dreames: For, if they looke to the beginning of the Church, they ſhall find neither *Rome*, nor *Pope*, neither the Sea of Saint *Peter*, nor conſequently, the authority which they pretend ouer the word of God. But if they turne their eyes to the beginning of *Rome*, they will finde a word, a law, Prophets, expounders thereof long time before, and therefore an authoritie aboue their Church. But in this a man may ſee the weake diſeaſe of the *Romiſh* Church, when, for the eſtabliſhing thereof, they muſt ruinate (as much as in them lieth) the word of God, which is the foundation of the right and pure Church, according to that which the good *Gerſon* told vs afore, [i] *That the reiecting or contemning of the ſcripture, is a moſt certaine preparation for the receiuing of Antichriſt:* [k] *becauſe therein is laid vp the onely ſtampe, by comparing whereof, we muſt iudge of the truth or falſeneſſe of doctrines.*

i *Gerſon in tract. de diſtinct. ver. a falſis.* Reiectio ſcripturæ, eſt præparatio certiſſima ad Antichriſti ſuſceptionē h Item. Scripturæ eſt officina, vbi cuneus regiæ monetæ ſpiritualis reconditur: quia ſi in aliquo vel minimo puncto denarius ab eo diſcrepet, proculdubio falſatus eſt.

Now, of all this controuerſie they finde not ſo much as one word in the ancient Doctors. For there was neuer any Hereticke ſo monſtrous that durſt propound it, till the Councill of *Conſtance*, where it was ſet forth by the Doctors of the Church of *Rome*, and yet notwithſtanding mightily oppugned and contradicted by many that were preſent. The queſtion was, of the Cup of our Lord, taken from the people againſt the expreſſe inſtitution of Chriſt. There was not found one place in all the ſcriptures, that might fauour, eyther directly, or indirectly, plainely, or darkely ſo damnable a ſacriledge. *Iohn Hus* called them to the holy ſcriptures, which they knew well was an aduerſe partie againſt them. Then did they firſt of all deuiſe theſe goodly Maximes, which Cardinall *Cuſanus* publiſhed afterwards by authority of the Councill of *Conſtance*, and of *Baſil*, which they haue euer ſince maintained. [l] *That the Church was aboue the holy ſcripture. That the ſcripture had no other authoritie but what the Church gaue her: that the ſcripture was* de bene eſſe, *of the wel-beſeeming, but not of the Eſſence of the Church: That ſuch was her interpretation, as the Church ſhould thinke good of. To be ſhort, that the farther Gods word was frō the word writtē, the worthier it was.* To which ſome haue

l *Cardin. Cuſan. in epiſt. de vſu comm. ad Bohemos, iuſſu Concilii Baſil. ſcripta.* Scripturæ ſunt de bene eſſe Eccleſiæ etiam inceptæ & continuatæ, nequaquam de eſſentia exiſtere poſſunt. Non Eccleſia, per Euangelium, ſed per Eccleſiam dignoſcitur Euangelium. Tanto dignius dei verbum a deo traditum, quanto remotius ab omni ſcriptura, imo ab omni vocali verbo.

haue since added, [m] *That it had beene better for the Church, if there had not beene any Gospell written.* These are the intollerable blasphemies, which sprang vp in this Councill, and which were established by another decree put presently in execution by them, which hath since set all Christendome in a combustion. [n] *That faith must not be held with Heretickes. Iohn Hus*, notwithstanding still held them to it: If it were so (saith hee) that the Church should be aboue Gods word, which I will neuer yeald to, show me then that the auncient Church was of that opinion, that it euer so ordained, or so interpreted, name me but one auncient Doctor that is not flat against it. And besides our very Canons doe excommunicate all those that doe not communicate vnder one kinde, as not to be partaker of the communion, but of the excommunication. For this argument they found a refutation more wicked then all that went before, [o] *That although of one and the same commaundement of the Gospell, there be at this day another interpretation then was vsed in the ancient Church: yet, neuertheless, that sense which is currant in the Church must bee accepted as the way to saluation, forasmuch as the holy Ghost hath inspired the Church therewith.* That is to say, That the Pope, and his followers may, at their displeasure, crie downe all the antient interpretations of the scripture, as they crie downe money, and make Bullion of them, to make their owne currant. Againe, [p] *That according as the iudgement of the Church is changed in the scripture, it must also be presumed that the iudgement of God is changed.* And because the good *Iohn Hus* could not sit by such horrible blasphemies, their last argument against him was the fagot and the tormenter, wherewith ihey consumed his bodie to ashes. What? to make Gods spirit, changeable, his word, a nose of waxe. God himselfe inconstant in his purposes, and changing himselfe according to the vanitie and ambition of men, can there be found, eyther in the traditions of the Pharisees, or in the speculations of the *Caball*, or in the impieties of the *Thalmud*, or in the *Alcoran* of *Mahomet* any such

m *Cardin. Hosius in confess. Petrocouiensi.* Melius actum fuisse cum Ecclesia, si nullum extaret scriptum Euangelium.

n Hæreticis non esse seruandum fidem.

o *Cardin. Cusan. in epist 2. & 3. ad Bohemos.* Non te moueat si scripturæ ad tempus variè intelliguntur, ita vt vno tempore secundum currentem vniuersalem ritum exponantur, mutato autem ritu, iterum sententia mutetur. Etiam si alia fuerit hodie interpretatio eiusdem præcepti Euangelici, quam olim, tamen sensus nunc in vsu currens ad regimen Ecclesiæ inspiratus, vti tempori congruus, vt salutis via debet acceptari.

p *Card. Cusan. in epist. 3 ad Bohemos.* Mutato iudicio Ecclesiæ, mutatum est & dei iudicium.

such execrable blasphemies as these are? And I leaue it to the iudgement of euery man, whether the spirit of God, or the spirit of Sathan sate as President in such Councill? Surely [q] *Lyrinensis* was not of this minde, when he saith, (and yet in such a time when the Church for her purenes, was more to bee respected) *The Church of Christ being a carefull and discreet Gardian of the Articles of doctrine committed vnto her custodie, neuer changeth any thing in them, neither taketh any thing there-from, nor addeth any thing thereto, soe cutteth not away the necessarie things.* (And what (I pray you) was there more necessarie, then the communion of the bloud of Christ, taken from the faithfull in the Councill of *Constance?*) *she addeth none that are superfluous*; (And what could be more superfluous then the article of the virgin *Marie* conceaued without originall sinne, decreed in the Councill of *Basil?*) *she loseth not that which is hers, she vsurpeth not ouer that vvhich is anothers, &c. If there be any doctrines that vvere set forth in ancient time, she polisheth them, she maketh them more cleere, &c. And, indeed, what other thing hath she euer laboured by the Decrees of her Councils, but that that which was but simply beleeued, should from thence forward be beleeued diligently,* That is to say better vnderstood? &c. But (saith he) [r] *By much adding to, and by much cutting of, all will soone be mard and spoyled in the Church: So that in the end, she that was before the Temple of chast and pure truth, shall be the Brothel-house of all impietie, error, and vilanie.*

[q] *Vincent. Lyrin. ca.* 32. Christi vero Ecclesia, sedula & cauta depositorum apud se dogmatum custos, nihil in iis vnquam permutat, nihil minuit, nihil addit, non amputat necessaria, non apponit superflua, & non amittit sua non vsurpat aliena: sed omni industria hoc vnum studet, vt vetera fideliter sapienterque tractando, si qua sunt illa antiquitus informata & inchoata, accuret & poliat, &c. Denique, quid vnquam aliud conciliorum decretis emisa est, nisi vt quod antea simpliciter credebatur, hoc idem postea diligentius crederetur? &c.

Et cap. 30. Nefas est quicquam immutari, truncari, mutilari, &c.

[r] *Et cap.* 31. Alioqui quantum exscindendæ atque abolendæ religionis periculum consequatur: alia enim atque alia tanquam de more & licito abdicabuntur. Vt contra si nouitia veteribus, extranea domesticis, prophana sacris admiscri cœperint, proserpat hic mos in vniuersum necesse est, Vt nihil post hac apud Ecclesiam relinquatur intactum, &c. sed sit ibidem deinceps impiorum ac turpium errorum lupanar, vbi erat ante casta & incorrupta sacrarium veritatis.

CHAP

CHAP. V.

That there can be found no other Iudge of the controuersies of this time, but the holy Scripture, and how by the Scripture, euery one may decide them.

Our aduersaries refusing the scripture vse what Iudge they may chuse.

BVt forasmuch as they are afraid of the scripture as of their aduerse partie, let vs beare with them, if they refuse it, and detract from it all that they can: and let vs now see, if they can agree vpon some other to make a Iudge of. I aske them, if of all the ancient Doctors, they will chuse one, that may be free from the exceptions they take against the word of God, or, if they will chuse them altogether. One alone they cannot haue, for in euerie one of them they shall be sure to find some error: But all of them together haue so many errors to defend, that to defend them all, all the errors of all times & ages would not be sufficient. Besides, they would be ashamed to deny, but that their stile is more obscure then the stile of the scripture. They know also in their own conscience that in the principall pointes they are of our side. And then againe, there is not any one of them that they can allow of, without all manner of exception. For they condemne (as we do) [a] In the bookes attributed to *Clement* Bishop of *Rome*, the heresie of *Eunomius*, and in *Clemens Alexandrinus*, that the Sonne of God is called a creature: In *Irenæus*, the error of the *Chiliastes*, in *Tertullian*, that of *Montanus*, in Saint *Cyprian*, that of the *Anabaptistes*, in *Origen*, the Originall, and the leauen of all the worst that hath beene in the Church, &c. And they take it not well, for their owne particular, that *Irenæus* found the number of 666. mentioned in the *Apocalypse*, in this word λατεινος, as if he meant thereby to point at the Latin Church; that S. *Cyprian* hath spoke so plainely of the holy supper, *S. Augustin* of Iustification

Na the Doctors.

[a] *Ruffinus de libris adulterat.*

and predestination, Saint Bernard *of Grace against free-will*; and so of the rest. Shall they then take them altogether for Iudges ? But who then shall be moderator in the contrarieties of some doctrines and many interpretations, which (questionlesse) will oftentimes fall out? If the scripture, then we haue our desire. If they refuse it, as a partie in the cause; much lesse then do we accept them for Iudges who are parties against vs. The same may be said of the Schoolemen, if they take them for Iudges, although they be the Champions of the Romish Church. For, betweene *Thomas* and *Scotus*, and their armies set in battel-aray the one against the other, betweene the *Nominals* and the *Reals*, the great ones, and the little ones, who shall be arbitrator ? It resteth then, that they chuse eyther one of the Councils, or all of them together. If one, we know that in euery seuerall one, there is handled commonly, but one thing, as for example, in the councill of *Nice*, the matter of *Arrius*: In the Councill of *Ephesus* and *Chaleedon*, the heresies of *Nestorius* and *Eutiches*: and so of the rest: But of the points there is no difference among vs. If they chuse all, I aske, in the errors which the ancient fathers confesse they had, and the contrarieties that are found among them; who shall sit as president for the reforming and setting of them straight? The first Councill of *Nice*, alloweth mariage to Priestes, according to the vse of the Primitiue Church, pronouncing their bed honorable, and without spot. The particular councill of *Neocesarea*, *Mentz*, the second of *Carthage*, and many other, and also the generall councill of *Trent*, forbiddeth it them. The second councill of *Ephesus* alloweth the heresie of *Eutiches*; the councill of *Chalcedon* condemneth it. The second councill of *Nice* maintaineth the worshipping of Images in expresse termes. But that of *Frankeford* assembled vnder *Charle-mayne*, condemneth it to be Idolatrie. The generall councill of *Constance*, and of *Basile* decree the Pope to bee vnderneath the councill, both by Canon and execution; yea, and that it is a matter of faith to beleeue,

Not the Schoolemen.

Not the councils.

cursing

curſing thoſe that eyther teach, or beleeue otherwiſe.

The councel of *Florence*, and of *Trent* contradict them therein. I demaund then in theſe contrarieties, and a thouſand other of like conſequence, who ſhall determine the matter? Shall the viſible Church? But we ſee it is ſhe that hath ſpoken both waies: for they hold that the Church is repreſented by the generall councils, and the councils (for the moſt part) are ſuch as wee haue ſaid. Theſe are then Churches contrarying one another, or rather one contrarie to it ſelfe. Moreouer, if it muſt be the viſible Church, we denie it ſhould be the Church of *Rome*; for it doth not belong (ſay they) to a particular Church, to iudge of the vniuerſall repreſented by the vniuerſall councill, It remaineth then, that they prooue the ſupremacy of the Church of *Rome*, aboue the vniuerſall viſible Church. But if they prooue it not by the holy ſcripture, none of the other Churches will beleeue it. For Chriſt himſelfe was content that they ſhould not beleeue the witnes that he bare of himſelf, but that they ſhould beleeue God, who was known by the ſcriptures to haue ſent him. And againe, the other Churches haue their Doctors, their councils, and their traditions as well as the Church of *Rome*. It followeth then, that the Church of *Rome* muſt prooue her prerogatiue by the ſcriptures. And if the ſcriptures ought to be iudges of the Church of *Rome*, of her prerogatiues, who pretendeth to iudge all the other Churches: then there cannot be a more competent iudge then the holy ſcripture, without the which, the Church of *Rome* is no more then the other Churches, & from the which, will ſhe, nil ſhe, ſhe muſt fetch her pretended preheminence and authoritie. This is that we learne out of the ancient Fathers, for the order we ought to obſerue in reading the Doctors. Saint *Ierome* ſaith; [b] *Though there ſhould be ſome Saint after the Apoſtles, neuer ſo eloqnent, or learned, yet hath hee no authoritie, &c.* Saint Auguſtine; [c] *I haue learned to yeelde this reuerence to the Canonicall bookes alone, that I verely beleeue that none of thoſe Authors haue erred in their writings. For other writers, how excellent ſoeuer they may be for holineſſe or doctrine,*

[b] *Hieronym. in Pſal. 86.* Quamuis ſanctus ſit aliquis poſt Apoſtolos quamuis diſertus ſit, non habet authoritatem.

[c] *Aug. ad Hieron. epi. 19* Ego ſolis eis ſcripturarum libris qui iam canonici appellantur, didici hunc timorem honoremque deferre, vt nullum eorum authorem ſcribendo aliquid errare firmiſſime credam. Alios autem ita lego, vt quantalibet ſanctitate, doctrinaque præpolleant, non ideo verum putem, quia ipſi ita ſenſerunt, ſed quia mihi vel per illos canonicos Authores, vel ratione probabili perſuadere potuerunt.

doctrine, I read them in ſuch ſort, as I doe not beleeue that which they ſay is true, becauſe they haue ſo thought, but becauſe they haue beene able to perſwade me ſo, eyther by thoſe Canonicall Authors, or by probable reaſon. And in another place, [d] We muſt not account of the bookes of the Catholicke Doctors, as of the Canonicall ſcriptures: But, by their fauour, vve may diſallow and refuſe in their writings, whatſoeuer we finde they haue denied againſt the truth. Such am I in the writings of other men, and ſuch I vviſh euerie man to be in mine. And the reaſon is added; [e] That the Canonicall ſcripture is placed in a high Throne, to the end that euerie faithfull and godly minde ſhould ſubmit it ſelfe to the authoritie thereof. Contrariwiſe, in their workes that come after, the Reader or the hearer hath his iudgement free to allow or diſalow what he reades, not with neceſſitie of beleeuing it, but vvith libertie of iudging it. Doeſt thou then read Saint *Auguſtine*? [f] Doe not (ſaith he) ſubiect thy ſelfe to my writings, as to the ſcriptures. But correct them eyther by diuine reading, or by an inuincible reaſon. [g] And doo not aske me mine opinion, but let vs ſubmit our ſmall reaſons to the diuine Oracles. Doeſt thou read Saint *Cyprian*, ſaint *Ambroſe*, *Optatus*, ſaint *Ierome*, &c. [h] I eſteeme not (ſaith he) the writings of Saint Cyprian for Canonicall, but I examine them by the Canonicall ſcriptures: vvhat I find therin agreeing with the holy ſcriptures, I receiue it to his praiſe, what I finde otherwiſe, I refuſe it by his leaue. [i] And I beleeue (ſaith hee) that he reioyceth much in this cleerenesſe vvherein he is, for therein hee ſeeth hovv auaileable it is for the ſaluation of mankinde, that in the bookes of the chriſtian Orators there ſhould be ſomething found to be miſliked, and not in the bookes of theſe fiſhermen. By the which bookes (ſaith he in another place) we are to iudge of all bookes.

d Idem epiſt. 111. Neque enim quorum libet diſputationes, quamuis Catholicorum & laudatorum hominum velut ſcripturas Canonicas habere debemus, vt nobis non liceat, ſalua honorificentia quæ illis debetur hominibus, aliquid in eorum ſcriptis improbare atq; reſpuere ſi forte inuenerimus quod aliter ſenſerint quam veritas habet. Talis ego ſum in ſcriptis aliorum, tales volo eſſe intellectores meorum.

e Idem contra Fauſtum lib. 11. c. 5. Canonica veteris & Noui Teſtamenti ſcriptura eſt in ſede quadam ſublimiter conſtituta, cuius authoritati ſeruiat omnis fidelis & pius intellectus. In opuſculis autem poſteriorum, liberum habet lector iudicium, quo vel approbet, vel improbet, non cum credendi neceſſitate, ſed cum iudicandi libertate, legenda, &c.

f Aug. 1. lib. 3 de Trinit. Noli meis, quaſi ſcripturis Canonicis iuſtervire: Noli meas literas ex tua opinione vel contentione, ſed ex diuina lectione, vel inconcuſſa ratione cognoſcere.

g Idem de morib. Eccl. Cathol. c. 7. Nemo ex me quærat ſententiam meam, ſed potius audiamus Oracula, noſtras quæ ratiunculas diuinis ſubmittamus affatibus.

h Idem contra Creſcon. Gram. lib. 2. c. 32. Literas Cypriani, non vt Canonicas habeo, ſed ex Canonicis conſidero, Et quod diuinarum ſcripturarum authoritati congruit, cum laude eius accipio, quod autem non congruit, cum pace eius reſpuo, &c. Idem. c. 33. Nos nullam Cypriano iniuriam facimus, cum eius quæſtiones literas a Canonica diuinarum authoritate diſtinguimus. Neque enim ſine cauſa tam ſaluber vigilantiæ Canon Eccleſiaſticæ conſtitutus eſt, Ad quem certi Prophetarum & Apoſtolorum libri pertineant, quos omnino iudicare non debeamus? Et ſecundum quos de cæteris literis, vel fidelium, vel infidelium, iudicemus. i Idem de Baptiſm. contra. Donat. lib. 5. c. 17. O quam gaudet Cyprianus, quando ſereniſſa in illa luce intuetur, pro quanta ſalute generis humani factum eſt, vt inueniatur aliquid quod merito reprehendi poſſit, quamuis in Chriſtianis & pijs literis Oratorum, & non inueniunt in literis piſcatorum.

bookes, as wel of the beleeuers, as of the vnbeleeuers, and yet wee cannot iudge them. For otherwiſe, what good would the Canon of the Scriptures doe vs, being made and gathered with ſuch holſome diligence? [k] *Neither haue I heere alledged the opinions of Saint Ambroſe, Saint Ierome, Optatus, &c. as though I would haue the ſenſe of anie man whoſoeuer, followed, as the authoritie of the Scripture; but only ſo farre forth as it ſhall be plainly confirmed by the Canonical Scriptures. For,* [l] *no man muſt be ignorant of this, that the Canonicall Scripture of the Old and new Teſtament ought to be preferred before the writings of all the Biſhoppes that haue beene ſince; in ſuch wiſe as there cannot any doubt bee made of all that which is contained therein: whereas the Counſell may reprehend the workes of the Biſhops that either haue beene written, or that are now written ſince the Canon was confirmed. Biſhops,* (ſaith he in another place) [m] *among whom there haue beene ſome, that were the Authors of hereſies and of Sciſmes.* And the moſt part of theſe places are repeated word by word, by *Gratian* in the Decree, [n] that is authoriſed by the Popes. Wherin his Iugling is the more to bee marked, for that thereby hee will force vpon *Saint Auguſtine*, that hee hath equalled the Decretall Epiſtles of the Biſhops of *Rome*, with the Canonicall Scriptures: corrupting a place of his ſecõd booke *de Doctrina Chriſtiana*, [o] where he ſpeaketh plainely of the Apoſtolicall Churches, that receiued ſome Epiſtles of the Apoſtls, the which hee ſaith are Canonicall; and not ſome of the Decretall Epiſtles. And hee is cenſured for it by [p] *Alphonſus de Caſtro*, in his booke againſt Hereſies; vpon which wee cannot now ſtand any longer. And ſo wee are to conclude with [q] *Thomas* and *Durand*; [r] *That wee cannot rely vpon any one of the Doctors, no not vpon them all; but wee muſt examine them by the Scriptures, becauſe* (ſaith he) *that albeit the church doe approue the writings of the Doctors, yet ſhe doth not approue all that is contained in them, but that onely which they haue rightly ſet downe concerning Faith, and againſt the Heretickes. Yea* (ſaith *Durand*) [ſ] *Euerie man*

k *Idem* Epiſt. 112. Ego ſententias Ambroſii, Hieronymi, Optati, &c. non ob hoc interponere volui, vt cuiuſquam hominis ſenſum, tanquam Scripturæ Canonicæ authoritatem, ſequendũ arbitrer: ſed ſi diuinarũ Scripturarũ, earũſcilicet quæ canonicæ in eccleſia nominantur, perſpicua firmatur authoritate, ſine vlla dubitatione credendũm eſt. l *Idem, l. 2. cont. Don.* S Scripturam Canonicam tam veteris quã noui Teſtamẽti omnibus poſterioribus Epiſcoporum literis ita præponi, vt de illa omnino dubitari & diſceptari non poſſit, vtrum verũ vel rectum ſit quicquid in ea ſcriptum eſſe conſtiterit; Epiſcoporum autem literas quæ poſt confirmatum canonem, vel ſcriptæ ſunt, vel ſcribuntur, per conſilia licere deprehendi.

m *Idẽ in pſ.* 103. Nonne Epiſcopi fuerunt authores ſciſmatum & hæreſeon? n *D. 10. ca.* Negare. *ca.* Ego ſolis *ca.* Quis neſciat. *ca.* Neque quorumlibet. o *Aug. de doct. l. 2. c. 8.* Inter quas illæ Eccleſiæ ſunt, quæ Apoſtolicas ſedes habere, & epiſtolas accipere meruerunt. *& Gratian hath corrupted;* Inter quas illæ ſunt, ſcil. ſcripturæ, quas Apoſtolica ſedes habere & ab ea alii meruerunt accipere epiſtolas. p *Di. 19. ca.* In canonicis. q *Thomas l. 4. aduer. gentes apud Ioan. de Turre creata.* Cum Eccleſia doctorum aliquorum opera probat, non ob id intelligendum omnia in eis contenta probari; ſed ea duntaxat, quæ de recta fide & condemnatione hæreticorum expo-

ſuerunt. r *Dur. in proœm. in ſent.* Nemini Doctorũ acquieſcendum probat. ſ *Item.* Omnis homo dimittens rationem; propter authoritatem humanam, incidit in inſipientiam baſilisem, &c.

man that layeth aside reason, to follow the Authority of man, falleth into a beastly foolishnesse. Bee it so, will they say, but yet (saith saint *Augustine*) the Counsell will correct the Doctors, and the Bishops, and so wee shall rely vpon Counsels. Nay rather (as hee himselfe saith) [1] *The Prouinciall counsels doe yeelde without any circumstance, to the authoritie of the Generall assembled from all parts of the world: and these generall counsels themselues are corrected and reformed, the former of them by the latter, without any sacrilegious pride.* Therefore hee presupposeth Errour in the verie Generall Counsels.

And saint *Hilary*, *Leo*, and *Isidore* doe the like; [u] saue that these doe maintaine the former Counsels against the latter: Both sorts notwithstanding, taken by the Fathers for Counsels, if the Scriptures doe rule them; Otherwise not: For, as *Athanasius* saith of the *Arrians*; [y] *It is all in vaine that they trot vp and downe vnder colour of seeking Synods for faith, when the holy Scripture is mightier then all.*

And *Picus*, [y] *When it is said, that in counsels, Iudgement must goe by most voices, it is vnderstoode alwaies, Cæteris paribus: So it bee not against the Scripture.* And *Gerson*, [z] and [a] *Panormitan* before alledged, *An Idiot, or one vnlearned alledging the Scriptures, ought to bee preferred before a whole Counsell, in matters of Faith: yea, and a woman too (who yet hath no voice in the Church)* saith *Picus*, [b] *if shee vouch the voice of the Gospell.* Whereupon the Doctors make no scruple to mooue this question, [c] *What if the Counsell erre, or the most part of the Counsell?*

And the answere they giue vs, is, *That God neuer faileth his Church. And that hee will then giue his holy spirit to the lesser and lower part, to preuaile ouer the greater, as hee did* (saith *Picus*) *to Athanasius alone, against all the East. And indeede* (saith he) [d] *there is not yet any Decree, that assureth the soundnesse of the Iudgemẽt either of Popes, or of Counsels. And Ioannes de Turre cremata, that doth all that euer hee can for the authoritie of the Church of Rome, doth not produce so much as any one.*

They obiect neuertheless, That there needes no more any Iudge of our controuersies, because they haue already

t *Aug. lib. 3. cont. Donat. c. 3.* Ipsa consilia quæ per singulas regiones vel prouincias sunt, plenariorum authoritati, quæ fiunt ex vniuerso orbe Christiano, sine vllis ambagibus, cedere quis nesciat? Ipsaque plenaria sæpe prioribus emendari, sine vllo typho sacrilegæ superbiæ.

u *D. 50 Can.* Domino nostro. *Can.* Presbiteri, *can.* De Clericis, &c.

x *Athan. in epist. de Synod. Arimin.* Frustra circumcursantes prætexerunt se ob fidem Synodos postulare, cùm sit diuina Scriptura omnibus potentior.

y *Ioan. Francis. Picus de ord. credendi.* Cæteris paribus, modò ne contra Scripturam.

z *Gerson part. 1. de examin. doctrin.* Plus credendum simplici non authorisato Euangelium alleganti, quàm Papæ, aut Concilio.

a *Abbas Panorm. in ca. signif. Extra de Elect.* I. a concernentibus fidem, dictum vnius priuati præferendum dicto domini papæ, si ille moueatur melioribus rationibus Noui aut Veteris Testamenti,

b *Picus. de ord. cred.* Dictum etiam ancillæ.

c *Idem de Fide & ord cred. theor.* 8. Concilium erret, aut plerique in consilio? Deus non deest Ecclesiæ. Eum itaque afflatum dabit minori aut ignobiliori parti, qui præponderet cæteris, vt Athanasio contra totum Orientem, &c.

d *Idem theor.* 4. De firmitate iudicii tum conciliorum, tum Pontificũ non exstat hactenus vllum Decretum, quod nos vel ex eo apparet, quòd Ioan. de Turre cremata

alreadie bene iudged by the Counsels. Whereunto we may answere in a word with Saint *Augustine*; [c] *That the Counsels may erre, euen plenaria ex vniuerso orbe*, the generall or vniuersall Counsels: and that the former are subiect to the correction of the latter. And indeede he himselfe neuer presseth the *Arrians* with the Counsels; no, not so much as with that holy & famous first Counsell of *Nice*. But as wee haue seene, hee alwaies calleth them backe to the Scriptures. Secondly, if this point should stand for good, let them tell vs, why they did not stand to that first generall Counsell of *Nice*, decreeing for the mariage of Priests, and for the equalitie of the Patriarches, against the Popes Supremacie? And why after the matter was there decided, would they yet pleade againe in the Counsell of *Carthage*, that by a Prouinciall Counsell, they might reforme an vniuersall? And why haue they since, in the Counsell of Trent declared him, (who calleth himselfe the Chiefest Bishop) Gods Vicar vpon earth; whom the Counsel of *Carthage* pronounced excommunicated; & the Counsell of *Constance*, and of *Basile* [f] *Not the Vicar of God, but the Minister or Vicar of the Church?*

Obiections that there is no more cause to dispute of Religion.

Thirdly, they cannot deny, but in the most approued Counsell, the greatest part of the points which we dispute of were neuer propounded because the errors began to spring in their Church one after another, and so grewe by little and little, and they began most of all to lift vp their heads when the tyranny of the Pope entred into the Church, who hath also since tyranized ouer the Counsells. And (which is more) wee put a great difference betweene Counsell and Counsell. We accept willingly the Counsell of *Nice*, and those that are like vnto it, because the word of God did manifestly gouerne there; the which word God, doth alwaies accompany with his holy spirit. *Let vs keepe our selues* (said the Emperour *Constantine*) [g] *to the Scriptures of the Prophets and Apostles, and let vs by them decide the controuersies in the Church.* But wee doe not receiue so willingly the second Counsell of *Niee*, where Idols did gouerne, and where

nullum profert, etsi magnus Pontificiæ authoritatis assertor. Itaque hæc propositio apud ipsum Concilium legitime congregatum in causis fidei falsum iudicare non potest, veritatem indubiam non continet.

c *Lib 2. contr. Donatist. cap. 3. supr pag. 152.*

f *Aeneas Syl. de Concil. Basilien* Pontifex Minister & vicarius Ecclesiæ non Christi.

g *Theodor & Socrat. lib. 1.* Libri Euangelici & Apostolici, veterumque Prophetarum oracula aperte nos docent quid sit de rebus diuinis sentiendum. Amoto igitur contendendi studio, ex sermonibus diuinitus inspiratis, summamus controuersiarum solutionem.

where the Scripture was alledged (as it were) in mockery, and which (by consequence) could not be accompanyed but with the spirit of Sathan, the spirit of Lying. It is said (say they) [h] *God created man to his owne Image; Therefore wee must haue Images.* Againe, *No man lighteth a candle to hide it vnder a bushell; Therefore wee must set Images vpon Altars.* Againe, *God is said to be marvellous in his saints; Therefore wee must behold his glorie in their Images; we must worship them as the earnest of our salvation.* I aske, what man is there that wil rest satisfied with a Sentence giuen vpon such proofes, for Images? And yet, there are an infinite number of the like, wherein a man may plainely see the stile of the spirit of Antichrist, applying the Scripture farre worse then sathan did to our Sauiour Christ.

[h] *Nicen. Synod. 2. tom. 2 Concil.* Quandocunque Deus Adam plasmauit, dixit; faciamus hominem ad similitudinem nostram; & fecit hominem in imagine Dei. Ergo quòd imago Dei sit homo, ob id statua Deorum est idololatria. Item, Dilexi decorem domus tuæ, Faciem tuam requirent diuites populi; Vidi Dominum facie ad faciem; Nemo accendit lucernam vt ponat eam sub modio, &c. Mirabilis Deus in sanctis suis, & signatum est super nos lumen vultus tui, Domine, &c. Ergo Imagines recipiamus, honoremus adoremus; vt arrabones existentes salutis nostræ &c.

Last of all, if in a Court of Iustice, Iudges doe not iudge causes by former decrees; Is it not reason the same Order should bee obserued in matters of Conscience, especially against such sentences as euery man knoweth hath beene giuen, the parties not beeing defended, nor heard, nor once called to answere? For if they bee not ashamed to alledge vnto vs the Counsell of *Constance*, where *Iohn Hus*, and *Ierom of Prague* were burnt before they were condemned, being called thither to choke, and not to cleare the true Doctrine; Surely, wee may answere them, and that much better with that, which the *Orthodoxans* said in the Counsell of *Chalceaon*, when it was obiected against them that *Flauian* had beene condemned in the second Counsell of *Ephesus*, and they in the person of him; *Vbi gladij & fustes, qualis Synodus est? What Counsell can there bee amongst swords and staues?*

But surely, the charitie of the Fathers, for the reuniting of the Church, proceeded after another sort. Saint *Augustine* [i] saith not to the *Arrians*; you are condemned at *Nice*; But, let vs enter into conference, let vs come to the Scriptures. Hee saith not to the *Donatists*, you are sufficiently confuted by the consent of people, by the succession of our Churches: But alwaies to the

[i] *August. Epist 50. & 163. Et de gestis cum Emerito.*

the Scriptures. Charitie bare ſo great ſway with them, as to drawe the *Donatiſts* to a conference, they offered if they were ouercome, to leaue their Biſhoppricke: And if they ouercame the *Donatiſtes*, they agreed (if they woulde come and acknowledge their errour) to diuide their dignities with them, and ſo their ſhould bee two Biſhoppes in one Biſhoppricke, and that they woulde liue together like honeſt companions in Office, prouided that the firſt that dyed ſhould not haue any ſucceſſor; and this they offered to doe, albeit the ſame woulde haue beene a deformitie in the Church, and a wound to the firſt Counſell of *Nice*.

But admit it were agreed that the holy Scripture ſhould bee the Rule to frame all Doctrines by, They will laſt of all aſke me this queſtion; In ſo great a contrarietie of opinions as is betweene vs, who ſhall apply it? For we are a partie againſt them, and they likewiſe againſt vs. Who ſhall execute that part? For (ſay they) let the Scripture be neuer ſo great a Iudge, yet it cannot ſpeake; it cannot pronounce the Sentence.

To this I anſwere; Firſt, when a man is ſure that he hath a true Square to meaſure by, a good compaſſe to guide his ſhippe by, there is not ſo meane a Maſon that cannot ſkill by applying of it, to knowe which is right and which is crooked: Nor ſo vnſkilfull a Mariner, but hee may perceiue whether the Shippe keepe her right courſe, or no. And therefore, let them graunt vs but this, that the Precepts of our Saluation ought to bee ſquared by the Rule of Saluation, conteined in the Olde and Newe Teſtament, and wee ſubmit our ſelues not onely to a free and lawfull Counſell, but euen to the learned and vnlearned; to the Clericks and the Laickes, and to all Chriſtians for whoſe Saluation it was written: who ſhall finde in that worde, the Iudgement of the worde, and ſhall themſelues pronounce Sentence in the behalfe of it.

And this is that the Fathers say. [k] *Chrysostome*; *Let vs saile by the Scriptures, and the Sonne of* GOD *will serue vs for a Pilote*, Againe, [l] *The Scripture is vnto vs a most exact Ballance; a most certaine Rule, and Square. Saint Augustine*, [m] *The Churches Canon of the Propheticall and Apostolicall Bookes hath beene established, the which none may iudge, and by which wee may iudge of all bookes.* And it is called a *Canon*, *as who would say, a Rule.* Againe, [n] *The diuine Scripture is a Goldsmiths weight, which wee take out of Gods Treasurie, and which hee himselfe sets and hangs for vs, to the end wee may thereby knowe that which is of weight from that which is light: all other waights are deceiptfull, and made according to our owne fancie. Durand*, [o] *The Scripture is the measure of faith, wee must conteine our selues within the length thereof. Gerson*[p] *It is the Kings stampe to knowe the good money from the bad, the counterfeite from the pure.* Now there is not any bodie, that without a compasse, without a *Square*, without a measure, without a Ballance, can faile, square, measure, or weigh by aime, or by ghesse, how good an eye, or iudgement soeuer hee haue. But there is none so simple, or so vnskilfull, if hee haue the helpe of these Instruments, (and how much more certaine are the diuine *Scriptures?*) but hee may doe it. And therefore, *The Orthodoxall or sound Christian* (saith *Saint Augustine*) [q] *shall by them resolue his doubts.*

The Gentiles (saith *Chrisostome*) [r] *shall bee resolued among the sects of the Christians, And the Christian in the Confusion of Antichrist. The time hath beene* (saith *Gerson*) [s] *when without rashnesse, and without danger of Faith, some questions of of Faith might bee referred to the Heathen Philosophers, who presupposing things of the Faith of Christ*

k *Chrisostom. in 2. ad Thess. hom. 7.* Diuinis vsi Scripturis, vela fidei in sublime extendamus. Si in istis nauigauerimus, aderit nobis gubernator Filius Dei.

l *Idem in 2. ad Corin. hom.* Habemus omnium exactissimam trutinam, & gnomonem ac regulam diuinarum Legum assertionem.

m *August. cont. Cresco. Gram. l. 2. c. 31.* Canon Ecclesiasticus constitutus est, ad quem certi libri Prophetarum & Apostolorum pertineant, quos omnino iudicare non debemus, & secundum quos decernentes tum fidelium, tum infidelium, iud care possumus.

n *Idem. l. 2. cont. Donatist. c. 6.* Non afferamus stateras dolosas, vbi appendamus quod volumus, &. quomodo volumus, &c. Sed afferamus diuinam stateram de Scripturis sanctis, tanquam de thesauris Dominicis: & in illa quid sit grauius appendamus, sed a Domino appensare cognoscamus

Idem. l. 2. cont. Don. c. 14.

o *Durand. in prooem. in Sent.* Præcipit Apostolus non excedere mensuram fidei, i. continentiam sacræ Scripturæ, quæ fidei mensuram exprimit.

p *Gerson in tract. de diffinit. vera. & falsa.* Sacra Scriptura est officina vbi cuneus regius monetæ spiritualis recondituꝛ. Denarius ab hac tantillum discrepans falsus est.

q *Aug. de verb. Dom. serm. 49.* Qui cor habet, quod præcisum est iungat Scripturæ, &c. inueniet sensum, quem prauus volebat male intespretari. Et *ser. 16.* Cum corde nostro nos concordemus, Scriptura sacra nusquam discordat. r *Chrisost. hom. 33. in Acta.* Cùm Scripturas accipimus, & illæ sint simplices, &c. Gentilis potest iudicare quod dogma eligat. *Idem in Matth. hom. 49.* Tempore Antichristi, quæ Gentilitas, & quæ Ecclesia Christi; quæ vera & quæ falsa non cognoscetur, nisi ex Scripturis. *Ioann. Picus de Fide & ord. cred. theor. 9.* s *Ioan. Gerson.* fuisse aliquando ait, vt sine temeritate, vel fidei discrimine, quæstiones fidei ad Paganos Philosophos referrentur, &c. qui suppositamen, quamuis ab eis non credita fide Christi, diiudicarent quid euidenti & necessaria consecutione sequetur, aduersarentur, vt olim Niceæ factum memoria prodidit, dum ibi generalis Synodus haberetur.

Christ, which notwithstanding they beleeued not, did see that, which by necessarie consequence might and must bee concluded. And this, they say, was put in practise in that famous counsell of *Nice.* And before that the like was done in the disputation of *Origen* against the *Marcionites*, [t] which wee haue in writing: for they, by consent of both parties, chose *Eutropius*, a Pagan, and a Greeke Phylosopher, for Iudge, who moderating by the Scriptures, condemned the *Marcionites.* So certain and so sure were our auncient christians of their Doctrine, as that they would defend it by the only Scripture alone, against all the Sophistry in the world.

[t] *Origenis dialogi contra Marcionitas.*

Diuinitie hath her Maxime, by the which wee may iudge of all her propositions.

Secondly, in euery science there bee certaine principles and grounds, vpon which all the rest doth vndoubtedly depend. Geometry hath her *Axiomes*, Physick her *Aphorismes*, the *Ciuil* and *Canon* Lawe their generall Rules, by the which they determine all the difficulties that arise in their Lawes. Now, I say, that Diuinitie also hath her grounds, and Rules, and the law of God hath her certaine principles able to decide all the controuersies that are amongst vs, the same principles beeing so much the more firme and easie, by how much wee are sure that in this law of God there is no repugnancie or contradiction, to make them wauer.

Tertullian, [u] *The Scripture is not in danger that it should seeme to speake contrarie things: Saint Augustine,* [x] *It disagreeth not in anie part: Lombard,* [y] *It is not lawfull to say that there is any contrarietie in holie Scriptures.*

[u] *Tertul. aduers. Prax.* Scriptura non periclitatur, ne sibi contraria dicere videatur.

Three sorts of controuersies with the aduersaries.

Now, wee haue three sorts of differences or controuersies with the Church of *Rome.* The one sort consisteth in things plainely forbidden in the word of God. Another sort, in things that are not commaunded. And the last in the interpretation of certaine points which are either forbidden or commaunded, and which as well they as wee receiue, but diuersly.

[x] *Aug. de verb. Dom. serm. 16.* Scriptura sacra in nulla parte discordat. [y] *Lomb. l. 2. Sent. dist. 2* Nec in diuina Scriptura fas est sentire esse aliquid contrarietatis.

In things forbidden,

As touching the first sort, wee haue a Rule in the law of God, [z] *That wee must obey God rather then men.* This Rule is so easie, that euen little children may comprehend

[z] *Act. 5. 29.*

hend it. Therefore when wee ſhall ſee that men command one thing, and God another, wee ſhall make no doubt to which wee muſt obey. By this Rule, we cut off Images, Reliques, and all kindes of Idolatry which are vſed in the Papacie; & expreſly forbidden in the holy Scripture; & it is ſo cleere, as it needeth no other proofe.

a Deut. 4. 6. & 12. Prouerb. 30. 5.
b Mat. 15. 9. Mar. 7. 7.
c Ioan. 20. 31. Rom. 15. 4. 2. Tim. 3. 16. 1. Cor. 4. 6.

For the ſecond, wee haue this Rule. a *God is the onely Lawgiuer vnto his people; Thou ſhalt neyther add to, nor take from my Lawe.* And Chriſt ſaith; b *God will not bee ſerued according to our Traditions, but according to his commaundements. Saint Iohn*, and *Saint Paule*. c *The holy Scripture is ſufficient to Saluation; Be not wiſe aboue that which is written.* And wee haue heard the Fathers ſo fully vpon this point, as it would bee ſuperfluous to ſay any more. This is a Rule giuen vniuerſally to all people, to all the Church in generall and in particuler, and euerie one is able to conceiue the ſame. Let the people then read the Old and New Teſtament, and let them ſee if they can finde therin any one word ſpoken either neere at hand or farre off, that is to ſay, either plainly or darkly of many points now in variance; as, of the Sacrifice of the Maſſe, of Purgatory, of praying to Saints & of many other ſuch. Contrariwiſe, if they find not almoſt in euery line, one only Sacrifice of Chriſt offered once for all, one only waſhing in the bloud of Chriſt: one only God called vpon by Ieſus Chriſt. If they finde there the opinions which we condemne, then let them condemne vs, & cry fire & fagot againſt vs. If not, then let them iudge by the rule ſet downe before, how greatly they haue bin abuſed, in that they haue bin made to ſeeke their ſaluation in thoſe things which the Teacher of ſaluation hath not taught them, & wherin, by conſequence, they can find nothing but their diſtruction. Yea, I will ſay thus much more; that if the learned ſort doe take the paines to reade (after the holy ſcripture) the Doctors of the Primitiue Church, either they ſhal not finde in them any one word therof, or, if they do find any by the way it ſhall bee in ſuch ſort, as they will bee more in doubt thereby, then if they had found nothing at all ſpoken. Whereupon they will conclude of themſelues;

In things not commanded.

That

That forasmuch as neyther Christ nor his Apostles haue taught any thing, nor the Primitiue Church beleeued any thing, nor yet they that followed a good while after, written any thing heereof, but doubtfully; these are such things as we ought not onely with the Doctors to doubt of, but the Church that now is, ought, with the Primitiue Church, or rather with Christ himselfe, not to speake a word of them, following alwaies, against all fore-iudgements, and preiudicate opinions of the minde, the law which God giueth vs by his Prophet: [d] *I am the Lord your God, walke in my commaundements; walke not in the commaundements of your Fathers: Haue no regard to their iudgements: Pollute not your selues with their Idoles.* For example, 400. yeares after the death of our Sauiour Christ, the Church knew not what praying to Saints meant: there cannot be found one word in all the ancient writers but what makes for the condemning of those that prayed to saints, therein imitating the example of the *Paynims* towards their gods. Of the Purgatorie of the Romish Church, the first Doctors speake not a word, nor they that were many Ages after. Saint *Augustine* [e] sometimes saith, there is none, sometimes hee saith, that there might be one, and sometimes againe, that it is no great matter whither there be any, or no. And saint *Gregorie* at the last began to beleeue it, by meanes of certaine visions which he had: and yet this was 580 yeares after our Sauiours death. Of the Masse we say the like, for not so much as the name is read in 350. yeares after, and yet not then neyther in the same signification that it is taken now. And we may marke the beginnings, the proceedings, and increasings thereof, piece by piece, euen vntill our time. And yet forsooth, these are the Articles of faith, for which they burne, the Christians, and for which they might aswell haue burnt all the Primitiue Church. By this onely Rule therefore compriſed in a few words, and easie for euerie one to vnderstand, we cut off the Masse, & Purgatory with all that belongs to thē, praying to saints

[d] *Ezech. 20. 18.*

[e] *Aug. de cura pro mortuis gerenda. In Enchiridio ad Laurent. c. 67. 68. 69. De fide & operibus. Ad Dulcitium q. 1. & passim*

the Popes ſupremacy, his pardons, his Indulgences, and almoſt all that which hath troubled *Chriſtendome* theſe many yeares. And this verie Rule is giuen vs by *Lyrinenſis*: [f] *The Church of Chriſt doth carefully keepe the Articles of Doctrine which are committed to her charge. She neyther changeth, cuts off, nor adds any thing, &c. Her councils alſo haue aymed at no other thing, but to make that beleeued diligently, which before was beleeued but ſimply, &c.* And he giueth for example thereof, the councill of *Epheſus*, [g] *It pleaſed this councill,* (ſaith he) *to decree nothing for poſteritie to beleeue, but what ſacred antiquitie agreeing with it ſelfe in Chriſt, had held before,* That is, the Rule of faith, the Symboles, the Scriptures, whereof thoſe Symboles are the marow. And would God men had reſted there. And it is he alſo that hath told vs ſo carefully heeretofore, that *The tradition of the Church is not to add any thing, and it hath nothing elſe to doo, but to interpret the Scriptures.*

[f] *Vincent Lyrin.* c. 32. Chriſti Eccleſia ſedula & cauta depoſitorum dogmatum cuſtos, nihil in eis vnquam permutat, nihil addit, non amputat, &c. Denique quid vnquam aliud conciliorum decretis eniſa eſt, niſi vt quod antea ſimpliciter credebatur, hoc idem poſtea diligentius crederetur, &c.

[g] *Idem ca.* 43. Epheſinæ Synodo placuit, nihil aliud poſteris credendum decernere, niſi quod ſacrata ſibique conſentiens in Chriſto ſanctorum patrum tenuiſſet antiquitas, &c.

To diſanull this Rule, they will needs fetch in ſome Textes of ſcripture drawing them (as it were) by the hayres, to ſet forth vnto vs their inuentions. As this for one, [h] *He ſhall not be forgiuen, neyther in this world, nor in the world to come. Ergo,* there is a Purgatorie: But this muſt be vnderſtood as Saint marke hath expounded it in theſe words: *He ſhall neuer be forgiuen,* according to the Hebrew phraſe. Againe, [i] *If* Moſes *and* Samuel *ſtood before me to pray for this people. I would not forgiue them. Ergo,* we muſt pray to ſaints. But contrariwiſe, by the verie words of the Text, we may rather gather that it is a vaine thing to call vpon them: and the meaning of the Prophet is cleere, that if *Moſes* and *Samuel* were aliue, and ſhould make interceſſion (as ſometimes they had done) for the ſinnes of the people, they are ſo heynous, that God ſaith he would not forgiue them. To be briefe, whereas *Ieremy* in the chapter going before, had made an earneſt prayer to God for the people, God anſwereth him, that if *Moſes* himſelfe, who had beene ſo deare vnto him, ſhould pray for them, yet hee would not heare him. Which we bring in but by the

[h] *Math.* 12, 32. *Mark*, 3, 29. *Luke*, 12. 10.

[i] *Ierem.* 15. 1.

way,

way, for an example: for we will examine these proofes, and all there like, in another place. Againe, sometimes they haue an od Allegory to proue these matters by. But we aske them, whether these be points necessarie to saluation, or no. If they be, we haue another certaine rule; *The vvord of God is cleere to saluation*; for the light it selfe came downe from heauen to teach it vnto vs, and therefore it would not doe it darkely, or by allegories. The holy Ghost came downe vpon our Sauiour Christ in the likenesse of a Doue, and vpon the Apostles in the brightnes of fire: their doctrine then was simple and cleare, and they were not the teachers of darknesse. Therfore, let them bring one text that is cleere and euident, and not such places as are wrested from their proper meaning, and altogether from the purpose, and we are readie to yeald vnto them. And this is that the Fathers say. *Irenæus*, [k] *One question or doubt is not resolued by another. We must reason by plaine places of the Scripture, and not by Parables: Parables are opened by the things that are spoken manifestly.* He had to do with the *Valentinians* being heretickes, [l] who sought to hide themselues in darke and obscure phrases, as in a thicke forrest, contrarie to the cleerenesse of Christes Doctrine. *Saint Basil*; [m] *The things that seeme to be spoken obscurely in some places of the scripture, are expounded by those things that are plaine in other places.* If then there be no plaine places, in vaine, are the darke alleaged. *S. Ieromes*; [n] *An Allegorie is vaine, and not fastned in the roates of truth, euery man may dispute of Allegories freely as he pleaseth.* *Saint* Augustine *to the* Donatistes. [o] *Let vs chuse the cleere and euident places: for, if they be not in the scriptures, there can nothing be found wherewithall to open the hid, nor to make cleere the darke things.* This law he prescribeth to their conference: [p] *for otherwise* (saith he) *who cannot shamefully interpret to his owne aduantage, that which shall be in an Allegorie?* Saint *Hilary* [q] *What*

k *Irem. lib. 2. ca. 20.* Quæstio per quæstionem non resoluitur, neque ambiguitas per ambiguitatem, sed ex claris, manifestis, & consonantibus.

l *Item. lib. 2, cap. 46.* Ex manifestis scripturæ locis, non parabolis argumentandum. *Item*, Quæ manifestè dicta sunt, consonabunt, & manifeste dicta absoluent, parabolas *Item. l. 2. c. 35.* Valentini discipuli sua ex parabolis astruere conantur.

m *Basil. in asceticis. 207.* Quæ obscure videntur dici in quibusdam locis sacræ scripturæ, ab iis quæ in aliis locis aperta & perspicua sunt, explicantur.

n *Hieronym in epist. ad Gal. c. 5.* Allegoria vana est, & vmbratilis nullis veritatis fixa radicibus.

q *What* *Idem in Daniel. c. 10.*

In Allegoriis libera est disputatio. o *Aug. cont. Petil. c. 5.* Hoc etiam prædico & propono, vt quæque aperta & manifesta diligamus: quæ si in scripturis sanctis non inuenirentur: nullo modo esset vnde aperirentur claula, & illustrarentur obscura. p *Idem epist. 48.* Quis non impudentissime nitatur aliquid in Allegoria positum pro se interpretari, nisi habet & manifesta testimonia, quorum lumine illustrentur obscura, &c.

q *What doth there want in the holy Scripture, belonging to mans ſalvation, or what is there obſcure therein?* Wherupon *Thomas* alſo telleth vs, *that* r *we cannot reaſon out of an Allegoricall ſenſe.* And againe, s *Diuinitie out of Allegories is not fit to reaſon with.* And to what end ſhould we reaſon therewith, ſeeing ſaint *Auguſtine* ſaith, t *That in Allegories is found no other thing, but that which is cleere in other places?*

Concerning the third ſort, namely of ſuch points as are grounded in the ſcripture, but yet in places diuerſly expounded, we haue alſo certaine Rules giuen vs by the Fathers, by meanes whereof, we may eaſily come to the true vnderſtanding of them. The firſt is, *That the place in controuerſie be out of the Canonicall bookes,* for the *Apocryphaes* are not of credit for matters of faith. Of the Canonicall Bookes ſaint *Auguſtine* ſaith: u *Of theſe ſcriptures faith is conceiued, by which the iuſt man ſhall liue. By them we iudge of all bookes both of the beleeuers, and of Infidels.* Of the *Apocryphaes* contrariwiſe: x *In which, although there be found ſome truth, yet becauſe they conteyne many falſe things, they are not of any Canonicall authoritie.* *Cyrill* of *Ieruſalem,* y *We muſt onely meditate in the Scriptures, which we read confidently in the Church, but not meddle at all with the Apocriphaes.* *Apocryphaes,* ſaith ſaint *Ierome,* z *Otherwiſe called Eccleſiaſticall bookes, for that, although they be read in the Church, yet they cannot be alleaged, to confirme by them the authoritie of faith.* *The Church,* ſaith he in another place: a *Knoweth them not, To wit, in matters of doctrine.* And therefore, *wee muſt,* ſaith he, *draw our Cup-fulls out of the fountaines of Gods word: All that we affirme in the Church muſt be founded vpon the Canonicall bookes:* Of the which bookes for this occaſion, the Primatiue Church hath very carefully made and eſtabliſhed the Canon repeated oftentimes by all the Fathers, inſomuch as they haue ſaid:

In things that are pretended to be grounded on places controuerſed.

That the place in controuerſie be Canonicall.

b *That*

q *Hilar. l. 2. de Trinit.* Quid in Dei ſermone ſalutis humanæ non contineret? aut quid eſt quod reliquum ſit aut obſcurum?

r *Thom in ſumma. q. 1. artic. 10.* Ex Allegorico ſenſu non trahitur argumentum.

s Item, Thologia allegorica, &c.

t *Aug. de doctr. Chriſt. lib. 2. cap. 6.* Nihil fere de illis obſcuritatibus enitur, quod non planiſſime dictum alibi reperiatur.

u *Aug de ciuit. Dei, lib. 19 cap. 18.* Ciuitas dei credit ſcripturis ſanctis, quas Canonicas vocamus, vnde fides ipſa concepta eſt, ex qua iuſtus viuet.

x *Et lib. 15. cap. 23.* In libris Apocryphis etſi inuenitur aliqua veritas, tamen propter multa falſa, nulla eſt Catholica authoritas.

y *Cyril. Hieroſ. catech 4.* Apoſtoli & Epiſcopi receperunt eos, nec alios debemus recipere. Has tantum ſtudioſe meditari ſcripturas, quas in Eccleſia confidenter legimus, cum Apocryphis vero nihil habere negotii.

z *Hieron. in Symb. Ruffin.* Ex Canonicis libris fidei noſtræ aſſertiones conſtare debent. Ex his fontibus, verbi diuini hauriendæ ſunt pocula. Sciendum tamen eſt, quod & alii libri ſunt, qui non ſunt Canonici, ſed Eccleſiaſtici appellantur, nempe liber ſapientiæ, Tobiæ, Iudith, Machabeorum, &c. quæ legi quidem in Eccleſiis voluerunt, non tamen proferri ad authoritatem ex eis fidei confirmandam.

a *Idem in prolo. Gal. ad Paulinum.* Apocrypha reſcit Eccleſia. Ad Hebræos igitur reuerendum,

[b] *That all other bookes which are found beſides thoſe are counterfeit and baſe:* And that neither any of them, nor any after them could euer be added to the ſame Canon. *Athanaſius,* [c] *The bookes of the ſcripture are not without number, but numbred, and compriſed in a certaine Canon.* Cyrill. [d] *The Apoſtles and Biſhops receiued thoſe bookes, and we muſt receiue none other.* Thomas Waldenſis, [e] *Tranſyt, &c. The hower (* ſaith he *) is paſt, Since the time of the Primitiue Church, the Canon could not increaſe.* *Bellarmine* himſelfe: *It is not in the power of the Church, nor euer was ſince the Primitiue Church, to make a Canonicall booke of an Apocryphall.* The ſecond Rule is, *That in theſe we muſt euer go to the Originals,* namely for the Old Teſtament, to the Hebrew, for the New, to the Greeke. It being a thing knowne to all the Doctors both antient and moderne, that the vulgar tranſlation is not enough to ſatisfie. Saint *Hilary* ſaith; [f] *We haue oftentimes warned, that the Latin tranſlation cannot afford ſo much vnderſtanding as may ſerue to ſatisfie a man.* Saint *Ierome: The bookes of the Old Teſtament muſt be examined by the Hebrew: the bookes of the New, by the Greeke.* Againe, [h] *There be as many Latin copies, as there be bookes. If we muſt ſeeke out the truth, why do we not go to the Greeke fountaine, to correct thereby that which is ill tranſlated, added, or changed?* And ſo in many other places. Saint *Auguſtine,* [i] *Let vs runne from the Latin copies, to the Greeke, and the Hebrew.* Againe, *to correct the Latine bookes, let vs go to the Greeke and the Hebrew.* Againe, *To correct the Latin bookes, let vs go to the Greek, and let vs giue moſt credit to that tongue, out of which the interpreters haue tranſlated them.* Becauſe (ſaith he) in another place: [k] *That the ſpeach of the ſcriptures is to be weyed according to the propertie of euerie language.* And indeed, our aduerſaries will not denie, but the tranſlations of *Caietan*, of *Pagnin*, of *Arias Montanus* do come nearer

3 That it be drawen out of the Originall Hebrew or Greeke.

[b] *Nauian. de verit. & genuinis ſcriptur. lib.* Vbi eos enumerauit. Si qui extra hos inueniantur, inter adulteri nos numerandi ſunt.

[c] *Athan. Synopſi,* Scriptura diuinitus inſpirata libros habet non infinitos, & certo Canone comprehenſos.

[d] *Cyril. Hieroſ. catech.* 4. Apoſtoli & Epiſcopi receperunt eos, nec nos alios debemus recipere.

[e] *Thom. Waldenſ. to.* 1. *l.* 2 *art.* 2. *cap.* 20. Tranſlit hora, non poteſt amplius creſcere Canon, nulle, inquit, &c.

[f] *Hilar. in Pſal.* 118. frequenter admonuimus non poſſe ſatisfactionem intelligentiæ ex Latinitatis tranſlatione capi æſtari.

[g] *Hieronym. in epiſt. ad Damaſum, & ad Sunniam.* Ad Hebraicam linguam, tanquam ad fontem, reuertendum in veteri Teſtamento.

Idem in præf. in 4. Euang. Et in *Zachar. ca.* 3 In nouo Teſtamento ad Græcam originem reuertendum.

Item. Cogimur ad Hebræos recurrere, & ſcientiæ veritatem de fonte magis quam de riuulis quærere.

Idem in Pentateuchum, & in epiſt. Ad vitalem, & ad Lucinium.

[h] *Idem in præf. in 4. Euang.* Tot ſunt exemplaria Latina ſacræ ſcripturæ, quot ſunt codices. Si veritas eſt quærenda, cur non ad Græcam originem reuertentes, ea quæ male

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ab interpretibus reddita, vel addita, vel mutata corrigimus. *Idem in epiſt. ad Marcellall: 1 Aug. e locis Chriſt. l.* 2. *c.* 10. Ad exemplaria Hebræa & Græca, a Latinis recurratur. Et *ca.* 15. Latinis emendandis Græci adhibeantur codices. *Idem de cuit. Dei, lib.* 15. *c.* 13. Ei linguæ potius credatur, vnde eſt in aliam per interpretes facta tranſlatio. [k] *Idem, de vera Relig. ca.* 50. Ipſa locutio diuinarum ſcripturarum ſecundum cuiuſque linguæ proprietatem accipienda eſt.

nearer the Text, then the vulgar translation doth. They cannot also say, but that false Grammar may bring forth: Diuinitie that is eyther false, or not agreeable to the intent of the Author, as false premises produce false and and impertinent conclusions.

3 That it be compared with other places treating of the same subiect. * Nehem. 8. 3. &c.

The third Rule is, *That the controuersed place of a Canonicall booke, after it hath beene well considered in it selfe, and likewise with that which goeth before, and which followeth after; be compared with other places, that doe treate of the same subiect*; after the example of *Esdras* and other Priests expounding the law to the people, of whom it is said in *Nehemiah*, * *That they made the people vnderstand it out of the scriptures.* And this Rule haue we also out of the Fathers. *Irenæus*, [l] *The demonstrations which are in the scriptures, cannot be demonstrated but of the scriptures themselues, the parabolicall places, by the manifest and plaine*, Origen. [m] *The scriptures must be expounded by comparing of places, that in the mouth of two, three, or more witnesses cited out of the scripture, we may ground and confirme euerie word of God.* Saint Basil, [n] *The darke places of the scripture are vnderstood by the cleere.* Chrysostome [o] *The holy scripture expoundeth it selfe: Saint* Augustine, [p] *By that which goeth before, and followeth after.* And the same saith *Saint Hilary, the darke speeches by the cleer. The worst is* (saith he) *that the frowarde and vngodly minde oftentimes will not vnderstand.* Gerson: [q] *The scripture doth expound her rules by themselues according to the diuers places thereof. Let vs alwaies add heereunto the Rule of Saint* Hilary. [r] *That the vnderstanding of matters that are spoken must be taken out of the causes that haue made them to be spoken, bicause that the matter is not subiect to the speech, but the speech to the matter.*

4 That it accord with the Analogy of faith.

The fourth Rule is, *That we haue alwaies this care in the interpreting of a darke place, that our interpretation do not go crosse against the places that are cleere, especially against the Rule of Faith, that is, against the fundamentall points of Christian Doctrine comprised in our Creeds.* For it is most certaine, as it hath beene said before, *That there*

is

l *Irenæ. lib. 3. ca. 12.* Ostensiones quæ ex scripturis sunt, non possunt ostendi, nisi ex ipsis scripturis. *Et lib. 2 cap 46.* Manifeste dicta absoluent parabolæ.

m *Origen. in Matth. 13* Scripturæ exponendæ per comparationem locorum, vt in ore duorum, triumue aut plurium testium è scriptura citatorum fundetur & confirmetur omne verbum dei. *Basil in asceticis 267.* Quæ ambigue & obscure videntur dici in quibusdam locis S. Scripturæ, ab iis quæ in aliis locis aperta & perspicua sunt, explicantur.

n *Chr ho. 13. in Gen.* Scriptura seipsam exponit.

o *Aug. de verb. Domin. serm. 49.* Legat inferiora & superiora, & inueniet sensum, quem prauus volebat male interpretari. *Idem lib. 3. de doctrin. Christ. cap. 15.* Vbi apertius sententiæ ponuntur, ibi discendum est quomodo in locis ponantur obscuris. *Idem lib. 2. cap. 9.* Locutiones obscuriores de manifestioribus illustrentur. *Idem de verb. Apost. ser. 13.* Impia mens timet intelligere, ne cogatur quod intelligit, facere.

q *Gerson, in tract. cont. assertiones Mag. Ioan. parui.* Scriptura S. exponit suas regulas per semetipsas, secundùm diuersos passus scripturæ

r *Hilar. lib. 4. de Trinit.* Intelligentia dictorum ex causis est assumenda dicendi, quia non sermonis res, sed rei est sermo subiectus. *Idem lib. 2. 9.* Dictorum intelligentia, aut ex præpositis, aut ex consequentibus expectetur

is no contrariety in the ſcriptures. Againe, *That in the darke places, there is not any thing more, then in thoſe that be moſt cleere.* And in other places, [r] *Theſe Creeds, the rules of our faith, haue beene gathered out of the holy ſcriptures, to eaſe* (ſaith Saint *Auguſtine*) *the mindes of the faithfull.* Which creeds notwithſtanding, are ſo plaine, and ſo certaine, that euerie Gloſe which croſſeth this Text, and euerie obſcure thing which is expounded againſt this light, muſt be held for falſe. And this *Tertullian* ſaith in many places: [t] *This Rule remayning alwaies vnmooueable, ſtedfaſt, without chang, in his order.* And Saint *Auguſtine* [u] handling this matter: *We muſt* (ſaith he) *expound the darke places according to the Rule of faith.* Againe, [x] *In ſuch ſort, as that they be not found contrarie to other places moſt cleere and manifeſt.* Where note, that in this laſt place, the queſtion was about the Text in the firſt to the *Corinth. Chap. 3.* Whereupon our aduerſaries would ground their Purgatorie: where Saint *Auguſtine* infers. *That this fire ſignifieth temptation, becauſe this darke place muſt be interpreted by thoſe that are more cleere, in which, temptation is meant by fire.* *Lyrinenſis* ſaith, [y] *The Catholicke ſhall diſcerne the falſe from the true, by interpreting the Diuine Canon, that is the Scriptures, according to the Rules of of the Catholicke Doctrine,* that is to ſay, the Creede, which he calleth after *Irenaus,* [z] *The ancient tradition of the Church.* And that, [a] *Not in ſtanding vpon euery little queſtiõ, but chiefely vpon the Rule of Faith.* All theſe Rules being ſo cleere and ſo certaine, as there is not any Chriſtian, now that we haue the holy ſcriptures ſo happily tranſlated into our mother tongue, but in praying to God, he may himſelfe expound them, and apply them to his great comfort and ſaluation.

How we muſt helpe our ſelues with the Fathers.

Now commeth the Ranke of the Doctors, & ſooner they might not come by all good Order, for they are interpreters of the law, and not lawmakers in the Church: and no other place ought we to giue them, nor would they themſelues require any other. In the citing of whom, we muſt haue this regard, to preferre the ancient ones

[r] *Auguſt. de Symbolo.* Quæ per diuinas ſcripturas ſparſa ſunt, ad vnum ſunt redacta Symbolum, fidei regulam, ne tardorum hominum memoria laboraret, vt omnis homo poſſit tenere quod credit.

[t] *Tertul. de virgi. veland.* c. 1. Regula fidei vna eſt omnino ſola immobilis, & irreformabilis, credendi ſcilicet, &c. Hac lege fidei manente, &c.

Et de præſcrip. c. 14. Manente forma Regulæ fidei in ſuo ordine, &c.

Et cont. Praxeã. c. 2. Regula fidei, quæ ab initio Euangelii decurrit. &c.

[u] *Aug. de cinit. dei l.* 15 c. 7. Exponendi ſunt loci obſcuri ſecundum Regulam fidei.

[x] *Idem in Enchirid. c.* 65 Quia hæc Apoſtolica manifeſtiſſima, & apertiſſima teſtimonia falſa eſſe non poſſunt, illud quod obſcure dictum eſt, &c. ſic intelligendum eſt, vt his manifeſtis non inueniatur contrarium.

[y] *Lyrinenſ.* c. 38. Quonam modo ergo diſcernent Catholici in ſcripturis veritatem a falſitate? Certe Canonem ſecundum vniuerſitatis Eccleſiæ traditionem, mixta Catholici dogmatis regula interpretantes.

[z] *Ireneus lib.* 3 c. 3. Traditio, ipſa eſt regula fidei, i. Symbolum.

[a] *Lyrinenſ.* c. 39. Antiqua patrum conſenſio non in omnibus diuinæ legis quæſtiunculis ſed precipuè in fidei Regula inueſtigand.

ones before the New, the most famous, and approoued in the Church, before those that be lesse: And aboue all, not to take the bookes that are supposed theirs, for those that are theirs indeed, that is to say, suppositions, in place of Expositions. For, saith Saint *Ierome*: [b] *Some froward spirits, for establishment of their Doctrines haue inserted among the workes of holy men, things which they neuer wrote: And some preferre* Hiberas Nænias, *old wiues fables before the Canonicall bookes.* Insomuch as *Ruffinus* [c] euen at that time, was constrained to make an expresse Treatise of such bookes as had beene eyther counterfeyted, or corrupted of *Clemens Alexandrinus*, of *Denys*, of *Tertullian*, of Saint *Cyprian*, of *Athanasius*, and others: And *Irenæus* [d] in the time of the Primitiue Church, persecuted with these plagues was faine to set in the preface of his booke, a curse vpon the forgers of his time. And *Erasmus* confesseth, that it is a thing hath beene done to the best Authors, by some whom he also nameth, who haue taken (as it were) in taske to blot and besmeere the Fathers. Hee therefore that will not bee accessarie to the dreaming of himselfe, hath need, when he employes the Doctors, to know thus much. And besides the helpe that is giuen him, in the ligh- of good learning, by so great personages free from suspicion, that haue trauailed therein, euerie man but meanely read, may be a great helpe to finde out himselfe. For when he shall perceiue some bookes of *Clement* that speake like vnto *Eunomius*, when he shall finde in *Abdias*, *Hegesippus* cited, temples built to the Apostles, ann saint *Bartholmew* clothed in purple, and couered with Rubies: and in those Legendaries that accompanie it, mention made of the Gothes and of the Earles of *Burdeaux*, in the life of the Apostles or Disciples, as in *Denys*, of *Clemens Alexandrinus* and of *Ignatius*, in *Origen*, and in *Iustin Martyr*, of the *Manichees*, in saint *Augustine*, of saint *Augustine* himselfe, & a 1000 such fooleries, would he haue any other prose to know that these works are not theirs vpon whō they are fathered? And for such works as are theirs indeed, he

To knowe the true from the counterfeit.

b *Hieronym. in Symb. Ruffin.* Peruersi nominis ad assertionem dogmatum suorum, sub virorum sanctorum nomine inter seruerunt ea quæ illi nunquam scripserunt. Nonnulli Hiberas nænias lectoris authenticis præferunt.

c *Ruffinus de libris adulterinis.*

d *Euseb. de admirationes. Irenæ. l. 5. c. 19 & 20. Hieronym. de script. Eccle.*

hee will apply them for Interpreters of the Articles in cõtrouerſie, preferring the places or treaties where they haue handled them of purpoſe before thoſe where they do but lightly touch them; where they haue ſpoken vpon cold bloud, before thoſe where they are in contention and heat, and, as much as may bee, before diſputations made vpon the Article or plaee cõtrouerſed, which do commonly cauſe the Scriptures either to be bowed or wreſted according to the paſſions of men. For, ſaith Saint *Ierome* [c] *When I doe not interpret the Scriptures, but ſpeake freely out of mine owne ſenſe, let euery man reproome me, as hee ſhall thinke good.* And Saint *Auguſtine*; [f] *The holy Scripture doth faſten the rule of our doctrine, that wee doe not preſume to knowe more then wee ought. Therefore let my teaching bee nothing els, but the expounding of the words of our Maſter.* *Vincent Lirinenſis*; [g] *If the Hereticke ſteale away the words of the holy lawe, to interpret them, let us gather the ſentences of the Fathers, eſpecially of thoſe that haue continued in the Faith and Communion of the Church, whome wee muſt beleeue, either all, or the moſt part of them, if they confirme their interpretation with one & the ſame meaning, plainly, oftentimes, and conſtantly. Contrariwiſe, whatſoeuer one alone ſhall haue ſpoken, be hee a Saint or a Martyr, we muſt repute it a petie opinion, priuate, peculiar, and hidden,* that is, *doubtfull & Apocriphal. And ſo did they* (ſaith hee) [h] *in the Counſell of Epheſus, where the texts of the Scriptures were expounded, according to the meaning of the Fathers that were before time, & the eſtabliſhed Rule of Faith.* And this is he that hath ſaid ſo many times before, *That the Church muſt neither add, nor change, nor cut off any thing by her Authoritie*; Much leſſe by the Fathers. Now, vpon theſe conditions, ſo iuſt and indifferent, propounded vnto vs by the Fathers themſelues, we require no better iudges, nor arbitrators of our expoſitions then the Fathers, and of them thoſe that be moſt famous. The which, we thinke, hath beene verified & effected by vs in the greateſt part of the controuerſies that are now in the Church. For example, Ther is a queſtion betwixt vs, whither theſe words, *This*

c *Hierony. com. Ionam.* Vbicunque Scripturas non interpretor, ſed liberè de meo ſenſu loquor, arguat me quilibet.

f *Aug. de bono viduit.* c 1. Sancta doctrina noſtræ doctrinæ regulam figit, ne audeamus ſapere pluſquam oportet. Non ſit ergo aliud mihi te docere niſi verba tibi Doctoris exponere.

g *Vincent. Lyr. c.* 39. Si ſacræ Legis verba furantur hæretici, interpretando Canoni maiorum ſententiæ congregandæ, eorum demum qui in fide & communione perſeuerarunt; quibus credendum, aut omnibus, aut plurimis, vno eodemque ſenſu, manifeſte, frequenter, perſeuerantèr &c. firmantibus. Quicquid vnus contrà Sanctus vel Martyr. &c. inter propria & priuata, & occulta opiniunculas deputandum.

h *Idem, c.* 42. Ioxta Patrum ſententiam diuina proloquia expoſita ſunt & diuini dogmatis Regula conſtabilita, i *Tertul. de præſcrip. aduerſus hæres. c* 9. Nulla vox diuina ita diſſoluta & diffuſa, vt verba tantùm defendatur, & ratio verborum non conſtituatur, &c.

is my body which is giuen for you, be a figuratiue ſpeach, or no: Here I remẽber the Rule that *Tertullian* giues vs, [i] *That there is not any ſaying in the word of God, ſo well opened & ſpredabroade, but wee muſt rather defend the reaſon of it, then the words.*

Then firſt of all I compare the Texts of the Euangeliſts togither and finde in Saint *Luke*, [k] *This cup is the New Teſtament in my bloud*; which cannot bee expounded without a figure as our Aduerſaries themſelues confeſſe, and I knowe that the bloud and the fleſh are of like importance in the Sacrament. I read alſo in S. *Iohn*; [l] *The bread which I will giue, is my fleſh, which I wil giue for the life of the world*, The breade anſwering to this word *This*; my fleſh, to *my bodie*; which I will giue, to *which is giuen, &c.* After this, I conſider that the queſtion is heere of a Sacrament, and that this is a manner of ſpeaking vſuall and common to all Sacramentes, as in theſe places; *The rocke was Chriſt*; *This is the Paſſouer*; *Baptiſme is regeneration, &c.* Conſequently, I finde in the Creede, which is the Rule of our Faith, that Ieſus Chriſt is very man; that hee aſcended into Heauen, from whence hee ſhall come to iudge the quicke and the dead: No more then to bee ſought for vpon Earth, no more among men; much leſſe in the hands of men.

And laſtly, comming to the Fathers; I read in *Iuſtine*, [m] *That the Euchariſt is the remembrance of the Lords paſſion*: In *Tertullian*, [n] *This is my bodie, that is to ſay the figure of my bodie*: In *Origen*, [o] *Theſe words muſt not bee underſtoode according to the bare letter. Otherwiſe it ſhould bee a letter that killeth, the Breade and the Cuppe are Images, ſhadowes, of this bodie and this bloud*: In Saint *Cyprian*; [p] *To eate is to beleeue, to abide in Chriſt, and this eating is with the teeth of the Soule, not of the mouth*; *This eating is by Faith*: In Saint *Baſill*, [q] *Theſe ſignes are the figures, Antitypa, of the bodie and of the bloude of our Lord.* In Saint *Ambroſe*; *This oblation is the figure of the body of Chriſt*: In Saint *Auguſtine*; [r] *He made no doubt to ſay, This is my body, when hee gaue the ſigne of his body*: And in another place; [s] *The figure of his bodie and of his bloud.* In

Thee-

k *Luc.* 22 20.
l *Ioann.* 6. 51.
m *Iuſtin. in Tryph.* Panem Euchariſtiæ in memoriam paſſionis ſuæ tradidit poſteris.
n *Tertul. l. cont. Marcion.* Acceptum panem, corpus ſuum fecit, hoc eſt corpus meum dicendo; hoc eſt figura corporis mei.
o *Orig. in Leuit. hom.* 7. Si ſecundum literam loquaris, hoc ipſum quod dictum eſt; *Niſi manducaueritis, &c.* occidit hæc litera.
In dial. 3. cont. Marcio. Cuius corporis tandem & qualis ſanguinis & ſigna & imagines, panem & poculum miniſtrauit.
p *Cypriã. de Cœna Dom.* Non dentes ad mandendum actimus, ſed fide panem frangimus. Manſio noſtra in ipſo, eſt manducatio & potus, &c.
q *Baſil. in Litu.* Antitypa ſancti corporis & ſanguinis Chriſti tui.
r *Ambr. l. 4. de ſacra. c.* 5. Hæc oblatio eſt figura corporis & ſanguinis Chriſti tui.
s *Aug. contr. Adim. c.* 12 Non dubitauit Dominus dicere; *Hoc eſt corpus meum*, cùm daret ſignũ corporis ſui. t *Idem in pſal.* 3 Dominus Iudam adhibuit ad conuiuium ſuum, in quo corporis & ſanguinis ſui figurã diſcipulis ſuis commendauit & tradidit.
u *Theod. in Eranift.* Symbola quæ videntur, appellatione corporis & ſanguinis honorauit; naturam quidem non mutans, ſed naturæ gratiam adiiciens. Item. Qui quod natura eſt corpus, triticum & panem appellauit, & vitem ipſum rurſus nominauit.

Theodoret; Hee gaue to the ſignes, the names of his body, & of his bloud; Not that hee changed the nature thereof, but that hee added his grace thereunto. No more (ſaith he) *then when hee called himſelfe the Vine, &c.* And ſo in the reſt.

And after al, I finde in Saint *Auguſtine* theſe words, of the nature of ſuch phraſes; [x] *In figuratiue ſpeeches* (ſaith he) *thou ſhalt alwaies keepe this Rule; Weigh with diligent conſideration that which thou readeſt, vntill thou come by thine interpretation, to the Kingdome of charitie. So as if it be a manner of ſpeech, that, according to the Letter, commaundeth thee to doe that which is good, Straighway thou ſhalt iudge that there is no figure: for thou haſt found the ſcope and end of the Scripture,* to wit, *the glory of God and Charitie. If taken according to the bare letter, it ſeemeth to commaund thee to doe that which is euill, or forbid thee to doe that which is good, then thou ſhalt ſtraightway iudge, that it is a figuratiue ſpeach. For examine* (ſaith hee) *Except you eate my fleſh and drinke my bloud, you ſhall haue no life in you: According to the letter, it ſeemes that Chriſt commaundes vs a fowle and heinous thing. To eate the fleſh therefore* (ſaith he) *is a figuratiue manner of ſpeech, by which wee are commaunded to communicate with the paſſion of our Lord, and thoroughly to fixe in our memorie, that his fleſh was wounded and crucified for vs.* When I ſee, I ſay, that this eating is ſo figuratiue, that Saint *Auguſtine* alledgeth it vnto vs for a patterne and example of figuratiue ſpeaches: I am reſolued thereby, and by other texts conferred together, that ſuch manner of ſpeaches in the matter of the holy Supper cannot otherwiſe bee taken, but figuratiuely. And ſo by theſe Rules aforegoing, ſhal we decide the points of the holy Supper, of Iuſtification by Faith and workes, of Free-will, and ſuch other which ſtand vpon the interpretation of the Texts of Scripture, which both ſides would drawe to their ſeuerall meaning & purpoſe. And I dare boldly aſke heere of euery Chriſtian man, whither we may iuſtly attribute any thing more to the iudgement of the auncient Fathers. Whereſoeuer wee are plainely forbidden of God, euery one will yeeld vnto vs, that men can

x *Aug. de doct. Chriſt. l. 3. c. 16.* Seruabituri in locutionibus regula huiuſmodi, vt eamdiu verſetur diligenti conſideratione eius quod legitur, donec ad regnum charitatis interpretatio perducatur. Si autem hoc iam proprie ſonat non iam putetur figurata locutio. Si præceptiua locutio eſt, aut flagitium, aut facinus vetans; aut vtilitatem, aut beneficientiam iubens, non eſt figurata. Si autem flagitium, aut facinus videtur iubere; aut vtilitatem, aut beneficentiam vetare, figurata eſt *Niſi manducaueritis, inquit, carnem filii hominis, &c.* facinus & flagitium videtur iubere. Figurata eſt ergo, præcipiens paſſioni Domini communicandum eſſe, ſuauiter atque vtiliter recondendum in memoria, quod pro nobis caro eius crucifixa & vulnerata ſit, &c.

can doe nothing, and that there neede no interpreters. Whereſoeuer wee haue no commaundement from his mouth, there is leſſe neede of them: For where there is no text, there needeth no gloſſe. There remaineth then thoſe thinges, for the which his commaundements are receiued, and interpreted diuers waies: wherein we admit moſt willingly, and with reuerence, the Interpretations of the Doctors of the Church, and of euerie age, thoſe that bee moſt notable and famous.

To conclude then this Article, wee ſay, That the infallible marke of the pure Church is the pure Doctrine purely and duly adminiſtred, That the infallible touchſtone of pure Doctrine, is the pure word of God conteined in the holy Scripture, which God hath giuen for a rule to his Church: That the ſame worde is perfect and eaſie to bee vnderſtoode of thoſe that deſire their ſaluation, as well of it ſelfe, as compared with it ſelfe.

Neuertheleſſe, that for the deciding of the controuerſies grounded in them, wee admit, with reuerence, the Interpretations of the auncient Fathers, and of the beſt and moſt famous among them. Briefely, That becauſe wee finde not this purity in the Church of *Rome*, but the quite contrarie, nor the lawe of God obeyed, but made ſubiect to the will of the Pope, and his fauorers, wee hold the Church of *Rome* moſt impure, and wee note this in the Pope, that ruleth there, and it is a notable marke of Antichriſt, lifting himſelfe aboue God) that hee ſetteth the Law of God behinde his owne commaundements, and vaine inuentions, and will eſtabliſh his authoritie, by derogating from the authoritie of the holy ſacred Scriptures.

CHAP.

CHAP. VI.

¶ That the Visible Church may erre, and that in matters of Faith, and which concerne Saluation.

BECAVSE our Aduersaries knowe very well, that they cannot defend, either by the holie Scripture, or by the example of the Primitiue Church, the false Doctrine that is crept in among them, in the principall points of Christian Religion, if it bee examined by peece-meale: therefore they haue deuised a shift to defend it all in grosse: and that is, by maintaining, that the Church cannot erre, especially in any thing that importeth *S*aluation. For (say they) seeing that Christ is the head of the Church, hee guideth her by his spirit, and this spirit is the spirit of vnderstanding, which inspireth into her at all times and in all places, all that is necessarie for her direction in such sort as shee cannot possibly erre. But as they by defending this Bulwarke, make full account to couer their *Babilon* from the force of our batterie: so it is certaine, that the same being once wonne, she cannot any longer hold out. When in this case they speake of the Church, they meane the Clergie, represented by an vniuersall Counsell, and not the people, of whome they make no account.

Which thing, many euen among themselues condemned, as repugnant to holy *S*cripture, alledging with

great reaſon;[y] *That the Church is properly and indeede the vniuerſall company of the Faithfull, beleeuing and inuocating the name of Chriſt; and euery part of that vniuerſall companie, though it be in a domeſtical fellowſhippe: And that it hath beene ſo taken from the time of the Apoſtles, and not as vſe hath caried it of late, that the Pope and his Cardinals alone ſhould bee called the Church*; whom (for the moſt part) they deny to make any partie in the Miniſterie of the Church. Notwithſtanding, I am content to ſpeake after their manner in this matter, to auoide all imputation of flinching or ſeeking an euaſion.

Ieſus Chriſt is the heade of the Church, as of a body; not of this Church, nor of that, nor of any one, more then another; but of all alike. This head is vnto the Church, as reaſon is to man, namely, to guide and direct her by his commandement. *The ſpirit and word inſeparably ioyned in the direction of the Church*

Now, ſo long as deſire is obedient to reaſon, and the bodie to the head, man is in good caſe; his ſences, his motions, and actions are in their perfection; and there is not any thing in him which ſhoweth not the good gouernment of Reaſon.

Contrariwiſe, when deſire caryeth him away from obedience to reaſon, ſo that hee leaueth her direction, and giueth himſelfe ouer to drunkenneſſe, Riot, and all kinde of exceſſe; hee entreth into a diſtemperature of al his bodie, the vitall parts are thereby offended; he looſeth one member & one ſenſe after another, ſight, hearing, and all his faculties depart away from him. To bee ſhort, by a iuſt iudgement of God, Reaſon it ſelfe oftentimes is taken away, becauſe he made no account to be ruled by it.

I ſay, that the ſame may fall out, and oftentimes hath fallen out in the Church. So long as the Church obeyeth Chriſt her head, and harkeneth to his commaundement, which is reaſon it ſelfe, ſo long as ſhee alloweth his regiment & rule preſcribed in the holy Scriptures; Shee cannot erre in the carriage of her health. She is ſound, pure, and whole: And he likewiſe taketh a delight to lead her, and inſpireth into her, his holy ſpirit to enligh-

y *Marſil Paduan. in l. Defenſor pacis, par. 2. cap. 2. Et Petrus de Alliaco in lib. de Recon. Scripturæ, Eccleſia omnium veriſſime & propriſſime dicitur de vniuerſitate fidelium credentium & inuocantium nomen Chriſti; & de huius vniuerſitatis partibus omnibus in quacunque communitate, etiam domeſtica. Et hæc fuit impoſitio prima huius dictionis, Et conſuetus huius vſus apud Apoſtolos, &c. Non, ticuſ ex quodam vſu hodie obtinuit, vt Papa Romanus & Cardinales ipſius dicantur Eccleſia, &c.*

enlighten her in the middeſt of moſt cruell darkneſſe. But, when ſhe treadeth his Regiment vnderfoote, and maketh no reckoning to harken vnto him; wherein ſhe preſumeth that ſhee is wiſe inough to gouerne herſelf: when ſhee ſaith, as *Babilon* did, [z] *I am ſhe, and there is none other*: Then is it no maruell, if ſhee fall away as it were by peeae-meale, and loſe one ſenſe after another, if eyes carie her into the ditch, if God ſay vnto her, as he ſaide to *Babilon*, [a] *Thy wiſdome and thy knowledge haue cauſed thee to rebell*: And as hee ſaid to *Ieruſalem* herſelf, [b] *Thou haſt truſted in thy beautie and haſt plaid the Harlot becauſe of thy renowne*. and ſo conſequently, [c] *The Spirit of his Holineſſe being grieued by her* (ſaith the Prophet) *doth leaue and forſake her, and all becauſe ſhee hath taken pleaſure to walke after her owne waies, preferring them before the waies of the Lord, and hath made none account of the word, to which his holy ſpirit is inſeparably ioyned*. For as it is moſt certaine, that Chriſt doth not ſuffer his flocke to goe aſtray: ſo is it alſo as certaine on the otherſide, that hee accounteth none for his ſheep, but thoſe that heare his voice, that hearken vnto him ſpeaking in his Scriptures, in the which hee hath ſet downe his will to be plainely vnderſtoode: Seeing that God, hauing firſt ſent his Prophets, hath at laſt ſent vnto vs from Heauen, his owne very word, of which it is ſaide, *Heare him*, who conſequently hath ſaid vnto vs, *Search the Scriptures*, this ſame word, I ſay, that hath ſent downe the Holy Ghoſt vpon the Apoſtles: Whereof followeth, that if wee will taſt of the Spirit, wee muſt heare the word: for the Spirit is ſent by the word. Now the Clergy of *Rome* haue made noreckning of this worde: but in ſteede of harkening to it, they will bee heard aboue it: in ſteede of obeying it, they haue made commandementes of their owne, in reſpect whereof Gods commandements haue beene deſpiſed, yea, they haue aboliſhed & cut off ſome of them, and that openly, and before all the world: which is a thing very eaſie to be proued. It followeth then, that they can neither boaſt of the holy Spirit, nor of the leading therof, forasmuch

z Eſai. 47. 8.
a Eſai. 47. 10.
b Ezech. 16. 15.
c Eſai. 63. 10.

as this ſpirit proceedeth frō the ſending of the eſſential word, who hath left vs his word in the holy Scriptures. So wee ſee, that a King will depart with ſome of his authoritie to a Parliament, or to a Counſell, that thereby his Lawes may bee obeyed, and diſpoſed of among his people. But if the Parliament or Counſell abuſe that authoritie, by ſeeking to make themſelues obeyed aboue the King, and aboue his Lawes, no maruell if he take his authoritie from them. Surely God and his law, in compariſon of th church, are farre greater then theſe; for there can be no proportion betweene that which is finite, and that which is infinite. And therefore, it is no wonder, if hee haue taken from the Prelates of the Church of *Rome*, the giftes of his holy ſpirit, when, vnder the ſhadowe of the ſame ſpirite, they would ſet vp and authorize their owne vaine Traditions, aboue his diuine Lawe.

[a] Iohn. 14. 26. & 16. 13. We ſay, that the ſpirit & the word are inſeparably ioyned & knit togither, & that without ſacriledge they cānot be ſeuered; becauſe Ieſus Chriſt, who is the word it ſelfe, hath taught vs; *When the Comforter is come, I meane the ſpirit of truth, he ſhal lead you* (ſaith he) *into al truth, for hee ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall hear that ſhall he ſpeake. He ſhall glorifie me; for he ſhall take of mine, & ſhow it vnto you, & he ſhall bring all things to your remembrance, which I haue told you.* If this ſpirit heare the word, & ſpeake nothing of his owne; Much more ſhould the Church do ſo, if ſhe be gouerned & lead by this ſpirit. He ſaith alſo vnto his Apoſtles, [c] *I am with you alwaies vntil the end of the word*, meaning by the vertue of his ſpirit. But hee had ſaid before in the ſame verſe; *Teaching them to obſerue all things whatſoeuer I haue cōmanded you*, that is to ſay, my word. And therefore *S. Paule* preaching the word, both by voice, & by writing doth neuertheleſſe cal his Miniſtery the Miniſtery of the ſpirit, becauſe it is the ſpirit which giueth efficacy & power to this word. The ſcripture likewiſe is called the old & New Couenant; & in all Couenāts there be conditiōs of both ſides. Concerning the old couenant we ſee that

[c] Matth. 28. 20.

the

Law was kept in the Arke, from whence God manifeſted his preſence to his people when they ſought to him for counſell. But all that time wherein the people forſooke the Law of God, to ſerue *Baall* we ſee that God neuer aunſwered their demaundes, as not vouchſafing to aſſiſt thoſe by his ſpirit, which made no account of his word. Touching the new couenant. [f] *This is my Couenant that I make with them, (* ſaith the Lord, *) My ſpirit which is in thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede for euer.* Hee ioyneth the ſpirit with the word, in plaine tearmes, as if the Couenant were conceiued in theſe words, my ſpirit ſhall be in thee, but take heed, that the words which I haue put into thy mouth, doe neuer depart out of thy mouth. And we may not ſay that to bring the ſpirit backe to the word, were to abaſe the Spirit of God. But rather this is the way to meaſure God by himſelfe, and this is the onely meaſure that hee hath giuen vnto vs. For if the ſpirites be diſcerned and knowne by the Doctrine, as Saint *Iohn* teacheth vs: [g] and the Doctrine (as we haue prooued) by the word conteyned in the Scriptures: It followeth, that the ſpirit of God muſt be knowne by the Scriptures, which haue beene left vnto vs by the Apoſtles, and ſelected by the Primitiue Church, to the end that there wee might haue a liuely patterne and pourtrature of the ſpirit, who taught the Apoſtles by the word to diſcerne and know the ſpirits of Sathan, who without the allowance of this word, would make bolde to teach and ſet foorth newe doctrines in the Church. The Church then is led by the ſpirite of GOD to the vnderſtanding of his will: but yet ſo farre foorth as ſhee ſeeketh it in his word: that is to ſay, whoſoeuer ſeeketh the will of God in his word, to him the ſpirite is giuen for an Interpreter: But hee that maketh no account of the Text, hee hath no neede of an Interpreter. And therefore, whoſoeuer

[f] Eſai. 59. 21.

[g] 1. Iohn. 4. 1.

despiseth the word of God, to follow his owne Inuentions, the Spirit of God is not giuen to him for an Interpreter. For the spirit of man, and the spirit of GOD cannot trafficke together, but so farre foorth, as man, forsaking his owne spirit, and his owne fancies, shall yeald himselfe to be lead and ruled by the spirit of God. To all those therefore that alleage the leading of the spirit without the word, we answere with *Chrysostome* that which followeth: h *I speake not saith our Lord, of my selfe: but I speake all that I haue heard of the Father, out of the Law, and the Prophets, for that is the truth: But he speaketh of himselfe, that speaketh without the Law: Contrariwise, you speake that which you haue learned of your Father the Diuell: for when he speaketh a lye, he speaketh of his owne. So is it with the holy Ghost, hee shall not speake of himselfe: And therefore, when you heare any man say, I haue the spirit, that yet speaketh not the things that are taken out of the Gospell, but out of his owne braine: that man speaketh of his owne, and the spirit of God is not in him. Contrariwise, if you see any man that repeateth things conteyned in the Gospell, doubtlesse that man hath the holy spirit, for as the Sauiour is come, and is made the accomplishment of the Law and the Prophets, euen so (and it is, saith he a great miracle) the holy Ghost is the accomplishment of the Gospell. Now* Chrysostome *in this Sermon had in hand to extoll the holy Ghost.* For his drift therein is, to teach, that he ought to be worshipped as true God. And yet notwithstanding *Chrysostome* thought it no more abasing to the holy Ghost, when he measureth him by the Gospell, then to our Sauiour Christ, when he is measured by the Lawe, and the Prophets.

h *Chrysost. de sancto & adorando spiritu.* Ego à meipso non loquor, sed quæcunque audiui a patre, de lege, de prophetis, &c, illa enim sunt veritas, &c. Vos autem quæcunque audiistis a patre diabolo: Is enim quando loquitur mendacium, ex propriis loquitur. Sic & de spiritu sancto, a seipso non loquitur, &c. Si quem igitur videritis dicentem, habeo spiritum sanctum, & non loquentem Euangelica, sed propria, is a seipso loquitur, & non est spiritus sanctus in ipso, &c. Si contra videritis aliquem Euangelica repetentem, profecto spiritum sanctum habet, &c. Quemadmodum enim saluator venit, & factus est impletio legis & prophetarum, ita impletio Euangelii est spiritus sanctus, &c. Et paulo ante, dicam vobis miraculum grande, &c.

They obiect vnto vs, that God is sure in his free and absolute promises, and that therefore he keepeth the couenant that he hath made with his Church, not considering withal that he is as firme and sure in the threatnings of his diuine Iustice. But we answere, It is true (indeed) that his word endureth for euer: but that in all the aforesaid couenants there is alwaies this condition, Obiection

tion, *If you keepe my word*, although by his mercie hee oftentimes beare long with our iniquitie, and with our infirmitie, by his patience. And therefore we muſt not conclude, God is firme and ſure, *Ergo*, the Church cannot erre: But rather ſay, ſeeing the Church doth erre ſo much, and letteth her ſelfe be ſo often caried away, it muſt needes be that God is ſure in his promiſes, and full of mercy, for (doubtleſſe) he oftentimes keepeth his couenant with her, as it were much againſt her will, and euen then when ſhe prouoketh him to a diuorce, and that ſo farre, as ſhe treadeth his contract of mariage vnder foot, and enlargeth [i] her Bed as the Prophet ſaith, to all commers, as may plainely appeare by all the periods and ſtates of the Church. [i] Eſay.57.8.

When our aduerſaries offer to prooue that the Church is before the ſcripture, they begin at *Adam*: from thence therefore muſt we take her beginning. God hauing created *Adam*, forbiddeth him to eate of the fruit of the tree of knowledge of good and euill: that is, he commaundeth him to frame his affections & deſires according to his holy will, and to ſeeke all his felicitie and all his knowledge in this only point, namely, by cleauing vnto him: which if he do not, he aſſureth him, that he ſhal die the death, that is to ſay, that he ſhal be ſeparated from God, who is the ſoule of our ſoule, as ours is to our bodie. In this couenant, we ſee a plaine condition. *Adam* yet though altogether full of graces giuen him of God, choſe rather to follow his owne will, then to be ordered by the word of God, and to hearken rather to the voyce of Sathan, then to that of his Creator. Wherfore condigne puniſhment followed preſently vpon him, and vpon all his poſteritie, man remaining corrupt, not onely in his bodie, and outward ſenſes, but alſo his reaſon & vnderſtanding, in ſuch ſort, that reaſon it ſelfe (for the moſt part) ſerueth to no other vſe, but to make men ſo much the more vnreaſonable, & the vnderſtanding to no other end, but to the ſearching of curioſities, that turne them away, from their ſaluation. And yet for all this, in our fooliſh inconſtancie we note the

The Church before the law hath erred.

con-

conſtant loue and goodneſſe of our Creator, towards his vnworthie Creatures, when euen then he promiſeth to our firſt parents, [k] the ſeede that ſhould bruſe the Serpents head, in which alone they might obtaine mercie. This is then a conditionall couenant, broken of mans part, by the ſinne of the firſt *Adam*, and repayred in the perſon of the ſecond, by the conſtant goodneſſe of the Creator. Now, if this Church were polluted at her ſpring head, if in her verie firſt beginning, when ſhe was full of knowledge, and integritie, and when ſhe inioyed the preſence of God, ſhe faulted ſo ſhamefully, becauſe ſhe turned away from the word of her God, to her owne will and affections; can there be any men now a daies, in this great obſcuritie, ignorance, and vanitie wherein we are borne, that may promiſe themſelues to walke aright without this word?

k Gen. 3. 15.

Our aduerſaries, to auoid this place, [l] extenuate and leſſen the ſinne of *Adam* all that euer they can, ſo as they had rather accuſe God of crueltie, (who ſay they for biting of an Apple through ſimple tranſgreſſion puniſhed all mankind) and ſo make of no effect the croſſe of his dearly beloued ſonne, whom he hath deliuered to death for the reconciliation of the world, thē confeſſe that the Church may fayle in that which concerneth ſaluation. But the doctors of the Chriſtian Church, and the ſounder ſort of the Iewes themſelues, doe teach vs farre otherwiſe, to wit, that the ſinne of *Adam* conſiſted herein, that he turned himſelfe away from God. That he gaue more beleefe to the promiſes of the Diuell, then to the threatnings of his Creator: That hee preſumed to be equall with God: that he ſought his bleſſednes, and his knowledge without him, and without his word, to be ſhort, that it was an hereſie ſo neere to Infidelitie, and a ſinne enfolding ſo many ſinnes within it, that none other but the eternall ſonne of God, by the benefit of his death, and paſſion was able to repayre and redeeme it. *Hee forſooke his God,* ſaith Saint *Auguſtine*, [h] *To be in himſelfe: and ſuch condem-*

l Ieſuita Grat. enſeign. aduers. defenſ.

m Auguſt. de ciuit. Dei, lib. 14. c. 13. & 15.

condemnation followed his pride, as that he, who otherwiſe might haue had a ſpiritnall fleſh, hath now a fleſhly ſoule.

This is a great puniſhment, will ſome man ſay; but he that ſhall thinke it great, cannot meaſure what a great iniquitie it was to ſinne, ſeeing it was ſo eaſie not to haue ſinned. For as Abrahams *obedience is praiſed, becauſe, when hee was commaunded to offer vp his Sonne, being a verie hard thing to performe, yet he obeyed: So likewiſe, great and incomprehenſible was the diſobedience in Paradiſe, where the commaundement had not any kinde of difficultie.* Now the Scripture ſaith, that the obedience of *Abraham* proceeded of faith, whereupon he is called the Father of the beleeuers: the diobedience then of *Adam* proceeded of infidelitie, whereof it is, that he is the Father of all the infidelitie, which ſince that time hath beene, and is in all mankind. And the continuance thereof groweth worſe and worſe as may be ſeene by the corruption and confuſion that was in the time of *Noe*, and of *Abraham*, and among the Iſraelites in Aegypt, notwithſtanding the miracles which they ſaw euerie day wrought before their eyes. n *You boaſt* (ſaith the Lord) *that ye are the inhabitants of my holy Citie, but I knew that thou wouldeſt grieuouſly tranſgreſſe, therefore thou haſt beene called a tranſgreſſour from the wombe.* And neuer alleage vnto me your extraction, o *Your mother was an Hittite, and your Father an Ammorite.* p *When I had lifted vp my hand to deliuer you out of Aegypt, not one of you did caſt away the abhominable things of Aegypt, not one of you departed from their Idolles.* q *Thy breaſtes,* (ſaith he to the Church then, to *Ieruſalem* her ſelfe) *were bruiſed by the Aegyptians.* r *Such is thy cariage, euen the cariage of all the children of* Iſraell *and of* Iuda, *to prouoke me to anger, to take pleaſure in grieuing me, & not to hearken to my voice from their youth:* and this was the firſt State and Period of the Church.

Relicto Deo eſſe in ſemetipſo, hoc eſt ſibi placere, non iam nihil eſſe eſt, ſed nihilo proſpinquare, &c. *Item.* Quia ergo contemptus eſt Deus iubens, &c. iuſta damnatio ſubſequuta eſt; talis quidem damnatio, vt homo qui cuſtodiendo mandatum futurus fuerat etiam carne ſpiritalis, fieret etiam mente carnalis. *Item,* Mortuus ſpiritu volens, & corpore moriturus inuitus. Quiſquis huiuſmodi damnationem vel iniuſtam putat, metiri profectò neſcit, quanta fuerit iniquitas in peccando, vbi tanta erat non peccandi facilitas. Sicut enim prædicatur obedientia Abrahæ, qui vt filium occideret, res ei difficillima eſt imperata, ita & in Paradiſo tanto maior inobedientia fuit, quantò id quod præceptum eſt, nullius difficultatis fuit. Et c. 24 Donatus eſt homo ſibi, quia deſeruit Deum, placendo ſibi, & non obediens Deo, non potuit obedire nec ſibi, &c.

n *Eſa.* 48.
o *Ezech.* 16.
p *Ezech.* 20.
q *Ezech* 23.
r *Iere.* 22. & 32. *Act.* 7.

The ſecond period, to wit, that which was vnder the Law, is full of the like examples. God maketh a Couenant with the people of Iſraell: [s] *That he will be their God, and that they ſhould be his people.* The promiſes of this couenant are great and excellent: [t] *I will walke in the middeſt of you, I will haue my tabernacle amongſt you for euer: My name ſhall be in Ieruſalem, I haue ſanctified it, that my name may be there for euer. I will anſwere from betweene the two Cherubins, &c.* But yet the condition is alwaies annexed to the contract, [u] *If you be my people, If you ſerue me; If you walke in my commaundements; If you aske counſaile at my mouth; If you honour the Lord, not following your owne waies, not finding your owne willes beſt, &c.* Otherwiſe, firſt he ſaith: [x] *I will chaſtiſe you vvith my rodds, that you may returne vnto me.* But if they make no account thereof, he addeth afterwards. [y] *I will caſt away the people, that haue caſt away my law; I will caſt away* Iuda *out of my ſight, as I haue caſt away* Iſraell, *and I will forſake the Citie of Ieruſalem which I haue choſen, and the houſe of vvhich I haue ſaid, my name ſhall be there: As I haue don to* Siloh, ſaith he, *ſo will I doe to you euen to you.* This is that which the ſpirit of God ſpake by the Prophet *Azarias*, in the time of King *Aſa*, [z] *The Lord is vvith you, ſo long as you are vvith him; If you ſeeke him, you ſhall finde him, If you forſake him, he vvill forſake you.* And a little after hee addeth, *Therefore it is that you haue beene ſo long time vvithout the true God, without Prieſt, vvithout Teacher, and without Law, &c.* Now, when the Lord ſaith in a thouſand places. *If you forſake me,* he ſuppoſeth no falſe nor impoſſible thing: but a thing, not onely poſſible, and that may come to paſſe; but alſo ſo eaſie, and ſo ordinarie, or rather ſo mutuall to euerie aſſembly of men, that euen in that ſame Church (which might enioy the familiar preſence of the Lord, and heare his voyce when ſhe tooke counſell at his mouth) wee ſee too too many examples thereof. *Aaron* was a Prieſt, and within a while after was made High Prieſt: Hee had ſeene with his eyes the wonderfull workes of God:

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[s] Exod.19.5 Leuit.26.12. Deut.28.& 29.
[t] Pſal.68.& 132 2.Chron.33.4.& 7 2.Chron.7.16 1.Reg.9.3 Exod.25,22
[u] Leuit,26,3.& 12. Deuter.28 1.
[x] Leuit.26.15 Pſal.89.33
[y] Ier.7
[z] 2.Chron.15.2.3

He ſaw them continually night and day marching (as it were before and behinde him: yet for all this, hee, euen himſelfe maketh a golden Calfe, and ſaith vnto the people: [a] *Theſe be the Gods, O Iſraell, vvhich brought thee out of the land of Ægypt.* If in this diſputation, they meane by the Church, the people, ſee heere the people committing Idolatrie, and that moſt horribly: If the Cleargie, then behold heere the Cleargie not onely idolatrous, [b] but proſtituting the Church of God to Idols: that is to ſay; Behold an adulterous wife, prouoking her husband (as much as in her lyeth) to diuorſe himſelfe from her. To be ſhort, touching all the time that ſhe was in the wilderneſſe, the Lord telles her plainely by his Prophet: [c] *That for his names ſake, to the end it might not be any more polluted among the Heathen, he had led them in the vvilderneſſe, had giuen them his ſtatutes, the vvhich if a man doo, he liueth in them: But that they rebelled againſt him, that they caſt away his Iudgements, that they polluted his Sabbaths, in ſuch ſort as, but for the reſpect of his name, hee was readie to haue conſumed them.* Vnder the Iudges, looke how many tyrants there are that oppreſſe the Church of Iſraell, ſo many markes be there, of her adulteries. *Gedeon* himſelfe, [d] after he had felt the power of God, by his deliuering hand, maketh an *Ephod*, and the people committeth Idolatrie with it, *Micah* did alſo the like, and the ſpirit of God telleth vs the cauſe of it, namely, *That there was no gouernment in Iſraell, That euerie man did what ſeemed right in his owne eyes:* And, [e] *That the vvord of the Lord was rare and precious in thoſe daies.* Yet notwithſtanding they had the law of God, and the Arke of the couenant. But this was it, they did neyther read it, nor aske counſell of it. Now it is not onely ſaid, [f] *Haue the light, but walke in the light, and follow it.* And of all that time the Lord ſaith vnto vs againe, by his Prophet: *That hauing brought them into the Land of Canaan, the houſe of* Iacob, that is the Church, *did ſee euerie high Hill, and euerie thicke tree, and there they offered ſacrifice, and preſented their*

a Exod.33.4

b Deut.32

c Ezech.20

d Iud.8.&.17.

e 1.Sam.3.1.

f Ioh.12.35

g Ezech.30.28.29

offering, to prouoke him withall. Whereupon also, hauing reproued them, saying; *What meane these high places, whereunto you go? their name neuertheleſſe is called Hie place vnto this day.* Of the daies of *Saule* it is said, [h] *That they sought not vnto the Arke of the Couenant of the Lord:* that is, They tooke no counsell of God in his word. And herein we see the iudgement of God, [i] when the Arke is taken by the Philistines, to wit, for the contempt of God and his word. Vnder *Ioram*, [k] *Baall* is worshipped in *Iuda* vntill the time of *Ioas*, who renewed the couenant with the Lord: vnder King *Achas*, [l] there is a strange Altar, euen within the verie Temple, vpon the which he offereth sacrifice to false gods, and *Vriah* the Priest is he that causeth it to be set vp. Vnder *Manasses*, [m] Idolatrie is so monstrous, so common, and so vniuersall, as there appeareth not any face of the people or Church of God. And the cause thereof is added, as before; namely, that the law of God had beene a long time hidden, and buried, in such sort, as none could tell where, or what it was: And all this notwithstanding in *Iuda*. And if we do but turne our eies vpon the State of the Church of *Israel*, we shall see, without any long staying, that it is nothing else but a common and cotinuall Idolatrie, euen from the beginning of their schisme, vntill their vtter ruine and ouerthrow. These impieties then in the visible Church of that time, were not as a fit of raging, or as a sicknes that lightly passeth away: But rather, whatsoeuer puritie appeared vnder the Raigne of three or foure Kings, the true seruants of God, was *tanquam lucida quædam in furiosis interualla*, certaine Interualls, or betweene times of good sense in a common rage or folly. This is that time, of which the Prophets crie out against *Ierusalem*: [n] *You call your selues by the name of* Israell, *and sweare by the name of the Lord: you call your selues of the holy Citie: but you serue him not in truth and in righteousnesse. You haue said to the wood, thou art my Father: And to the stone: Thou hast begotten me: you haue laid your selues open vnder euerie thicke tree.* [o] *You haue forsaken me daies without number. You haue had Gods according*

h 1. Chron. 13. 3.

i 1. Samuell. 4.

k 1. Reg. 11.

l 2. Reg. 16.

m 2. Reg. 21. & 23.

n Esai. 48. 1.

o Ierem. 2. 32.

to

to the number of your Cities, and Altars for Baal, according to the number of your ſtreets. And therfore of this Church ſaith the Lord, *She is not my wife, neither am I her Huſband; Let her take away her adulteries; Let her repent:* q *Oſe.* 2 2.
r *Iuda hath defiled my holineſſe, and hath maried the Daughter of a ſtrange God.* To be ſhort, All the Prophets which were ſent euen vntill the comming of Chriſt; And in all thoſe Prophets, all the Chapters are ſo many teſtimonies of the Idolatries and adulteries committed by the Church with ſtrange Gods; who for the ſame do all threaten and donounce vnto her a diuorce, if ſhe do not returne vnto the Lord. In the meane while, he that ſhall marke what that band and company in this time was, which our aduerſaries call the Church; I meane the Clergie, the Prieſts, the Scribes, and the Prophets that were ordained among them; ſhall finde, that the true Prophets ſent by God, had no greater enemies then they were; that thoſe were they, that impriſoned and put them to death as diſturbers of the Church: yea ſo farre forth, that our Sauiour Chriſt ſaith, s *It could not be that a Prophet ſhould periſh out of Ieruſalem.* And, indeed in the reprehenſions and threatnings which the Lord maketh vnto them, thoſe are they properly that hee directeth his ſpeach vnto; of them it is that hee ſaith; t *The Prieſt and the Prophet haue erred by ſtrong drinke; they haue failed in the viſion, whom ſhould hee teach knowledge, when they are like vnto a childe that is weaned?* u *Their watchmen are all blind; they doe no good, they are dumbe dogs, they are Sheepheards that cannot vnderſtand.* x *The Prieſts ſaide not, where is the Lord? and they that miniſtred the Lawe, haue not knowne mee. The Prophets haue Propheſied in Baal, and haue gone after things that profit not.* y *A wonderfull and horrible thing. The Prophets Propheſie Lies, and the Prieſts beare rule by the meanes of their lying.* z *They are all vnto mee as Sodome, and the inhabitants of the citie as Gomorah. From the Prophetes of Ieruſalem is wickedneſſe gone forth into all the Land.* And that ſo farre, *as Ezechiel* a *ſeeth in a Viſion the Idol of Ielouſy ſet vp in the middeſt of the Temple, and the ſeauentie*

s *Luke.* 13.33.
t *Eſai.* 28.7. & 9.
u *Eſai.* 56.10.11.
x *Ier.* 2.8.
y *Ier.* 5.30.31.
z *Ier.* 23.14.15.
a *Ezech.* 8.3.11.

Ancients

Ancients of the house of Israel, with Censors in their hands to worshippe it. A maruailous thing, say our aduersaries (and so likewise doe the Prophets terme it) [b] That after so many graces giuen by God both temporall, & spirituall, the Church should giue herselfe ouer to such brutishnesse, and monstrous ingratitude.

b Esai. 29. 14.

But the Lord, by his true Prophets which he sendeth extraordinarily from time, to time, showeth vs the cause therof: [c] *They haue reiected the Law of the Lord, and therfore I will lay my vineyard waste, and it shal bee ouergrowne with thornes.* [d] *They haue walked after their thoughts, and taken pleasure in their owne waies.* [e] *They speake the vision of their owne heart, and not out of the Lord.* [f] *They ran, but I sent them not; They propheſied, but I spake not vnto them. I will come against the Prophets,* (saith the Lord) *that steale my words euery one from his neighbour,* [g] *They doe violence to my Lawe, and pollute my holy things.* [h] *They serue for a snare to my people, for a blasphemie to the Nations. Insomuch as Ierusalem, which was a citie of Truth, and a mountaine of Holinesse, whome I had* (saith the Lord by the Prophets) [k] *placed in the middest of the Nations, to be for an example vnto them, hath changed my iudgements & my Statutes, hath polluted my Sanctuarie with all filthinesse and abhomination.* And yet when any one saide vnto them, Turne you vnto the Lawe of the Lord, forsake your owne waies, and followe the waies of the Lord; Reforme the Church, and depart from your Idolatries; Lade not the people with so may vaine traditions. They had the selfe same answer that our Aduersaries haue; *We are* (said they) *come from the waters of Iuda, The holy citie of the Highest,* [m] *Wee are the Temple of the Lord, wee are the Church; The leaders of Israell, the watchmen of the people, &c.* Our Church, whatsoeuer they say, cannot faile: For howsoeuer the world goe, [n] *Is not the Lord amongst vs? What euill can then betide vs?* [o] *O let vs therefore smite Ieremy, let vs smite him, and not harken to any of his words.* But the Lord by his Prophets doth show them plainly, how his promises must be vnderstoode, how they must be weyed and interpreted by his threatnings.

c Esai. 5. 6.
d Esay. 65. 2.
e Ier. 23. 16.
f Ier. 14. 14. & ca. 23. 21 & c. 30.
g Ezech. 22. 26.
h Ose. 5. 1.
i Zach. 8. 3
k Ezech. 5. 5.
l Esai. 48. 1.
m Ier. 7. 4.
n Mich. 3. 11.
o Ier. 18. 18.

nings. *Say not,* [p] *I make mention of the God of Israell, I am called of the holy citie: for you make not mention of him in truth and in righteousnesse. When I shall haue cast thee anewe, and purged thy drosse, then shalt thou bee indeede the Faithfull City,* [q] *Say not, the Temple of the Lord, these are lying words: Amend and redresse your waies and your workes, and depart from strange Gods. For this house, this Temple that you so boast of, is it not made a denne of theeues, and haue you not set all your abhominations therin? Do they not offer sacrifice in the streetes of Ierusalem to the Queene of Heauen? And is not all Faithfulnesse perished amongst you? But looke rather vpon Siloh, where I had set my name from the beginning, and see what I haue done to it for the wickednesse of my people, for I will doe the like to this house in which you trust, to this place which I haue giuen to you, and to your Fathers, and I will cast you out of my sight, as I haue cast out your brethren, with all the posteritie of Ephraim.* They replyed: But yet is it not said, [r] *The Lawe shall goe forth of Sion: And the word of the Lord, out of Ierusalem?* And, [s] *Can the Lawe* (said they to Ieremy) *perish from the Priest, or Counsell from the wise, or the word from the Prophet?* And, [t] *shall not the lips of the Priest preserue knowledge? Shall wee not seeke for the Lawe of the most Highest, at his mouth?* And for the abuses, said they to *Michea*, that thou obiectest vnto vs, admit they were all true, [u] *Is not the Lord among vs?* Nay rather, said *Esaias* to them, [x] *The feare of this people towards me, is a commaundement of men. Therefore I will continue to worke maruels amongst this people, euen maruellous wonders: for the wisdome of their wise-men shall perish, and the vnderstanding of their prudent men shall bee hid from them. I will power vpon them a spirit of slumber, I will shut vp the eyes of their Prophets: Euerie vision shall bee vnto them as a booke that is sealed vp.* And all becausse (saith the Prophet) [y] *That they haue bene rebellious, and haue grieued the spirit of his holinesse, for which cause hee is become their enemie, and hath fought against them.* So that a man shall say: *Where is hee that led them by the right hand of Moses? where is he that placed his holy Spirit amongst them?*

[p] Esai. 48. 1. 2.
[q] Ier. 7. 4. 7.
[r] Esai. 2. 3.
[s] Ierem. 18. 18.
[t] Mal. 2. 7.
[u] Mich. 3. 11.
[x] Esai. 29.
[y] Esa. 2. 10.

And

And therefore, saith *Ieremie*; [z] *The Lawe is no more, and his Prophets haue not receiued any vision from the Lord.* And *Ezechiell*; [a] *The Lawe is perished from the Priestes, & Counsel from the Auncients.* And *Osee*; [b] *Seeing thou hast forgotten the Law of thy God, I wil also forget thy children: Seeing thou hast reiected knowledge, I will reiect thee, that thou shalt be my Priest no more.* And neuer tell yee mee that I am in the middest of you; [c] *It is the spirit of fornication that is in the middest of you; The Lord hath turned himselfe away because of your abhominations: you beget none but strange children. The Priests lippes* (saith *Malachy*, [d] *indeede preserue knowledge, and they should seeke the Lawe at his mouth*: And why? (saith he) *hee is the Messenger of the Lord of Hostes. But you* (saith the Lord) *are gone out of the way, you haue caused many to fall by the law; you haue broken, the Conenant of* Leui; *Therefore haue I also made you to bee despised.* Thus then did the Lord by his true Prophets (who in comparison of the Prelates, were accompted the muck of the world) refell & beate backe all the vaine presumptions of the Iewish Clergie, who bare themselues in hand that they could not erre; that they were alwaies led by the spirite of God vnder the name and title of the Church: Insomuch, as the Church of that time is set beneath *Samaria*, & *Sodome*; [e] *Her Prelates are called the princes of Gomorah*; [f] *Her Counsels and assemblies, Conspiracies against the Prophets of God, yea against God himselfe*, [g] *Her sacrifices, fornications and adulteries.* And of all those, that were sent by God to exhort them to reformation and amendment, there is hardly found one that could escape the crueltie of that assembly, which yet did challendge and drawe vnto it selfe all the Titles & Prerogatiues of the Church. And yet notwithstanding, in the middest of this horrible confusion, the Lord knewe his Church; for thus hee answereth *Elias*, who thought himselfe onely left alone, [h] *I haue yet reserued to my selfe seauen thousand, that haue not bowed the knee to Baall*: And, *If the Lord* (saith *Esay*, [i] *had not reserued some little remnant, they had beene made as Sodome, and had beene like to Gomorrha.*

And

z *Lamen.* 2. 9.

a *Ezech.* 7. 26.

b *Ose.* 4. 6.

c *Ose.* 5. 4. 6. 7.

d *Malach.* 2. 7. 8. 9

e *Esai.* 1. 10.

f *Ezech.* 22. 25. 28.

g *Ier.* 3. 2

h 3. *Reg.* 19. 18.

i *Esai.* 1. 9.

And in another place; *Behold mee Lord, and the children* (that is to say the Disciples) *that thou hast giuen mee.* And *Ezechiell* saith,[l] *Although I haue scattered them, yet haue I alwaies beene vnto them as a little Sanctuarie in the Countries where they came:* Setting against the Temple, which was ruined because of their abhominations, this little Sanctuarie wherein they serued him in purity; against the visible Church, the true redeemed ones of Israell whom hee had sealed with his seale. And it cannot bee alledged here, That whilst the Church was corrupted in Israell, shee was whole and sound in *Iudea.* Whilest *Elias* complained of Gods seruice abolished vnder *Achab*, it was well maintained vnder *Iosaphat.*[m] For, besides that wee haue noated afore both out of the Prophets, and also out of the history of the Kings, that at one and the same time Idolatry was vsed in both places, euen to the preferring of *Samaria* before *Ierusalem*, Saint *Paule* alledging that complaint of *Elias*, *Romains* 11. saith in expresse tearmes; *They haue cast downe thine Altars, &c.* Now God neuer acknowledged any Altars for his, but in *Ierusalem*; those in *Samaria* he held an abhomination to him. And which is more, vnder *Asa* king of *Iuda*, who liued in the time of *Acab*, and was father to *Iosaphat*, Idolatry raigned euen in *Iudea.* And the restoring of the true seruice of God by *Iosaphat*, the breaking downe of the strange Altars, the taking away of the Groaues consecrated to Idols, &c. do plainly presuppose the repairing of them vnder *Asa.* And againe, what force otherwise hath Saint *Pauls* argument against the Iewes, to whome hee will proue the generall reuolt from the obedience of the Lord, all which notwithstanding, God by his mercie hath reserued to himselfe a small remnant according to the Election of Grace, as he did in the time of *Elias.*

k Esa. 8. 18. l Ezech. 11. 16.

m 1. Reg. 15. & 16. 2. Chron. 17. Ioseph. l. 8. c. 22.

Finally, when the Iewes would not harken to the admonitions of his Prophets, God would force and compell them by his mercie, and therefore sent them downe from Heauen, Saluation it selfe, to wit, Iesus Christ, his only sonne, our Lord. But what? did the

Church eary herselfe any better towards him? Did shee receiue him in any better sort? No, for hee had no greater enemies then the Priests, the Scribes, the Doctors, and the Pharises) that is to say, the Clergie, (as our aduersaries speake, and such as had the Lawe committed vnto them, and which seemed to bee the light of the Church. For, if hee spake of the Reformation of the Church, they said, hee would destroy the Temple. If of the grace of God offered by the Messias, hee blasphemed against the Lawe: If of the kingdome of *Heauen*, hee spake against the Maiestie of *Cesar:* If hee wrought miracles, it was by the Prince of Diuels: If hee alledged the Scriptures, they demaunded to see the letters of his Doctorshippe, casting him in the teeth that hee was a Carpenters sonne. To bee short, All their Arguments against Christ, are the verie same that our Maisters vse against vs. wee are (say they) the children of *Abraham*, wee are the keepers of the Scriptures, It belongeth to vs to expound them, and not to you, that haue not receiued the holy Orders, as wee haue. And yet (notwithstanding al this (those were they, that, with their Glosses, Traditions, & Cabals, with their Succession, Interpretations, and counsels, most cruelly persecuted him, euen to the plucking him out of the hands of the Heathen Magistrate, who iudged him innocent, that they might crucifie him. Now, I demaund of our Aduersaries, what they can require in the outward face of a Church, that was not in that Church? If Antiquitie, they deriue themselues from *Abraham*; If calling, they are Priestes and Scribes; If place, It is the Lords House; If a Counsell, it is held verie solemnly, [n] In *Ierusalem*, against Christ, who is there expresly condemned: And they themselues dare not contest against the forme and manner of it.

[n] Iohn 11 47.

Whither then they cõsider the Assembly of the people, or the assembly of the Prelates, It is the visible Church. And yet they cannot deny, but that Church did erre most fowly in matter of Saluation, crucifying Saluation himselfe, except they will deny that Christ is our Saluation.

uation. The reaſon thereof is moſt apparant, which is, That they ſought him not in the Lawe and in the Prophets, but in their Traditions, and in their Cabals, or vnwritten verities. Whereof it followed, that the Shepheards in the field knewe him, and the Sheepheards of the people ſet their dogs vpon him.

And againe, They dreamed of an earthly King, that ſhoulde diuide the Kingdomes of the earth among his fellowes, whereof it came, that there was not one among them, but promiſed himſelfe a Crowne, or the Gouernment of ſome Contry: whereas they ſaw, that the true Chriſt indeede, was poore, naked, ill attended on, not promiſing ſo much to his fellowes, as Nature hath giuen to Foxes, a place to reſt their head in. To be ſhort, ſo much did it lacke that they ſhould haue knowen him for the true Chriſt, becauſe they pretended to be the Viſible Church, that, if they had taken any one for him, it muſt haue beene an infallible argument to thoſe that had read the Scriptures, that hee was not the Chriſt: [o] Foraſmuch as it was expreſly ſaide by the Prophets, [p] That they ſhould not knowe him. Theſe things came to paſſe among the Iſraelites. To whome, ſaith ſaint *Paule*, [q] *pertaineth the Adoption, and the glorie and the Couenants, and the giuing of the Lawe, and the ſeruice of God, and the promiſes: Of whom are alſo the Fathers, and of whome, according to the fleſh, Chriſt came,* [r] to wit, *for hauing reiected the Lord of Glorie, their pouertie was made the riches of the Gentiles, and their caſting away, the reconciliation of the world.* In ſuch ſort, that God in ſteed of turning away from mankinde, for the blindneſſe of his owne people, hath taken occaſion thereby, according to the riches of his mercies, to adopt all people for his people.

o *Iohn.* 12. 38

p *Eſai.* 53. 1. *Eſai.* 6. 9.

q *Rom.* 9. 4. 5.

r *Rom.* 11. 15.

Let vs not therefore ſay any more. That the Church cannot erre, becauſe God is faithfull in his promiſes: but rather let vs ſay, that God is indeede faithfull in his promiſes, and conſtant in his mercies, ſeeing that hee maketh no diuorce with her, although ſhee turne from

him, and commit outragious diſorder, but rather enlargeth his Bowels ſo much the more towardes mankinde, turning his anger into an vnſpeakable mercie. As in this our time wee ſee, in that great number which hee hath pulled foorth and pulleth forth daily, out of the filthy mire of the Romiſh Church.

Ezech.36. And all this, (ſaith hee) [r] *O Houſe of Iacob, not for your ſake, but for my Names ſake, that the Nations do not blaſpheame it.* Becauſe, [t] *I haue loued you with an euerlaſting loue, and prolonged my mercies vpon you.* Briefely, Becauſe, [u] *I am the Lord, and am not changed, and yee children of Iacob are not conſumed, who, yet ſince the time of your fathers, haue turned away from my Statutes, and are gone away from my Ordinances.*

r Ier.31. u Malac.3.6 7.

It reſteth now to conſider, whither the Chriſtian Church which is vnder Grace, hath any more grace and priuiledge not to erre. Wherein wee are alwaies to remember, that the Church now is vniuerſall, that is to ſay, ſpread ouer the world, and that the promiſes of God are not bound any longer to any one place, or to any one people, but ſtretched [x] out ouer all people, and ouer all places where hee is ſerued and worſhipped.

x Act.10 34.

Now, this vniuerſall Church hath great and goodly promiſes, [y] *I will make an euerlaſting Couenant with them, ſaith the Lord, I will place my ſanctuarie in the midſt of them for euer, I will bee their God, and they ſhall be my people.* This is that which *Ezechiell* foretels of the Couenant made by Chriſts comming, with the Vniuerſall Church.

y Ezech.37.26.

Chriſt himſelfe ſaith, [z] *I am with you alwaies vntill the end of the world.* Againe, [a] *I will ſend you my Spirite, that ſhall teach you all things,* [b] *The gates of Hell ſhall not preuaile againſt my Church.* And Saint *Paule,* [c] *The Church is the pillar, & firmamentum, and the firmament or groundworke of truth.* But to the end that hereby we do not imagine to our ſelues, as the Iews did, a Viſible Church, that may alwaies remaine in one eſtate,

z Math.28.20. a Ioh.14.26. b Matt.16.18. c 1.Tim.3.15.

eſtate, whatſoeuer ſhe doth, the condition is euermore annexed vnto it; *If you heare my voyce, If you bee my people: If you teach that which I haue commaunded you:* [d] *If you loue me, and abide in my word. For, if you abide not therein, (* ſaith our Sauiour *) ye are not my Diſciples.*

d Iohn. 8. 31.

And doubtleſſe, they which are not his diſciples, cannot boaſt that they are taught by his ſpirit, and aſſiſted by his power, ſo that they cannot erre. The prerogatiue then that the Chriſtian viſible Church hath, conſiſteth not heerein, that ſhe cannot erre, nor be deceiued in her particular parts: But, that being vniuerſall, when one part doth fall, another ſtandes firme: and when one goeth aſtray, another may bring it into the way againe: yea, that euen the particular members doe their Office and dutie, when they that are the moſt apparant leaders of the Church doe guide and lead her to perdition. On the other ſide, in that ſhe is vniuerſall, it ſhould rather beat down this preſumption in euery particular Church that it cannot fayle: foraſmuch as, when a Temple is throwen downe, or profaned, the ſacrifices ceaſe not, as in times paſt: But of the ruines and remainders thereof other Churches may be built in other places, where there were none before. This doe the Fathers teach vs, vpon theſe places. [e] *I will be with you alwaies vntill the end of the world:* yea, ſaith *Iuſtine*, [f] *With thoſe that haue by him receiued remiſſion of their ſinnes, with whom he is alwaies preſent by the power of his ſpirit.* And in this ſenſe, ſaith *Tertullian*, [g] *He is not onely with vs, but he is within vs.* And *Saint Hilary*, [h] *Hee is preſent vvith his faithfull.* And ſaint *Baſill*, with his Saintes: And ſaint *Auguſtine*, [k] *With thoſe whom he knew ſhould be his.* And ſaint *Chryſoſtome*, [l] *With all the faithfull that ſhall beleeue after them, throughout the vvorld.* Saint Ambroſe. [m] *Goe ye into all the world, preach vnto all Nations, &c.*

e Matth. 28. 20.

f Iuſtin Mart. in dialog. Typph. Indeo. Stolam eius vocauit ſpiritus S. eos qui per illum remiſſionem peccatorum acceperunt, in quibus continenter virtute adeſt.

g Tertul. ſiue Nouatianus de Trini. c. 13. Ecce ego vobiſcum ſum, &c. Eſt ergo nobiſcum deus, imo multo magis in nobis.

h Hilar. in pſ. 123. & 124 Ecce ego, &c. Ad hunc habitantem in nobis gaudia noſtra refera nus. Adeſt, cum fideliter inuocatur, &c.

i Baſil. de hum Chriſti generat. Ego vobiſcum ſum, &c. Non enim cum ſanctis vnquam Dominus eſſe deſiit.

k Aug. de Geneſ. ad li

l

ter, l. 6. c. 8. Omnibus dicebat quos ſuos futuros eſſe videbat. Ecce ego vobiſcum ſum, &c. Sicut Deo notus erat Propheta cui dixit, Priuſquam te formarem in vtero, noui te, &c. l Chryſoſt. in 4. c. Matt. hom. 15. Cum dixit, Ecce ego, &c. Non ad Apoſtolos tantum loquitur, ſed per eos ad vniuerſum prorſus orbem. Item in Mat. c. 28 Non cum illis ſolum, ſed cum omnibus qui poſt eos credituri fuerant. Item Tanquam vni corpori loquitur fidelibus. m Ambr. de vocat. Gent. l. 2. cap. 1. Euntes ergo doc-

eos, &c. Item, Ecce ego vobiſcum ſum, &c. Nunquid hæc præceptione vllarum nationum vllorumve hominum facta diſcretio eſt. Neminem merito excepit neminem ſeparauit genere, neminem conditione diſtinxit. Ad omnes prorſus homines miſſum eſt Euangelium crucis Chriſti, & ne prædicantium miniſteria humano tantum viderentur opere peragenda, *Ecce ego*, inquit, vobiſcum ſum, &c.

n *Aug epiſt.* 80. *Ecce ego &c.* Quod tamen eum non ipſis ſolis, ſed vniuerſæ eccleſiæ promiſiſſe dicendum eſt, quæ aliis morientibus, aliis naſcentibus hicvſque in ſæculi conſummationem futura eſt.

o *Chryſo. in Matt. hom.* 9 Non cum illis modò ſe futurum dixit, ſed cum iis omnibus qui poſt eos crediturí ſunt: Neque enim Apoſtoli vſque ad conſummationem ſæculi victuri erant, ſed tanquam vni corpori loquitur fidelibus. Neque verò mihi inquit, rerum difficultatem obiicite, *Ego enim, &c.* Hoc ipſum & in Veteri Teſtamento aſſidue Prophetis dicebat, &c.

p *Leo I in epiſt. ad Ruſticum Narbonenſem, Ecce ego. &c.* Hæc dicit confirmans prædicatores, & Euangelii miniſtros

q *Irena. l.* 3 *c.* 1. Dei voluntatem Apoſtoli in Scripturis nobis & fundamentum fidei tradiderunt, columnã noſtræ futurum r *Iren. c.* 11. Columna & firmamentum Eccleſiæ, eſt Euangelium. ſ *Auguſt lib* 13. *Confeſſ* 15. Tu Deus noſter feciſti nobis firmamentum authoritatis ſuper nos in ſcriptura tua diuina. t *Chryſ. in* 1. *ad Tim. c.* 3 Eccleſia eſt columna & firmamentum veritatis, Non vt Templum Iudaicum: Hoc enim continet fidem & prædicationem, quia columna & firmamentum Eccleſiæ, Vernas.

I am with you, &c. In this commaundement he hath not made any difference of perſons, or of nations, he hath not diſtinguiſhed, nor excepted eyther conditions, merits, or perſons: The Goſpell of the croſſe of Chriſt is ſent to all. And to the end they ſhould not thinke they were to doe a humane vvorke: he addeth, *I am with you, &c.* That is to ſay, *I will neuer leaue you in this buiſineſſe.* To all therefore it is commaunded to preach, to all without diſtinction that trauell in their vocation, is this diuine aſſiſtance promiſed. Saint *Auguſtine* more cleerely: n *He maketh this promiſe to the vvhole Church, vvhich ſhall be heere vntill the end of the world, ſome dying, as others be borne. Not then to any one particular,* not to the Romiſh Church. *Chryſoſtom* in the ſame ſenſe: o *He ſpeaketh in their perſons, to all the world. And neuer obiect to me,* (ſaith he) *the difficultie of the vvorke, for I am vvith you, feare not.* Leo. I. P. *To all thoſe that preach the Goſpell, and adminiſter the Sacraments.* If then we expound this place of the elect that make vp the viſible Church, as ſome of the fathers doe, it maketh nothing for the viſible Church, to exempt it from error, and if we expound it of the vniuerſall viſible Church, it maketh nothing for the Church of *Rome*, but rather againſt her; ſince ſhe accuſeth of error, and that in matters of ſaluation, all the Eaſt and South Churches that doe not acknowledge her. No more aduantage will they get by the place of Saint *Paule*: for, thus ſaith *Irenæus*: q *The Church is the pillar, and the groundworke of Truth*: q *But the pillar, and the groundworke or buttreſſe of the Church, is the Goſpell, to the which then the Church muſt needs leane and hold her ſelfe.* Saint Auguſtine, r *Thou Lord haſt made vnto vs a firmament of authoritie in the Scriptures.* Chryſoſtome: t *The Church is the pillar and the firmament of truth: not as was the Temple of the Iewes, for this conteyneth faith, and preaching, becauſe truth is the pillar and firmament of the*

the Church. Theodoret, [u] *He calleth the house of God, and the Church, the assembly of those that beleeued, and saith, that they are grounded vpon the Rocke, and are stable and permanent.* To wit, saith Saint *Peter*; *Liuely stones, laid in the house of the liuing God, vpon the corner stone, which is Christ, in which whosoeuer beleeueth, shall not be confounded.* If then, they vnderstand this place, of the vniuersall visible Church, in a part whereof *Timothie* liued and conuersed, the Church of *Rome* doth witnesse against her selfe that she hath failed, and is strayed out of the way of saluation in her most notable parts, and also, that she cannot hold her selfe in the right way, but so farre foorth, as she sticketh to the Scriptures. If they vnderstand it of the Lords elect onely, what can they draw from thence to proue that the visible Church cannot fayle? Euen so will we say, (with the Fathers) of the Church grounded vpon the Rocke; vpon the confession of Christes name: *Against the which the gates of Hell cannot preuaile*, for saith *Origen*: [y] *They ouercome those gates, that are not departed from him that saith, I am the doore.* The Churches that depart from him, *are neyther the Rocke, nor the Church, nor any part of the Church.* But saith he in another place, [z] *All they that are not ouercome of these gates, as Apostles, Prophes, Martyrs, and the faithfull, are these rockes and foundations.* He vnderstandeth it then of the elect: And Saint *Hilary*, [a] *Of true faith in Christ*: And *Lyranus*: [b] *Not* saith he, *of the Church considered in her Prelates, because many Popes haue reuolted from the Faith, but in those persons that haue the true knowledge and confession of faith.* And *Caietan*: [c] *Of the congregation of the faithfull*: *Ferus* likewise: [d] *Of the right beleeuers: for heere*, saith he, *she is not taken, as commonly she is, for all Christians indifferently, but for the elect onely, yea*, saith he, *were it thou alone.* And indeed, our Sauiour saith to his Apostles, [e] *You*

[u] *Theodoret. in 1. ad Tim. c. 3.* Domum & Ecclesiam Dei appellauit eorum cœtum qui crediderant, eos dixit columnam & firmamentum veritatis, supra Petram enim fundati, stabiles & immobiles permanent.

[x] *1. Peter. 2. ver. 5 & 6*

[y] *Orig. in Mat. c. 16 tract. 1.* Portas eas superant qui non recesserunt ab eo qui dicit, *Ego sum ostium. &c.* Item, Qui ab illis portis superantur neq; Petra, neque Ecclesia, neque pars Ecclesiæ sunt.

[z] *Origen, in Matt. tract. 35.* Omnes quibus non præualent portæ inferorum, Prophetæ, Apostoli &c. Petræ sunt, & fundamenta eorum qui superædificantur. &c. lapide angulari Christo.

[a] *Hilar. de Trinit. l. 6.* Hæc fides, Ecclesiæ fundamentum est, Per hanc fidem, infirmæ aduersus eam sunt portæ inferorum &c. Hæc fidelis paternæ reuelationis est magnus.

[b] *Lyran. in Matth. c. 16.* Non præualebunt a vera fide, subuertendo Ex quo patet, quod Ecclesia non consistit in hominibus, ratione potestatis aut dignitatis Ecclesiasticæ vel secularis, quia multi Principes & summi Pontifices iuuenti sunt apostatasse a fide. Propter quod ecclesia consistit in iis personis in quibus est notitia vera & confessio fidei & veritati.

[c] *Cardin. Caietan. ibid.*

[d] *Ferus in Matth. 16.*

[e] *You*

Aduersus ecclesiam quæ constat ex congregatione fidelium in vna fide, spe, & charitate. Contra ecclesiam & veræ credentes, &c. Habes hic Petram, etiamsi ei solus inuitaris. Non loquitur autem hic de ecclesia, sicut communiter accipitur, pro his qui Christiani dicuntur, siue boni, siue mali, &c. Sed de ecclesia secundum spiritum, quæ solos electos complectitur.

e *Matt.* 5. v. 13 & 14.
f *Iohn* 8. 12.
g *Æneas Silvius de gestis Basil. Concilii, l.* 1 *Ego sum vitis vera, & pater meus agricola est, inquit Dominus, & vos estis palmites. Omnem palmitem in me non ferentem fructum tollit. Verba sunt ad Apostolos dicta, inter quos Petrus erat, quem etiam auferri vult, non afferentem fructum. Hieronimus quoque super illis Matthæi verbis, Sal infatuatum ad nihilum prodest, nisi vt proiiciatur foras, &c., In persona Petri & Pauli, inquit, non est facile stare in loco Petri & Pauli, & tenere cathedram iam cum Christo regnantium. Infatuatum sal. i. stultus prælatus insipidus in prædicando, & fatuus in delinquendo, ad nihilum prodest nisi vt proiiciatur foras, i deponatur & conculcetur à porcis, i. a dæmonibus, qui dominantur muto Prælato, tanquam pecori suo. Enclarum Hieronymi testimonium, &c.*
h *Hieronym in Matth. cap.* 5. *Sal appellantur Apostoli, cuius per illos vniuersum hominum conditur genus. Quod si sal, &c. i. Si Doctor errauit, &c. Caueant ergo Doctores & episcopi, &c.*
i 2 *Corinth.* 11. 3
k *Galat.* 1, & 3.
l *Apoc.* 2, & 3.

e *You are the light of the world, you are the salt of the Earth.* But he addeth; *If the salt loose his sauour, for vvhat is it good, but to be troden vnder feete? If the light which is in thee be darkenesse, how great shall that darknesse be?* And in a word, f *That the way not to walke in darkenesse, is, to follow him who is the light of life.* A thing then that is not impossible. And in this sense are these places alleaged in the councill of *Basil*, g that citeth Saint *Ierome* himselfe, h who expoundeth them of the Doctors that may erre, and of the Apostles themselues that may fayle; yea, euen of Saint *Peter* and Saint *Paule.* Saint *Paule* i feared, *Least the serpent that seduced* Eue *by his subtiltie, should turne away the Church of the Corinthians, from Christ, and from his simplicitie, if she were turned away from his Gospell.* He meant then, *that she migh erre.* He chideth the *Galatians*, k who, *after they had Christ described in their sight, & crucified among the, were sodainly caried away to another Gospell.* It is therefore a thing not onely possible, but which was euen then come to passe, while the Apostles liued. Saint *Iohn* also chargeth the Church of *Ephesus*, l *That she had left her first loue, the Church of* Pergamus: *that she retained in the midst of her the Doctrine of* Balaam, *yea and the heresie of the* Nicolaitans: *The Church of* Thyatira, *That she suffered the Propheteesse* Iesabell *to seduce the seruants of Christ. These were no small faults.* To be short, Saint *Paule* warneth the *Thessalonians*, that Antichrist, that sonne of perdition, should sit in the Temple of God, that is, in the Church, there to make a confusion of all, that euen in his time this mysterie of iniquitie began to worke. She could not then erre in light matters onely, but euen in the matter of saluation, seeing that she receiued into her bosome, her perdition, and intertayned it, as it were, in the middest of her bowels. Now, all the Fathers had no other opinion heereof: and this is a presumption neuer heard of among them, to wit, that the Christian Churches considered eyther in the bodie of the people, or in that which they call the representing Church, cannot erre, albeit that God doe

doe euermore, by his mercie, direct vnto ſaluation, all the members of his Chriſt, namely, the elect, that doe make vp his Spouſe, this Church, as we haue ſeene, properly called the Aſſemblie of thoſe whom hee hath vouchſafed to predeſtinate to euerlaſting life. *Irenæus* ſaith: [m] *Wee muſt ſuſpect all thoſe that depart from the principall ſucceſſion, to wit, from the certaine gift of truth, in what place ſoeuer they be aſſembled together.* Hee doth not finde it then a ſtrange thing, that ſome Churches ſhould be baniſhed or ſeduced. And we ſee him elſewhere, [n] buſied about reforming the Church of the *Corinthians*: Origen, [o] *The fornications of* Ieruſalem, *whereof* Ezechiel *ſpeaketh, are falſe Doctrines.* And the ſame he applieth afterwards to the Churches that degenerate into hereſy. Again, [p] *The City of God, ſo long as ſhe erreth not, or doth not ſinne, hath God to her Father: but when ſhe beginneth to erre, her Father is an Amorite, and not God any more. So long as ſhe erreth not, the holy Ghoſt is her mother, when ſhe erreth, her mother is an Hittite.* And a little after, *That which is ſaid of Ieruſalem, belongeth now a daies to thoſe of the Chriſtian Church.* And therefore (ſaith he in another place.) [q] *And if Chriſt did once, not without cauſe, weepe ouer the Church, which is builded to be the houſe of prayer, but by the riot, and couetouſneſſe of her Prelates, is become a denne of Theeues.* Yea, in danger to be diuorced, for (ſaith he in another place) [r] *Let vs read the hiſtories of the Olde Teſtament, &c. the Goſpels, the Epiſtles of Saint Paule, &c. and let vs write them in our hearts, to the end* (ſaith hee) *that the bill of diuorcement bee not giuen to vs, as it was giuen to the Church of the Iewes.* Saint Cyprian; [s] *If ſome of our Predeceſſors, eyther of ignorance, or of ſimplicitie haue erred, in not obſeruing that which the Lord had taught them both by precept*

m *Irenæ. l. 4. c. 43.* Iis qui in Eccleſia ſunt Præſbyteris obaudire oportet, his qui cum Epiſcopatus ſucceſſione, chariſma veritatis certum, ſecundum placitum Patris acccpe-runt, Reliquos vero qui abſiſtunt a principali ſucceſſione, & quocunque loco colligunturſuſpectos habere, &c.

n *Iren. l. 3. ca. 31.*

o *Origen. in Ezech. ho. 8* Nouæ doctrinæ fornicatio Hieruſalem, quæ ædificat lupanar in omni via, &c. Sic & hæretici, &c.

p *Orig. hom. 6. in Ezech.* Ciuitas dei, quandiu non peccauit, pater eius erat deus, at vbi peccauit, pater eius Amorrhæus. Quando & non peccauit, mater eius ſpiritus ſanctus, quando peccauit, mater eius Cethæa, &c. Quæ autem de Hieruſalem dicuntur (*addis interiecta pagina*) ad omnes homines pertinent qui ſunt in Eccleſia.

q *Idem in Matt. tract.* 11. Nunc arbitror Templum dei ex lapidib. viuis conſtructum eſſe Eccleſiam Chriſti, &c. Et ſi rationabiliter fleuit ſuper Eccleſiam, ædificatam quidem vt eſſet domus orationis, factam autem propter turpia lucra & luxus quorundam principum populi, ſpelancam latronum, &c. Et arbitror conuenire verbum

Z

de venditoribus columbarum, iis qui tradunt eccleſias epiſcopis aut Presbyteris. r *Idem in Ezech. hom. 14* Legamus Veteris Teſtamenti hiſtorias, &c. Euangelia, Pauli Epiſtolas, &c. & ſcribamus in cordibus noſtris, vt non tradatur & nobis libellus repudii, &c. Quod ante de eccleſia Iudaica dixerat.

s *Cyprian. de ſacram. Calicis.* Si quis de anteceſſoribus noſtris vel ignoranter, vel ſimpliciter non hoc obſeruauit & tenuit, quod nos Dominus facere exemplo & magiſterio ſuo docuit, poteſt ſimplicitati illius de indulgentia Domini venia concedi, nobis autem, &c.

precept, and by example, he may be mercifull to them. And indeed in the councill of *Carthage*, where he was preſent, he was pronounced giltie of *Anabaptiſme*, an error verie notorious in faith. Saint *Baſil*, [t] *Of theſe Churches, that defile the puritie of the Sacraments, and Doctrines, may that be ſaid of the Prophet: How is the faithfull Citie become an Harlot?* Saint Ambroſe, [u] *We are commaunded aboue all things to enquire after the faith of the Church, in the which if Chriſt do dwell, we muſt chuſe her: but if a perfidious people, or an hereticall teacher doe deforme the habitation, we muſt ſhun that Synagogue: If there be any Church that reiecteth the faith, wee muſt forſake her.* The which alſo Saint *Ierome* [x] Findeth not impoſſible, when he applieth the place in *Ezechiel*, of *Ohala*, that is, *Samaria* bearing children to God, and bringing them vp for *Moloch*, to the Chriſtiã Churches, when they degenerate into hereſie; yea, and that place of *Siloh* in *Ieremy*, to the vniuerſall Church. For, ſaith he, [y] *As* Siloh *is an example to the Temple, ſo is the Temple to vs, when the time of this Text ſhall be come, thinke ye that the ſonne of man ſhall finde faith on the earth?* Siloh I ſay, and the Temple both of them iuſtly deſtroyed for their abhominations, from which abhominations, by conſequence, he exempteth not the Chriſtian Church, to the which alſo he applieth theſe words of *Ieremy: The profanation of the Lords ſeruice is come from the Prieſts, &c. The law ſhall periſh from the Prieſt, and counſell from the ancient.* Becauſe ſaith he: [z] *Theſe things are required in our Churches, like as at that time when the Babylonians Army came againſt* Ieruſalem. *For if they loſe the viſion, the Law, and Counſaile, in vaine doe they boaſt that they haue Prophets, Prieſts and Ancients.* Becauſe alſo (ſaith the Gloſe) *That as God beſtoweth his bleſſings vpon thoſe that continue in goodneſſe, ſo doth he withdraw them from thoſe that are obſtinate in euill.* And this doth it expreſly becauſe of the Prelates of the Chriſtian

t *Baſil. in Eſai. cap.* 1. De his eccleſiis quæ puritatem ſacramentorum & dogmatum contaminant, poteſt dici, Quomodo facta eſt meretrix ciuitas fidelis?

u *Ambroſ. in Luc lib* 6. *ca.* 9. Chriſtus eſt ſolus quẽ nemo deſerere debet, nemo mutare, cui bene dicitur, Domine, ad quem ibimus, Verba vitæ æternæ habes. Fides igitur imprimis eccleſiæ quærenda mandatur, in qua ſi Chriſtus habitator ſit, haud dubie legenda, ſin vero populus perfidus, aut præceptor hæreticus, deformet habitaculum, fugienda Synagoga cenſetur, si qua eſt eccleſia quæ fidem reſpuat, deſerenda eſt.

x *Hieron. in Ezech. ca.* 16. *l.* 5 Noſtra quoque Hieruſalem, ſi hæretica fraudulentia ſupplantata fuerit, tollit filios ſuos &c. & tradit dæmonibus deuorandos, & cum interficit, viuificare ſe credit.

y *Idem in Hiere. l* 2. *c.* 7. Sicut Siloh, Templi exemplum eſt, ita templum nobis, quando tempus aduenerit illius teſtimonii, *Putas veniens Filius hominis inueniet fidem in terra?*

z *Idem in Ezech. c.* 7. *li.* 2 Hæc autem non ſolum eo tempore quando Babylonius contra Hieruſalem veniebat exercitus, a Prophetis, ſacerdotibus & ſenioribus requirebantur, ſed quotidie in eccleſiis requiruntur: Quæ ſi legem, & viſionem, & conſilium perdiderunt fruſtra te ſacerdotes, & prophetas, & ſeniores habere iactant.

a *Gloſſa, in Hiere.* 18 *ver.* 11. Et illi malo arguebant, quia ſicut Dominus dat ſua beneficia perſeuerantibus in bono, ita etiam ſubtrahit obſtinatis in malo. b *Tertul. in Apolog. c.* 1. Iudæis erat apud Deum gratia, vbi & inſignis iuſtitia, & fides originalium authorum. Vnde illis & generis magnitudo, &

ſtian Church. Which then is ſubiect to the ſame threatnings that the Iewiſh Church was, as her Prelates are to the ſame errors that the Iewes were, who, ſaith *Tertullian*, [b] *were in fauour with God, &c. but are fallen from Religion and Diſcipline, to impietie and prophanation, by the too great confidence they had in their prerogatiues, and in their fathers.* Saint *Auguſtine* ſtickes not to ſay: [c] *That the Prouinciall Councils are corrected by the Generall, the Generall that went before, by thoſe that followed, yea euen the Vniuerſall aſſembled out of all Chriſtendome. Now, the Councils, according to our aduerſaries,* doe euerie one of them, in his proportion, repreſent the Church, eyther particular, or vniuerſall. *Chryſoſtome*, [d] *He goeth not out of the Church, that goeth out in bodie, but he that in ſpirit leaueth the foundations of the Church, we haue left with them the foundations of the walles, they with vs the foundations of the Scriptures.* Euen ſo farre, *that* [e] *when Antichriſt ſhall poſſeſſe the Churches, there ſhall not be any outward proofe of true Chriſtianitie, but by the ſcriptures.* So then there be Churches that doe ſeparate themſelues from the faith, Churches that take part with Chriſtes enemy: As from the verie firſt times, we may read the complaints of the Fathers touching the ſame: As, of Saint *Hilary*, [f] *That the Church is loſt, the ages are ſhortned, and the time come, wherein Sathan doth transforme himſelfe into an Angell of light, to aboliſh the name of Chriſt, and to place Antichriſt in his roome*: Of ſaint *Baſil*, [g] *That in his time began the generall reuolt of the ſonne of perdition in the moſt famous Churches of the Eaſt.* And what a face of the Church doth he preſent vnto vs in his 70 Epiſtle? Of ſaint *Ierome*, *That there remaineth no more of the Church, but the dregs, and all, through the inuentions of giddy minds, turning from the ſcriptures, to their owne fancies.* Whereupon *Lyrinenſis* hath ſaid before

regni ſublimitas floruit, & tanta felicitas, vt dei vocibus, quibus edocebantur de promerendo deo, & non offendendo præmonerentur, ſed quanta deliquerunt fiducia patrum inflati ad declinandum, deriuantur a diſciplina in prophanum modum, &c.

c *Auguſt. lib. 2. cont. Donatiſt. cap. 3.* Et ipſa Conſilia quæ per ſingulas regiones & prouincias fiunt, plenariorum Conſiliorum auctoritati, quæ fiunt ex vniuerſo orbe Chriſtiano, ſine vllis ambagibus cedunt, Ipſaque plenaria ſæpe priora poſterioribus emendari ſine vllo typho ſacrilegæ ſuperbiæ.

d *Chryſoſt hom. 46. in Matth.* Non ille de eccleſia exit, qui corpore corporaliter exit, ſed qui ſpiritualiter veritatis eccleſiaſticæ fundamenta relinquit. Nos ab illis exiuimus loco, illi a nobis fide. Nos apud illos reliquimus fundamenta parietum, illi apud nos reliquerunt fundamenta ſcripturarum.

e *Idem in Matt hom. 49* Ex quo hæreſis impia, quæ eſt exercitus Antichriſti, occupabit eccleſias, nulla probatio poteſt eſſe veræ Chriſtianitatis, &c. niſi ſcripturæ diuinæ.

f *Hilar. cont. Auxent.* Hæc de comparatione traditæ nobis olim eccleſiæ, nunquam deperditæ res ipſa clamauit, &c. Coarctata ſunt tempora, &c. Et neceſſe eſt nos in eam ætatem Antichriſti incidiſſe, cuius, ſecundum Apoſtolum, miniſtris ſeſe in lucis Angelum transformantibus, ab omnium fere ſenſu & conſcientia is qui eſt Chriſtus aboletur.

g *Baſil. epiſt. 70.* Quoniam a noſtris locis exortum euangelium regit, in totum orbem egreſſum eſt, hac ratione communis animarum noſtrarum hoſtis τὰς ἀποστασίας ἀπηρέσας, quæ in eiſdem noſtris locis initium cæperunt, in vniuerſum orbem traicere contendit, &c.

fore, [h] *That when the Church taketh libertie vnto her ſelfe, to cut off, to add to, and to change, it is the way to marre all: And then no maruaile, if ſhe, who vvas before the Temple of Truth and puritie, become a brothelhouſe of errour and of vilanie.* And all this yet did theſe good Fathers ſay, at ſuch time when as the face of the Church was farre other then it is at this day, longing and ſighing for a reformation, and thinking they could neuer haue it ſoone enough. And what ſhall we ſay then of thoſe, who, to ſhun it, hold and maintaine that they cannot erre after ſo many ages betweene, after ſo long ſleeping of the ſhepheards, after ſo many vigilant induſtries of Sathan, after ſo many corruptions crept into the Church: But that they haue reſolued vpon the terror of being called to their accounts, to ſeeke all meanes they can, to giue none at all, and vpon the apprehenſion of ſo many things which, they know, require a reformation, to hold an obſtinate opinion there needeth no reformation at all?

[h] *Vincent Lyrin. cap. 32. Sitque ibidem demum neceſſe eſt impiorum ac turpium errorum lupanar, vbi erat antè caſtum & incorrupt ſacratium veritatis.*

If we runne ouer Chriſtendome, we ſhall find by experience, that in all places where our Sauiour Chriſt by the Miniſterie of his Apoſtles, had ſowen the good ſeed of truth and veritie; there the diuell, who noteth while men are a ſleepe, hath ſowen his darnell of lying, and hath ſo beſtirred himſelfe in manuring and husbanding it, that in moſt places the Lords ſeed is choaked vp, and the diuell acknowledged for the maſter of the Harueſt. The zeale of theſe of the Circumciſion, euen in the time of the Apoſtles, began to bring in a mingling into Chriſtian Religion, Saint *Peter* himſelfe winking at it: the which, ſaint *Paule* calleth the making of the *Croſſe* of Chriſt voyde, or of none effect: and ſaint *Auguſtine* in ſome places, hereſy. Now, from hence it came, that the diſciples of the circūciſion, who went preaching the Goſpel to many people of the Eaſt & of the South, erected Churches there in ſuch ſort, that the doctrine of grace was mingled with the preaching of the law, ſhadow, with the body, wherupon many euē at this day do ioyne circumciſion & baptiſme togither. I ſpeak not of the

the infinite Hereſies that ſprung vp vnder diuerſe names, making their ſeuerall parties and factions, but of the corruption which at that time crept into the body of the moſt floriſhing Churches, & which greatly increaſed & multiplied afterwards. On the otherſide, the Gentiles that were called from time to time, out of Paganiſme to Chriſt, (then eſpecially when the Church had a little more reſt, and conſequently leſſe zeale, care, and purity) comming out of ſuch a bottomles pit of Idolatry, could not vtterly and altogether forſake their olde cuſtoms. They had builded gorgious Temples to their Idols, and they thought it a goodly matter to dedicate them to Saints and Martyrs. In the place of their Shrines, they honored the Relicks of Saints; In ſteede of the Images of *Mars*, of *Iupiter*, of *Ianus*, they delighted to haue thoſe of Saint *Paule*, of Saint *Peter*, and others. That which they were wont to make for their Parents, kinſfolkes and friends, when they dyed, as, prayers, ſacrifices, and lights, following therein *Platoes* opinion of Purgatorie; ſome of them continued ſtill, leaſt they ſhould faile in humanitie, and altered nothing but the forme.

Their Paſtors, partly becauſe themſelues came out of the ſame Paganiſme, thought well of it; and partly bare with it, becauſe they would not at the firſt haue them diſcoraged & ſo giue ouer, hoping in time to remoue it vtterly from them, as Saint *Paule* did the Ceremonies of the Lawe from thoſe of the Circumciſion, and to conuert their zeale and humanitie into a better vſage and cuſtome. Inſomuch, as that they who ſucceeded, aſcribing vnaduiſedly too much to their predeceſſors, and not examining the reaſon that mooued them to beare with thoſe things, continued the ſame themſelues, and builded ſo much vpon that weake and idle foundation, that Superſtition is arriued to that height we now ſee it, the vanitie of ſome, of the one ſide, and the policie of otherſome, of the otherſide, hauing brought vs thereunto. And hee that ſhall well conſider what man is, and how greatly an olde cuſtome that carieth any

ſhowe with it, preuaileth with him, and how much the change thereof, doth coſt him, will ſoone be brought to beleeue, that they, who are to drawe him to a great change, will thinke they haue done well, if they can but make him change the principall, though they let him alone perhaps with ſome acceſſaries: as in our time wee haue ſeene tryed in theſe late Reformations. Theſe people that abuſe the Greeke prouerbe, μικρὸν καλῶς κείμενον μὴ κίνει, It is not good to remoue an euill that is well ſetled, neuer minding that the Diuell can ſo well trick & huſband thoſe ſmall things, while we are negligent in watering the true plants, that at the laſt, theſe are choaked vp of them. By this meane, did the errors (or the moſt of them) enter into the Churches of *Æthiopia*, *Syria*, *Armenia*, *Grecia*, *Ruſſia*, *Scythia*, *&c.* And (which is more) by this meane did *Mahomet* firſt enter with his Doctrine; who, about the declining of the Romaine Empire, finding that there were controuerſies between the Iewes and the Chriſtians, ioyned with a Munck of the ſect of *Neſtorius* named *Sergius*, who framed his *Alcoran*, and that with ſuch art and cunning, as manie Chriſtians, *Neſtorians*, partly ſeeing his force, and partly for that hee ſeemed to agree with them in the perſon of Chriſt, yealded themſelues to be lead by him: and the Iewes, for the *Circumciſion* and their other Ceremonies which hee left freely vnto them, and the ſafety which hee promiſed them by force of Armes, receiued him in the beginning as the *Meſſias*.

Thus then wee ſee, how Hereſies and Superſtitions entred into the Church of Chriſt, and grewe therein ſo much (as the good alwaies decayeth, and the euill increaſeth) that from hereſie they fell in ſome places to infidelitie. And yet (notwithſtanding) thoſe Churches haue beene founded by the Apoſtles; haue receiued the holy *S*criptures, beleeue *S*aluation to be in Ieſus Chriſt; (except thoſe which cleaue to *Mahomet*, and haue loſt the name of Church) haue a continuall ſucceſſion of their Biſhops, and Patriarkes, and an ordinarie calling in their Miniſterie, and hold a great many more contra-

ries

ries then thoſe do, that acknowledge the Pope for head of the Church.

Now, I demaunde of the Prelates of the Romiſh Church, whither thoſe churches doe erre in matters concerning *S*aluation, or no: They will ſay, that they do err in matters of *S*aluation, becauſe they reiect Images, becauſe they worſhip not the bread; becauſe they communicated vnder both kindes; becauſe the Prieſts with them are maried; becauſe they knowe not what Purgatorie is, &c. And, to ſpeake in a worde, becauſe they erre not in many notable Articles with them, and eſpecially in not acknowledging the Popes tyranny, which, by their report, is the principall Article wee muſt beleeue, if wee will bee ſaued. It followeth then by their owne confeſſion, that the chriſtian and Catholike viſible *C*hurch, hath no priuiledge by the comming of *C*hriſt, that may exempt her from erring in the Doctrine of *S*aluation, notwithſtandind all the promiſes, and pretended couenants, which we haue before mentioned.

If they doe not erre in matter of *S*aluation, it will therupon follow, that the Church of *Rome* herſelfe doth erre, which hath now ſo long time excommunicated & (aſmuch as in her lyeth) cut off from ſaluation: ſo much people, & ſo many Nations, that erre not in the way of Saluation: *S*eeing that by their owne Maxime; [1] *Who ſo beleeueth that thing to bee of Faith, which is not ſo, erreth in Faith.* And, which is more, that ſhe is iuſtly excommunicated by the ſaid *C*hurches, for the damnable doctrin that they condemne in her.

[1] *Picus de ordine credendi*

The Church of Rome may erre & hath erred.

To this they anſwere, that thoſe Churches had no ſuch priuiledge, as the Church of *Rome* hath, and that the *S*ee of *S*aint *Peter*, who was the chiefeſt of the Apoſtles, hath only this prerogatiue, that it cannot erre. Without ſearching the bottome of theſe goodly pretences, which, ſhall bee diſcuſſed in the next chapter; Wee ſay, it muſt then followe, ſeeing the *S*eates haue ſuch great power, that *Ieruſalem*, which is called Gods Seate, could not erre. That the Church of Chriſt alſo, both

which was there gathered togither, ſhould haue this prerogatiue, ſeeing Chriſt, the head of the Church, both preached there, and there accompliſhed the work of our Saluation. likewiſe, that the Church of *Antioch* ſhould haue it more then *Rome*; foraſmuch as that was *Saint Peters* firſt Sea, and the firſt Church where the name of Chriſtian was heard of. But *Ieruſalem* crucified Chriſt, and the Chriſtians of *Paleſtina*, and of *Antioch*, and of other cuntries there abouts, in the iudgement of the Church of Rome, erre in the Faith, and are out of the way of Saluation, and ſpecially in this, ſaith *Thomas*, [k] *That it belongs neceſſarily to Saluation, to beleeue the Popes Supremacie*: It followeth then, that *Saint Peters See* pretended to bee at *Rome*, though it were graunted vnto them, doth not exempt it from error. Beſides, omitting, that Saint *Peter* himſelfe did erre, & that fowly, and was therefore iuſtly reproued by *Saint Paule*; I aſke, whither Saint *Peters See*, doe giue this prerogatiue, of not erring, to the Pope, or els, to the Church of *Rome*?

k *Thomas in opuſcu. 2. cont. errores Graecorum.* Credere quod oportet ſubeſſe Papæ, eſt de neceſſitate ſalutis.

If to the Pope, wee ſay, *Marcellinus* [l] ſacrificed to the Idols of the Paynims; *Zepherinus* [m] was a *Montaniſt*; *Liberius* [n] and *Felix*, [o] *Arrians*, *Anaſtatius* 2. [p] an *Acatian*, *Vigilius* [q] an *Eutychian*, *Honorius*, [r] a *Monotheliſte* condemned for ſuch in the *VI.* generall Counſell. All beeing either infidelities, or notable Heteſies, and the moſt of them againſt the perſon of the ſon of God: And ſo doth the Counſell of *Baſill* diſcourſe of them. Of *Gregorie* 7. [s] called *Hildebrand*, *Cardinall Benno* writeth, that he was declared Hereticke, and for ſuch cut off from the Church; that hee wreſted the ſcriptures in fauour of lying; (ſuch is, ſaith hee, Idolatry,) that hee doubted of *Chriſtes* preſence in the Sacrament, inſomuch as he threwe it into the fire to make tryall thereof, that hee kept a ſchoole, and therein made open profeſſion

l *Damaſ. in Pontif. Concilium Sinuſſanum. Platina & Volatr. in Marcellino.*

m *Tertul. aduerſ. Praxeam, c. 1. de Zepherino.*

n *De Liberio, Athanaſius in epiſt ad ſolitariam vitam agentes. Hieron. in catal ſcriptorum Eccleſ. & in Chronico. Platina in Liberio. Bellarmin. l. 4. de Papa, c. 9.* Vidi literas Liberii ad Conſtantium & Epiſcopos Orientales, quibus promittit ſe vel le Imperatoris voluntati acquieſcere. *Item*, Conſenſit in damnationem Athanaſii.

o *De Felice Hieron in catal, Socr. l 2. c. 29.*

p *De Anaſtaſio, liber Pontificum, Platina Gratian. D. 9 c. Anaſtaſius, & ibi Gloſſa.*

q *De Vigilio, Liberatus in Breuiario c. 22.*

r *De Honorio, liber Pontificalis Honorius ipſe in epiſt. ad Sergium Monotheliten, cuius Doctrinã approbat. In ſexta Synodo act. 12. in qua dãnatur act. 13. & 16. Leo 2.* Honorius profana proditione fidem ſubuertere voluit *Concilium Roman. ſub Adriano. 2.* Honorius propter hæreſim anathemarizatus. *Septima Synod ſeſſ. vltim.* Honorio, & cæteris Monotheliti anathema.

s *De Gregor. 7. Benno Cardin. in vita Hildebrandi. Anton. & Vincentius.* Moriturus confitetur ſe ſuadente Diabolo, contra humanum genus Iram & odium concitaſſe, &c.

feſſion of Magick, &c. And whome ſhould we ſooner beleeue herein, then him, who was at the ſame time Arch-prieſt in the Church of *Rome*, and whoſe ſtile neuer any could counterfait? *Iohn* 22. [t] taught that the Soules after they bee departed out of the bodie, neuer ſee God, vntill after the reſurrection; an error condemned in his perſon, throughout all the vniuerſities of his time. *Eugenius* [u] is at the laſt by the counſell of *Baſile* declared an Infidell, a limme of the Diuell, an Heretical, and capitall enemy to the truth, the decree being vniuerſally allowed of all preſent, yea euen of the Princes Ambaſſadors, and publiſhed ſolemnly in the middeſt of the Relicks: ſo far forth, that the Prelates which died of the plague during the counſell, ſaid, *Pray to God for thoſe that hold Eugenius for Pope, for they cannot be ſaued, if they die in that beleefe.*

[u] *De Eugenio, vide Aeneam Syluium li. de Concil. Baſil. cui adderat. conſil. Baſilienſe. foſſ. 34.*

Moreouer, they take not ſo much pleaſure in anie thing, as in abrogating the decrees each one of his predeceſſor; ſo good opinion haue they one of another. *Gregorie.* I. aboliſheth the decrees of *Pelagius*; *Sabinian* and *Innocent*, thoſe of *Gregorie.* I. *Steuen*; thoſe of *Formoſus*; *Romanus*, thoſe of *Steuen*, &c. And that moſt often in ſuch as concerne matters of faith. Againe, the Hiſtories [x] are full of Popes that were Necromancers, contemners of the chriſtian faith, *Sacrificers* to the Diuell, either to attaine to the Papacie, or to maintaine themſelues therein; as *Gregory* 7. *Benedict.* 9. *Sylueſter* 2. *Boniface* 8. *Alexander* 6. ſucceſſors conſequently of *Simon Magus*, and not of *Simon Peter*. Likewiſe of Popes that were Atheiſts, mocking the Goſpell, and broaching the opinion of the mortality of ſoules; as, *Iohn* 22. [y] condemned by the Counſell of *Conſtance*, who for that cauſe calleth him, a diuell incarnate, at whoſe Counſel helde in *Rome*, ſaith *Nicholas de Clemangis*, after the Maſſe of the holy Ghoſt, was ſung, an Owle ſate as preſident in ſteede of a Doue; *Leo.* 10, *Clement.* 7. [z] and others: whereupon wee neede not maruell, if *Platina* reading and writing their *Hiſtorie*, do cry out, after a long deploration of the tyranny, impietie, and hypocriſie

[x] *Ioan. Stella venetus Benno Card. Crinitus & Platina, Supplementum Chronic.*

[y] *De Ioan. 22. concil. conſtat. c. 2. ſeſſ. 11. Pius 2. de ord. cred. theo. 4. de quadam Pontifice ſui temporis.*

[z] *Leo 10. Bem. Card. cum conſolanti, Quid mihi narras fabulam iſtam de chriſto.*

[a] *Clem. 7. monitus, Mex fiam certior de tribus de quibus per omnem vitam dubitaui, An Deus ſit, An anima immortalis, an Vita poſt hanc vitam.*

[b] *Platina in Marcellum.*

crisie that raigned among them; *That there can hardly bee mercie enough in God for the Popes.* And *Petrarch*; *That the greatest harme one can wish to a man, is, to be Pope:* as if the very Sea were contagious. And to make vp the full measure of abhomination, there was one *Iohn.* 8. [c] a whore that sate in the Sea, who was deliuered of a child in open procession at *Rome*; for all the cloaking and colouring, that some late wresters against the consent of Antiquitie would seeme to make for the disprouing of the *History*. For, *cui bono*, as *Cassius* said, to what end should they inuent such a thing in that time? And this haue the greatest Doctors and Writers in the Church of *Rome* taught vs, especially, since the tyranny thereof began; For, in the time of the Fathers these questions neuer were. The Counsell of *Rhemes*, held vnder *Hugh Capet*; [d] *She* (saith that Counsell, *that brought vs foorth Leos, Gregories, Gelasiusses, &c. bringeth vs foorth now matters of all impietie* (and there he reciteth a long bedrole of them) *and must so many seruants of God throughout all the world, bee subiect to him? And who doe you thinke, Reuerend Fathers, this is* (hee that speaketh is the Bishop of *Orleans*, president of the Synod) *whom you see thus exalted in a Throne, and shining in his purple, &c. that affecteth to bee Master of all, &c. Surely, if hee be destitute of charitie, he is Antichrist sitting in the Temple of God: if hee haue but little knowledge, he is an Idoll in the Temple, an Image, one were as good to aske counsell of a marble stone.* This was about the yeare 1000. S. *Bernard* saith of his time, [e] *They Lord, are formost in persecuting thee, that seeme to hold the Supremacie in the Church.* [f] *It is not enough for our watchmen not to keepe vs, but they must destroy vs too.* And what saith hee (or rather what saith hee not) of the Popes in other places? *Saint Brigit in her Reuelations*, speaking of the Popes in her time, [g] *They are tormenters of Soules, that doe teare in pieces the flocke*

Testimonies of the chiefest of the Romish Church.

[c] Platina in Ioann. 8. in pluribus. Anno. 855.

[d] Cone. Rhemen. sub Capeto, circa annum 991. c. 28 vbi Arnulphus Aurelianensis Synodi auctor. Sed ô iugenda Roma, quæ nostris maioribus clara Patrum lumina protulisti, nostris temporibus monstruosas tenebras, futuro seculo famosas offudisti. Olim accepimus claros Leones, magnos Gregorios, quid dicam de Gelasio? &c. vt in hac re licitate hoc priuilegium tibi ab Asiis denegatum est, &c. Succedit Romæ in pontificatu horrendum monstrum, Bonifacius, cunctos mortales nequitia superans, &c. Nam talibus monstris hominum, ignominia plenis, scientia diuinarum & humanarum rerum vacuis, innumeros Sacerdotes Dei per orbem dubitici decretum est? &c. Si in quouis ad Episcopatum electo morum grauitas, &c. spectantur, quid non in eo, qui omnium Episcoporum magister videri appetit? &c. Quid ergo in summa sede sic infirmus constituitur, vt etiam in Clero nullum habere locum dignus inueniatur? Quid hunc, Reuerendi Patres, in sublimi solio sedentem, purpura & auro radiantem esse centetis? Nimirum si charitate destituitur, solâque scientia inflatur & extollitur, Antichristus est, in Templo Dei sedens, & se ostendens tanquam sit Deus. Si autem nec charitate fundatur, nec scientia erigitur, in Templo Dei tanquam statua, tanquam idolum est à quo responsa petere, marmora consulere est. [e] *Bernar. in conuer. S. Pauli.* Heu heu, Domine Deus! Ipsi sunt in persecutione tua primi, qui videntur in Ecclesia tua primatum tenere. [f] *Bt in Cantic. Salom. sermon. 96.* Parum est nostris vigilibus, quòd non seruant nos, nisi & perdant, &c. [g] *Brigida in Reuelation.* Papa est abhominabilior Iudæis, immitior Iuda, iniustior Pilato, peior ipso Lucifero. Sedet Papæ demergenda in profundum, &c. Decem Dei præcepta in vnum commutauit, Da pecuniam.

flock of Christ, more abhominable then the Iewes, more cruell then Iudas, more vniuſt then Pilate; worſe then Lucifer himſelfe; They haue changed the ten Commandementes of God into this one, Giue money; they are to looke for nothing els but fire and Brimſtone vpon their Sea: So far forth that ſhe ſaw the *Virgin Mary* ſaying to her *Son, Rome is a fertile field* · who anſwered her, *Yea, but it is in a Cocle:* And alſo, that the bleſſed Virgin told her, that the moſt part of the Popes were in hell. Theſe bee bookes that they make great reconing of. In the time of the great *Sciſme*, the Cardinall of *Raguſa*[i] maintained, *That the Church could erre in Faith, in which caſe ſhe was to be ſtood againſt.* *Gerſon Chancelor of the vniuerſitie of Paris*, in the counſell of *Conſtance*, ſpeaking for the French Church, who hath euermore held this opinion, as haue alſo the *Sorboniſts*, maintaineth, [k] *That the Pope may erre, may abuſe the power committed vnto him, to the deſtruction of the Church, may proſtitute & oppres her, may fal into Schiſme, into hereſy, into Idolatry: In which caſe he may be reformed by the meaneſt Lay-man that is, alledging the Goſpel, may be repreſſed, & depoſed by a Counſell repreſenting the Church* (ſaith he) *which may ſtand without a Pope, without that miniſteriall Head, and ſhall neuer leaue to be led and guided by Chriſt, the true Huſt and of the Church. For* (addeth he) *It is not ſaid, When you ſhall be gathered togither in the name of Peter, or of the Pope, but in my name, &c. And this Doctrine* (ſaith he) *hath hitherto diſpleaſed a great manie, but the Counſels of Conſtance and of Baſile haue freed the Church of that moſt pernicious hereſie, that eſtabliſhed the Pope aboue the Church.* And he paſſeth on ſo farre, for the inconueniences he felt therby, that he alledgeth ſome caſes, wherein he ſaith it is permitted to enterpriſe vpon his very perſon: which *Thomas* had ſaid ſomwhat more modeſtly, *In which the faithfull are bound to pray to God, that he will take him out of the world.* The Archdeacon of *Bologna* vpon a certaine *Canon:* very well ſaid (ſaith he) *Apoſtolicæ Sedis, non Apoſtolici, of the Sea, and not of the Pope. For* (ſaid Pope Innocent) *The key of diſcretion muſt march before the key of power. And thence* (ſaith *Baldus*) *is this Clauſe vſed, Claue non errante, ſo far as the key do not*

[i] *Radem aſſerit ſe vidiſſe Dictam Virginem dicentē ad Felium,* Roma ferax ager eſt; *Felium reſpondiſſe:* Eſt, ſed zizania: Item ex Dicta Virgine emanaſſe plures Pontifices eſſe in inferno, &c.

[i] *Theodorus à Nyem, in Nemore vnionis, tract. 4 & 7. de Cardinale Ragnſano. Erat autem Scriba Pontificius.*

[k] See Gerſon at large; *in tractat. de poteſtat. Eccleſiaſt. conſid. 10. & 12. & in tractat. de auferibilitate Papæ, conſil 4 9. 10. 12. 14. 15. 18. Item in propoſitione facta coram Anglis euntibus ad Concilium, conſiderat. 4. Item in tractat An liceat in cauſis fidei appellare à Papa. Item in tractat de examin. doctrin. Item in propoſit. valib. ad extirpat. ſciſm. Item in regul. moralib. Item de loco Pauli ad Theſſal. in tract. de ſignis vnitæ Eccleſiæ.*

[l] *Archidiac. Bononienſis D. 10. C. Sic omnes, Cauſe poſuit, Apoſtolicæ Sedis, non Apoſtolici. Item, Debet inquit Innocentius Papa, præmittere clauem diſcretionis ante clauem poteſtatis. C. Quando, de Iureiurando. Vbi Baldus. Hinc illa phraſis, Claue non errante.*

erre, preſuppoſing that it may erre. And ſo ſay *Hoſtienſis*, & *Io: Andreas*. And therefore ſaith *Baldus*, [m] *Wee muſt not ſay, I beleeue that the Pope beleeues, but that the Church beleeues.* For, ſaith the Archdeacon of *Bologna* againe, [n] *What more dangerous a thing is there, then, in a matter of Faith, to truſt in a man? In a man*, ſaith *Saint Bernard*, [o] *rather then in a congregation, as if hee alone had the holy Ghoſt?* And they muſt not come here with *their tu es Petrus*, &, *Oraui pro te Petre, &c.* For the Counſel of *Baſil* [p] doth witneſſe againſt them, that theſe words are addreſſed to the church, and not to *Peter*, to all the Apoſtles, & not to one alone, & proueth it out of the Fathers. And ſo he ſaith of all other ſuch like places; *Expounded* (ſaith he) *by the Popes for their aduantage, to enlarge the hems of their garments*; which is confirmed by Cardinal *Cuſanus* in an expreſſe booke. Of all this then, this followeth; That the Sea doth not exempt them frō error, Hereſies, nor infidelity, but rather maketh thē the rather to fal, & yet neuertheles increaſeth their condēnation the more.

If they ſay, that this priuiledge is giuen, for *Saint Peters* ſake, to the Church of *Rome*: Then I aſke them, if they teach not, that the Church is repreſented by a generall & vniuerſall Counſel? But *S. Auguſtine* ſaith, that one generall or vniuerſall Counſell, is corrected by another: & correction preſuppoſeth error. Much more then may a Counſell of the Latin Church, and the Latine Church it ſelfe be corrected. *Gregory Nazianzen*, [r] in whoſe time many Counſels were held, ſaith, *That the Church was then ſo full of ambition, that hee neuer ſaw any good come of any counſell.* And (to ſay truth) if we reſpect either number or ſhowe, the Arrians had gained their cauſe, in the Counſels that allowed them, being compoſed of all the parts that be requiſite. Which is the cauſe that *S. Auguſtin* being to diſpute againſt them, will not make a ruled caſe by the counſell of *Nice*, becauſe they had oppoſed againſt that the Counſel of *Rimini* ſo often that therby it was growen into a prouerbe. Moreouer, the firſt Counſell of *Nice* alloweth the mariage of Prieſtes, and the communion vnder both kindes, whereas many Counſels both particular and

m *Baldus in Margarita.* Non debet quis dicere. Credo id quod Papa, ſed id quod Eccleſia credit.

n *Archidiac. Bononienſ. probans Gloſſam D. 19. C. Sic omnis.* Papa tenatur requirere Conſilium in cauſis fidei, &c. Periculoſum enim, inquit, Eccleſiæ fidem committere vni homini.

o *Bernard.* Quæ maior ſuperbia, quàm quòd vnus homo toti congregationi iudicium ſuum præferat, quaſi ſolus habeat Spiritum ſanctum, &c. P *conſil. Baſiliens. apud. Æneam Syluium, in geſtis conſilii.* Sunt verba Pontificum fimbrias ſuas extendentium. q *Card. Cuſan. li. 2. c. 17. de concord. cath.* Papa poteſt eſſe hæreticus, & tum vnuſquiſque, etiam Laicus ſe ab ipſo hæretico tenetur ſeparare: & per ipſam ſeparationem, ipſi dicit anathema.

r *Greg Nazian, epiſt 42* Ego, ſi vera ſcribere oportet, ita animo affectus ſum, vt omnia Epiſcoporum Conſilia fugiā quoniam nullius Conſilii finem lætum fauſtum que vidi: Nec quod depulſionem malorum potius, quàm acceſſionem & incrementū habuerit: Pertinaces enim contentiones, & dominandi cupiditates, &c ne vllis quidem verbis explicari queant

and generall take away marriage from the Cleargie, and the cup from the Laity, as namely those of *Constance*, and of *Basile*, the cup from the Laity; and that of *Trent*, both the cup from the *Laicks*, and marriage from Priests, yet *Oecumenicall* Councils, for so they call them, or General, at least in regard of the Latin Church. Againe, the same first Councill of *Nice* maketh the Bishop of *Rome* but equall with other Patriarcks, and the third Councill of *Carthage*, and another held there besides, at the instance of *Gregory* the first, vnder the Emperour *Mauritius*, excommunicate, and declare him that shall name himselfe Vniuersall Bishop, the forerunner of Antichrist. And yet for all that, within three daies after, the Bishop of *Rome* was declared Vniuersall Bishop in another Councill holden at *Rome* by the authoritie of *Phocas*, and so againe now of late in the Councill of *Trent*. Againe, the generall Councill of *Constantinople* beateth downe Images, the second Councill of *Nice* in the time of *Irene*, commaundeth them to be worshipped: The Councill of *Frankeford* vnder *Charle-mayne*, declareth it to be Idolatrie, and curseth the said second councill of *Nice* as held by false title. Againe, the Councill of *Constance* and of *Basile* doe ranke the Pope with other Bishops: doe declare all Bishops to be successors of the Apostles and Successors of Saint *Peter* himselfe: all these degrees of Maioritie, and Minoritie in the Church, (as Cardinall *Cusan* there saith) being but of a Positiue law, euen to the equalling of Bishops, and Priests, and pronouncing that the Pope is but a Minister of the Church. Contrariwise, the Councils of *Florence* and of *Trent* declare, that the Pope hath power immediately from Christ, ouer all the Church, that he is Gods Vicar generall vpon earth: that he cannot of his owne accord & will, submit himselfe to a Councill: and so do all the Popes defenders hold and maintaine since the Councill of *Trent*. And Pope *Pius* 2. who had allowed of the coūcils of *Cōstance* & of *Basile*, pronounced afterwards all those to be heretiks which hold that mē may appeal frō the Pope to the

[*Bellarm. de Papa & Concilio. C. An Papa supra Concilium.*

Councill, that is to say, those Councils that were vniuersall, the *Sorbona* of *Paris* that approoued them, and all those that followed them. Againe, the Councill of *Basill* [t] decreeth, that euerie Catholicke ought to beleeue that the blessed Virgine is conceiued without originall sinne, against the opinion of all the Fathers, Saint *Augustine*, Saint *Ambrose*, Saint *Bernard*, Saint *Anselme*, &c. Contrariewise, the Councill of *Trent* agreeing with Pope *Sixtus* 4. holdeth it a thing indifferent. And thus, we see a generall Councill contrarie to the Pope, and two generall Councils contrarie the one to the other. It followeth then, eyther that the truth is double, which is not, nor euer shall be, or else, that of contrarie Councils, the one hath erred; and consequently, that the Church may erre. Againe, eyther the Pope is Antichrist, or else the Church that hath declared him for such that should take vpon him the title of vniuersall Bishop, hath greatly erred. Againe, eyther to beleeue the Pope to be head of the Church, is not a thing necessarie to saluation, (which yet the Decretals allowed by the Church of *Rome*, enioyne for an Article of faith, and the Councill of *Trent* confirmeth it) or else the Councils that haue denied him to be the head of the Church, haue erred in saluation, that is to say, the first vniuersall Councill of *Nice*, who made him but equall, with other Patriarches, the Councill of *Sardis*, the Councill of *Carthage*, and the vniuersal Church for the space of sixe hundred yeares together. To be short, our aduersaries must needs confesse, eyther that their Church at this day, holdeth that for necessarie to saluation, which is cleane contrarie to saluation, or else that the ancient Church was ignorant so long time of that which was necessary to saluation, that is to say, of her owne saluation, and which is more, that she oppugned it in full and open Councils. Whereof it must follow, that the Vniuersall Church can erre in Vniuersall Councils, and the Church of *Rome* her-selfe in the Councils, notwithstanding Saint *Peters* see which she pretends: and besides, that the Church of *Rome* is

[t] Concil. Basil. sess. 36.

contrarie

contrarie to the ancient Church, to which we desire at this day that ours may be fashioned and conformed. Nor do we euer read in the Fathers, that the Church cannot erre: for in that, that the greatest part of Christendome followed after *Arrius*, and that so long time, till there were scarce found three or foure Bishops that opposed themselues there against, it was enough to make them beleeue the contrarie. But since the great corruption of the Church was, and the tyrannie of the Latin Church, the best and most learned would neuer suffer themselues to be caried away with that arrogancy. Surely, when saint *Bernard* [u] singeth and crieth for a Reformation: *When he desireth with all his heart to be at a Councel, where traditions may not be defended eyther obstinately, or superstitiously, or where a man may not be ashamed to doe better then his Fathers*, he sheweth that there were great matters to be found fault with. And so doth *Durand*, [x] when he saith: *That he despaireth of the saluation of the Church*, (and he speaketh of the Latine Church.) *That that which* Esay *propheſied against Babylon, is verefied in her, that she is made the lodging place of Dragons and of Diuels.* And *Nicholas Oresmus*, [y] when he declameth before Pope *Vrban* the fifth. *That all the foretellings of the Prophets against the Iewish prieſtes, are accomplished in the Prelates of the Christian Church, that God will bring to passe that they shal feed his people no more, and that they shall be no longer a prey for them. And alledge not,* (saith he) *I haue prayed for thee*, Peter, *as if ye could neyther fayle nor fall, and*, Ego sum vobiscum vsque ad consummationem, &c. *That is spoken of faith which shall be but in few, for the Lord answereth you by his Prophet: Truſt not in lying words, saying: The Temple of the Lord, &c. But see what I haue done to* Siloh, *how I haue remooued my Tabernacle from thence: All these words shall not helpe you any thing.* Iohannes Sarisburiensis, [z] *Bishop of* Chartres *about the yeare* 1150. *That the Scribes are*

The Doctors of the Latine Church.

Anno. 1360.

[u] *Bernard epist* 91. Ad illud Concilium toto desiderio feror in quo traditiones non obstinatius defendantur, aut superstitiosius obseruentur, &c. Recedant a me & a vobis qui dicunt, Nolumus esse meliores quam patres nostri, &c.

[x] *Durand. de Concilijs.* 27. Desperata est salus Romanæ ecclesiæ, &c. Et tit. 32. De ea verificatur dictum Isaiæ 34 de Babylone. Erit cubile draconum, & pascua struthionum, & occurrent dæmonia, &c.

[y] *Nicol. Oresmius in orat. coram Vrbano Papa.* 5. Dicunt, Prælati sunt ecclesia quam Dominus semper custodiet, nec deseret eam, sicut promisit eis in personis Apostolorum, dicens: Ego sum vobiscum, &c. *Matt.* 28. Et, Oraui pro te Petre, &c. Sed hoc est quantum ad fidem, quæ stabit in paucis, &c. Sed obuiat deus, Ieremi. 7. Nolite confidere in verbis mendacij, Templum Domini, &c.

[z] Ioan. *Sarisburiensis in Policratico*, Sedent in Ecclesia Romana scribæ & Pharisæi imponentes grauia onera, &c. Pontifex magnus omnibus grauis ac pene intolerabilis, ita debacchantur eius legati, ac si egressus sit Sathan a facie Domini. Nocent sæpius, & in eo sunt Diabolo persimiles, &c. Qui ab eorum dissentit doctrina, hæreticus iudicatur, & schismaticus. Manifestes ergo seipsum Christus, & palam faciat viam qua nobis est incedendum, &c.

are ſet in the Church of Rome: *A Pope intollerable to all the world, his Legates goe forth, like Sathan from the face of the Lord to afflict and ſcourge the Church.* The Virgine Saint *Maude.* [a] About the ſame time: *That the Church of* Rome, *which of a long time did reuolt from Chriſt ſecretly, was neere reuolting from him openly.* Theſe were her words, and yet for all that ſhe was canonized, Saint *Elizabeth* alſo; [b] *That the head of the Church,* to wit, *Chriſt, crieth out, but his members are dead, that the Apoſtolicke Sea is beſieged of pride, and maketh her flocks go aſtray; That he will extinguiſh the memory of it, That they haue defiled and profaned his bed; that he hath no more to doe among them, for they do nought elſe but make ſower and exulcerate his mercy.* The Abbot *Ioachim* alſo, vpon *Ieremy*; [c] *That there is yet another fig-tree dried, the Latin Church,* (ſaith he) *which beareth nought elſe but temporall leaues, to hide vnder the title of the Church, the ſhame of the Pope and of his Sea.* The Cardinall *Zabarella* a *Florentine,* in his Booke of the Councill about the yeare 1400. *That the things not iuſtly and reaſonably ordained in the Councils afore-going, may be abrogated by thoſe that follow: yea, and whereas they ſay, the Church cannot erre, that muſt be vnderſtood, not of the Church of* Rome, *but of all the Church of Chriſt.* Nicholas de Clemangis, Archdeacon of *Baieux,* [e] verie learned for his time, agreeth with him: *And indeed, (* ſaith hee *) how few haue we now a daies in the Councils, of whom we may ſay, with any likelihood, of truth, that the Spirit of God doth reſt vpon them, where there is ſo much fleſhlineſſe, ambition, and contention?* The Cardinall *of Alliacum,* [f] being at the Councill of *Conſtance,* was required by the Emperour *Sigiſmund,* to ſet downe his opinion about the reformation of the Church, the which he did, in a Booke that is extant: and ſo farre is he from belecuing that the Church of *Rome,* the Pope, and his Cardinals could not erre, that contrariewiſe, he doth attribte to

[a] *Virgo B. Mathildis.* Eccleſia Romana propediem totaliter a fide apoſtatabit aperte, quæ alioqui per multa tempora obſcure apoſtatabat, &c. ante 200 annos.

[b] *Elizabeth Virgo in Reuelation.* Caput eccleſiæ clamat nempe Chriſtus, ſed membra mortua ſunt. Obſeſſa eſt ſuperbia ſedes Apoſtolica, & deuiant greges Domini, &c.

[c] *Ioachim ſuper Hieremiam.* Eſt & alia ficus, quæ maledictione præuaricationis iam aruit. Latina eccleſia, ſiue nauicula Petri, cuius folia temporalia, de quibus conſuuntur pirizomata ad excudendas excuſationes in peccatis, quibus inhoneſtatem vitæ ſuæ, tam Adam ſummi Pontificis, quam Eua eccleſiæ ſubiectorum operiant, & in ligno eccleſiaſticæ gloriæ ſeſe miſerabiliter abſcondant, &c.

[d] *Franciſ. Zabarell. a Cardin. Florent. in lib. Schiſm. & concilio.* Per futura Conſilia abrogari poſſunt quæ non ſatis firmis iuſtiſque rationibus conſtituta ſunt in præteritis. *Item.* Quod dicitur, eccleſiam errare non poſſe, intelligendum eſt de tota eccleſia Chriſti.

[e] *Nicol. de Clemangis de Concilio generali.* [f] *Cardi. de Alliaco de reform. Eccleſ.* Adeo vt iam horrendum quorundam prouerbium, ad eum ſtatum deueniſſe Eccleſiam, vt non ſit digna regi niſi per reprobos. *Pium in quaſt. veſperiarum.*

to them causes of all the corruption in the Church: yea, and is of opinion, that the Cardinals should be taken away, as not being instituted eyther by Christ, or by his Apostles. And, which is more, in his position, he disputeth expresly: [g] *That the Church is tyed to the scripture, and that the Church of* Rome *may erre in matters of faith. And is not this a horrible thing* (saith hee) *that it is now growne to a Prouerbe, that the Church is come to that passe, that she is no longer worthie to be gouerned by any but Reprobates?* Gerson his Scholler, [h] *That these words of our Sauiour; Behold your house shall be left vnto you desolate, must be referred to the Christian Church, which hath succeeded the Synagogue, verie neere,* (saith hee) *to be forsaken, if she returne not to God.* Not meaning yet but that she was exceeding populous, [i] And he applies to her the place of Saint *Paule.* 2. Thessal. 2. *Of Antichrist sitting in the temple of God, that is to say in the Church.* In another place hee commeth to this; [k] *That if the Church may not be reformed according to the state it was in the time of Christ and his Apostles, yet at least it should be brought to the state it was in the time of* Sylvester I. *about the yeare* 300. And indeed, he is of this minde, as we haue seene before: [l] *That a Lay-man, yea euen a priuate person may oppose himselfe against a whole Generall Councill that erreth from the faith, or from the Gospell if he bring a place of Scripture with him.* And *Panormitane* hath the like. [m] Who also teacheth: [n] *That the Church of* Rome *may erre, and that in the Articles of faith; forasmuch as she is but a particular Church:* and he prooueth it by a decree. *And there is not,* saith *Picus,* [o] *any Canon yet, that hath fully confirmed the iudgement eyther of Popes or of Councils, whereby one may hold this position for vndoubted, that a Councill lawfully assembled may not erre in matters of faith.* Whereupon also these questions are verie rife and common: *Quid si Concilium erret, &c. what if a Councill should erre?* And the Vniuersitie of *Paris*

g *Idem in positio.* Ecclesia alligata est Scripturis, & errare potest in rebus fidei. *Idem apud Picum de Fide & ord. credendi.*

h *Gerson. in ser. de Cana Domini pro humilitate.* Ecce relinquitur vobis, &c. Domus hæc, domus erat Synagogæ, cui succedit domus ecclesiæ, quam iam pene defertioni vicinam intuemur, vt olim Synagogam. Auertat, pius Ecclesiæ sponsus, Auertet autem si fuerimus pœnitentes, &c.

i *Vide etiã eiusdem tract. de signis ruinæ Ecclesiæ, vbi de loco Paul. 2. Thes.* 2

k *Idem. de Concil. generali vnum obedientiæ,* Ecclesia non ad statum temporis Christi & Apostoloum, saltem ad statum Syluestri restituenda, &c.

l *Idem in examine doctrinarum.*

m *Abbas Panor. in cap. significasti. Ext de elect.*

n *Idem Abbas sup. tit. de sententia excommun.* Romana Ecclesia errare potest, cum sit particularis, idque in fide, & eius articulis. Et ad hunc sensum exponit. c. a recta 24. q. 1.

o *Picus de Fide & ord. credend.* De firmitate iudiciorum tum Conciliorum, tum Pontificum, non extat hactenus vllum decretum, quod vel ex eo apparet quod Ioan. de Turre cremata nullum pro-

fert, etsi authoritatis Pontificiæ magnus assertor. Itaque hæc propositio apud ipsum, Concilium legitime congregatum, in causis fidei falsum iudicare non potest, non continet veritatem indubiam.

Paris ioyned with the *Sorbona*, appealing from the Councill of Pope *Leo* 10. about the yeare 1517. P ſticketh not to ſay: *That his Councill not aſſembled in the ſpirit of the Lord hath decreed againſt the Catholicke faith, and againſt the ſtatutes of Generall Councils.*

P *Appellatio vniuerſitatis Pariſienſis contra Leonem 10. anno 1517. Non in ſpiritu Domini congregatum.*

If then, both the Pope and the Church of *Rome* may erre, and indeed haue erred in matters of ſaluation. It followeth doubtleſſe that the Chriſtian viſible Church may erre, and that we may iuſtly require a reformation, that for all ſo many ſhiftes and delaies, it were needfull to haue her examined, it were needfull we went in hand with it. But to them, which know how the Councils of our time haue beene held; how, before they were aſſembled, the controuerſies haue beene debated and concluded at *Rome*, how, for all the arguments and proofes that are made to the contratie, they paſſe by abſolute authoritie, how the holy Scripture, or rather the ſpirit of Sathan is brought thither from *Rome* euerie weeke, in poaſt, and laſt of all, who they be that gouerne there, that diſpute there, that conclude there? It needeth not greatly to prooue that ſuch aſſemblies may erre, but contrariewiſe, it were verie ſtrange, if they ſhould conclude any thing without error.

Now againſt theſe ſo pregnant proofes, they haue beene wont a long time, to alledge, q That Ieſus Chriſt hath prayed for Saint *Peter*, that his faith might not faile: Whereupon they roundly conclude that the Church of *Rome* cannot erre. Where firſt of all we wil note, that the matter is of ſome importance, for the queſtion concerneth a great many articles, for which, as for articles of faith, we haue beene burnt euer ſince the Councill of *Conſtance*, and yet they haue none other foundation but this: It beboueth therefore, that this foundation be ſound and vnfaileable, if we will not doe him open wrong who hath taught vs, and brought vs our ſaluation. Add alſo hereunto, that all the iarre and difference of the Greeke and Eaſt Churches with the Church of *Rome*, dependeth vpon this point. For if ſhe cannot erre, it followeth, that they who are contrarie

Obiection, I haue prayed for thee Peter.

trarie to her, doe greatly erre. But theſe things differ verie much the one from the other; *I haue prayed that thy faith faile not, though Sathan doe ſift thee*; and the concluſion, which they draw from thence, *Ergo, The popiſh Church cannot erre.* Secondly, Chriſt prayeth for *Peter*, and *Peter* yet after this prayer renounceth him thrice, truſting too much to himſelfe, whereas he ſhould haue prayed to God, and acknowledged his owne infirmitie: and therof alſo it came, that hee, who thought better of himſelfe, then his fellow Diſciples did, faileth and falleth more ſhamefully, then they all. The Church of *Rome* therefore ſhould rather thereout draw this concluſion, as more agreeable to the Text. That as he, truſting to himſelfee, renounced the Sonne of God, and worſe then all the reſt: ſo may ſhe alſo doe, hauing perſwaded her ſelfe that ſhe could not erre. And therefore it ſhould follow, that after his example, ſhe ſhould weepe at the crowing of the Cocke, and confeſſe her faults. Thirdly, if this follow, *Chriſt hath prayed for* Peter: *Ergo, The Church which hath beene founded by him, cannot erre:* It will follow alſo, that the other Churches which were foũded by the other Apoſtles, cannot erre. For our Sauiour Chriſt being neere his paſſion, [r] prayeth earneſtly for his Apoſtles, & for all thoſe that ſhould beleeue in him, through their preaching, that they might be one in the Father and in him, that is to ſay, that they might be inſeparably knit vnto him. And yet the Church of *Rome* doth excommunicate them for heretikes, and holdeth them cut off from ſaluation, yea it will follow, that all the other Churches ſhall not be able to erre; for they pretend, that he is the founder of them all indifferently. Therefore, eyther this concluſion is falſe; *Ieſus Chriſt hath prayed*, Ergo, *She cannot erre:* Or elſe, it is to be vnderſtood of the inuiſible Church, againſt the which, hell gates cannot preuaile. Fourthly, Saint *Paul* vnderſtood not this ſubtill arguing when, (as we ſee) he admoniſheth the Romans called from amongſt the Gentils, that they ſhould not aduance themſelues proudly againſt the Iewes, vnder colour that they were grafted into their place: for, ſaith he. *The na-*

[r] Ioan. 17.

[Rom. 11.

turall branches haue beene broken off by vnbeleefe, and thou ſtandeſt by faith, and if he haue not ſpared them, take heede alſo that hee ſpare not thee, that is to ſay, take heede thou fall not from faith, as they haue done. It is to be vnderſtood then, that hee thought them not without daunger. No more did the Cleargy of *Rome* writing to ſaint *Cyprian*: [t] *That the prayſe which Saint* Paule *giueth to the Church of* Rome, *that their faith is publiſhed throughout all the world, will turne to their ſhame, if they continue not to keepe the inheritance of this faith. Nor Firmilian* [u] writing to ſaint *Cyprian*, when he pronounceth, *That they which are at Rome, obſerued not in all things, that which had beene deliuered from the beginning, and that in vaine they pretended the authoritie of the Apoſtles*, Nor Saint *Ierome* when he ſaith: [x] *That ſince couetouſneſſe entred into the Church, as into the Empyre, the law is periſhed from the Prieſtes, and the viſion from the Prophets.* Now ſo many ancient fathers, when they take *Rome* for that *Babylon* which is mentioned in the *Apocalypſe*, and for the ſea of *Antichriſt*, as we ſhall ſee hereafter. And therefore, they ſhould doe much better to follow their ancient Gloſſe vpon this text of ſaint *Luke*, [y] *As in praying for thee*, O *Peter* (ſaith the Gloſſe:) *I haue kept thee that thou ſhouldeſt not fall, ſo do thou comfort thy poore weake faithful brethren by the example of thy repentance, that they run not into diſpaire for their offences, but may hope of the like mercy that thou haſt receiued.* Of if they will heare the Fathers yet further, they ſhall finde that Saint *Ambroſe*, Proſper [a] *Chryſoſtome*, and others that eyther expound or touch this text in many places, haue not thereby found out any firmeneſſe of the Church of *Rome*. Chryſoſtom ſaith to the contrarie: [b] *For feare thy faith faile not*, that is to ſay, *for feare thou periſh not at the laſt, to teach him humilitie.* Againe, [c] *Hath he not likewiſe prayed for all the reſt, ſeeing Sathan had deſired to haue thē all? But* ſaith he, *this is to touch him the more to the quick in letting him know that his fall ſhall be more dangerous then the fall of all the reſt, & therfore that he needeth the greater ſuccour.* Ignacius *very plainly, Sathan hath deſired to ſift the faith of the Apoſtles by*

t *Cyprian. l. 2. epiſt. 27.* Quatum laudē & gloriæ degenerē fuiſſe, maximum crimen eſt

u *Firmilianus apud Cyprianū epiſt. 43.* Eos autem qui Romæ ſunt, non ea in omnib. obſeruare, quæ ab origine ſunt tradita, & fruſtra Apoſtolorum authoritatem prætendere conſtat, &c.

x *Hieronym. in epiſt. ad Taſticum*

y *Gloſſ. in Luc. 22.* Sicut ego pro te orando pro texi ne deficeres: ſic tu infirmiores fratres, exemplo pœnitentiæ tuæ cōforta, ne de venia deſperent. intelligens per fratres, indifferenter fideles.

z *Ambroſ. in Pſ. 43. de vocat. Gen lib. 1. cap. 24 & lib. 2. cap. 28.*

a *Proſper. in epiſt. ad Ruff. & in collat. adverſ. Caſſia. 75.*

b *Chryſoſt. in Matth. ho. 83. & in Ioan. homil. 72.* Ne pereas tandem, vt eum humilitatem doceat.

c *Idem.* Num non etiam pro aliis orauit, quandoquidem cæteros expetiit Sathan? Sed hoc dicit, vt eum eo vehementius tangat ſignificans eius caſum longe grauiorem ſuturum, quam cæterorum, ideoque maiori auxilio indigere.

d *Ignatius in epiſt. ad Smyrnenſes. 7.* Sathan poſtulauit cribrare ſi dem Apoſtolorum, &c. A quibus nos eripit Dominus noſter Ieſus Chriſtus, &c. qui roganit ne deficeret fides Apoſtolorum.

by his temptations, from the which our Lord Ieſus Chriſt will deliuer vs, who hath prayed that the faith of the Apoſtles might not faile. So as hee thinketh not, but that this prayer may bee made aſwell for the Church of *Antioch*, or of *Epheſus*, as for the Church of *Rome*. Saint *Auguſtine* hath the like, [e] *Hath hee not prayed as well for Iohn and Iames, that wee may ſay nothing of the reſt?* No queſtion but here in *Peter* all the reſt are comprehended: for in another place of Saint *Iohn* he ſaith, *I pray for thoſe whom thou haſt giuen mee.* Saint *Cyprian* [f] meaneth for all the faithfull in generall: *Our Lord praying ſo for vs, as wee reade in another place, that hee ſaith to Peter, Behold, Sathan hath deſired to ſift you. If hee pray for vs, and for our ſinnes, how much more ought wee? &c.* And in this fence, hee is alledged in the Counſell of *Baſill*, yea and the Cardinals *Hugo* and *Caietan* [g] do reſtraine it to *Peters* Faith. Finally, beſides all the aforeſaid reaſons betweene the *Antecedent*, *Chriſt hath prayed for Saint Peter*, and the concluſion, *The Church of Rome cannot erre*, there bee many things to proue; to wit, *That Saint Peter was head of the Apoſtles, and of the Church*; That hee was at *Rome*; That hee was Biſhoppe there; That he particularly founded that Church; That hee had this prerogatiue aboue the reſt, that hee could not erre; That hee left the ſame prerogatiue, or could leaue it tyed to that Chaire, either for the behoofe of the Popes, or of the Church of *Rome*.

The which things ought firſt to bee plainely prooued, before wee can come to a concluſion of ſuch importance. Let vs then come to ours, and by the premiſes, notwithſtanding the oppoſition of this Text, let vs conclude with the Holy Scripture, and the practiſes of all times, this preſent diſputation. Our Lord and Saiuiour Ieſus Chriſt hath left the holy Scripture to his Church, as a compaſſe to a ſhippe, to conduct and guide her to Saluation. If ſhee looke to this compaſſe, She cannot faile: for it directeth her truely, and ſafely to the Hauen, whatſoeuer winds doe driue her, If ſhe looke not vnto it, ſhee cannot but goe out of the way: No more

e *Aug. in quæſt. Vete. & Nou. Teſtam.* Nunquid pro Petro rogabat: pro Iacobo, & Ioanne non rogabat? Vt de cæteris taceam; Manifeſtum eſt in petro omnes contineri; quia & alio loco apud Ioannem dicit: *Ego pro his rogo quos mihi dediſti &c.*

f *Cyprianus epiſt. 61. De deprecando Deo.* Adeo autem pro nobis ille deprecabitur Vt legamus alio loco; Dixit autem Dominus ad Petrum; *Ecce Sathanas, &c. Ego autem rogaui pro te, &c.* Quòd ſi pro nobis ac pro delictis noſtris ille & laborat, & vigilat, & precatur; quanto magis nos inſiſtere precibus, & orare, &c.

g *Hugo Card. & Caietan. in Luc. c. 22.*

then all the Pilotes of the world togither, knowe, without a good compasse, how to keepe their course, so much as one hower. To those Churches that followe his word, he hath promised the presence of his holy spirite: From those that make no reckoning of his word, hee withdraweth his spirit, accounting them vnworthy of his presence, that disdaine to hearken to his voice. Hereof it is, that the Church at all times, and in all places, hath greatly failed and gone out of the way: But shee more then all the rest, who hath taken most vpon her without the leading of the word, and hath most presumed of her owne sufficiencie, and that is the Church of *Rome*, If shee haue no other priuiledges and promises, then the Vniuersall visible Church hath, there is no doubt, but shee could erre & hath erred: for wee haue seene, how by her owne confession, she hath failed in the articles of Saluation, & that in her chiefest parts. If she haue anie speciall priuiledge, as that which shee alledgeth of *Saint Peters* Seate: yet it doth not exempt her from Errour nor Heresie, as wee haue prooued by her owne Doctors.

But, that it may plainely appeare, how voide and weake the foundation is, vpon which they will builde an article of so huge weight; it followeth that wee examine the Euidences, by force whereof, she pretendeth to haue this Priuiledge.

CHAP.

CHAP. VII.

¶ That the Pope or Biſhoppe of Rome is not Heade of the Vniuerſall viſible Church, by any Lawe of God.

This Article of the Popes Supremacie, or Superioritie of the Church of Rome, muſt be cleare in the Scriptures.

WHEN wee aſke our aduerſaries, vpon what ground their Traditions are founded, which they make equall with their Articles of our faith, and which haue not any ſhow of foundation in the holy Scripture; They anſwere vs, that they are the Ordinãces of the Church. If thereupon wee offer to diſpute, alledging that the Chuch ought to frame herſelfe according to the will of God, comprized in his worde, to which ſuch Doctrines are no whit agreeable; they reply, that the Church cannot erre in the points of Saluation. If wee prooue to them againe by the diſcourſe of all former times, that the Church hath often vſed to forſake the pure ſeruice of God to followe her owne inuentions, euen to the defiling of her ſelfe with moſt abhominable Idolatry; they anſwere vs, that the Church of *Rome* hath this particuler priuiledge of not being

beeing able to erre, becauſe it is Saint *Peters Seate*, who is the head of the Apoſtles, and of the whole Church. And by this meane, all the controuerſies (well nere) that are betweene vs and them, come at laſt to this point: viz. Whether the Biſhop of *Rome* (for they are not yet agreed of it themſelues) be the head of the vniuerſall Church. For in this qualitie and confidence,[h] the Pope hath arrogated to himſelfe the power of chaunging Chriſts inſtitution in the Sacraments; [i] Of chaunging according to the policie of the times, the interpretation of the holy *Scriptures*; [k] of making newe Articles of Faith, of derogating from the Old Teſtament, and from the Epiſtles of Saint *Paule*; as Chriſts Vicar, and Saint *Peters Succeſſor*. This then, according to their Iudgement, is an Article of great importance to Saluation, vpon which ſo many other Articles neceſſarie to ſaluation, may bee founded. In the ſame qualitie, hee hath vſurped iuriſdiction ouer the Eaſt Churches, and hauing cut them off from the Communion of the Church, hath left them for a prey to the Turcke, becauſe they would not acknowledge him head of the church. To be ſhort, hee is growne to that height, that hee calleth himſelfe *King of Kinges*; that he eſtabliſheth Empires at his pleaſure; that hee propoundeth Kingdomes for a prey, and diſpenſeth with Subiects for their oath of allegiance to their Prince: And this haue wee ſeene in our time, to the great perill of this our State. It is therefore an Article not only importing the Saluation of euery Chriſtian in particular, and of all in Generall, for the vnions ſake, which is ſo much recommended vnto vs; but alſo reſpecting policie, obedience due to Magiſtrates, and the whole courſe of mans life.

h *Deciſiones Rotæ paſſim.*
i *Card. Cuſan. in epiſt. ad Bohemos*
k *Conc. Trident. ſeſſ. 4.*

Now, we ſee, that Ieſus Chriſt and his Apoſtles haue left vnto vs the Articles of our faith, the Doctrine of the Sacraments, and of obedience due to our *Superiours*, in plaine and expreſſe tearmes, and thoſe repeated in many places of the *Scriptures*: It followeth then, that this article alſo by the which, new Articles of Faith are eſtabliſhed, the Sacraments changed, kings ſet vp, and pulled

led downe, heauen and earth ſubiected to the power of one man, muſt be plainely ſet fourth in the holy Scriptures. Which, if it bee not, one of theſe two things muſt needes followe, either that our Sauiour and his Apoſtles tooke pleaſure to conceale it from vs, and ſo to bring heauen and earth into a confuſion, which to ſay were a moſt execrable blaſphemy; or, that this Article of theirs is altogether falſe, and ſo conſequently, all that is built thereupon, muſt fall topſituruie to the grounde. And therefore I aduiſe all and euery one, euen as they tender their own ſaluation, to conſider wel the proofes of this Article. For if the foundation of Popiſh Doctrine which is this verie Article, haue no foundation in Chriſt; it followeth, that the Pope hath laid another foundation in the Church, beſides Chriſts, contrarie to that which the Apoſtle meaneth; and conſequently, that hee is none of thoſe, who vpon the foundation of Chriſt haue builded tymber, Hay, and Strae; but that he is the Antichriſt, who hath put himſelfe into the place of the chiefe corner ſtone, which is the only foundation of the Church.

Wee ſay, that our Lord and Sauiour Ieſus Chriſt, the ſonne of God, is the head of the Church; Our aduerſaries ſay, that it is Saint *Peter*. Now, as in the Scriptures we haue found the bodie, ſaith Saint *Auguſtine*, to wit, the Church: ſo there alſo, and no where elſe, muſt we ſeeke for the head: Saint *Paule* ſaith: [l] *That Chriſt is the head of the Church, which is his bodie, euen the fulnes of him that filleth all in all things.* Againe, [m] *Chriſt is the head of the Church, or as the Husband is the head of the Wife, and the ſame is the Sauiour of the bodie.* Alſo, [n] *We which are many, are one bodie in Chriſt, and euerie one of vs, one anothers members.* Theſe places are ſo cleare and euident, as our propoſition cannot be denied. Thereupon they are content to allow that Chriſt is the head of the Church, but ſay they, ſhe wanteth a Generall Head, and Lieutenant to gouerne her, and that is Saint *Peter* in his Succeſſors, whom, for diſtinction-ſake, they call the Miniſteriall Head of the Church. This they muſt prooue vnto vs by playne Textes of

l Epheſ. 1. & 2. & 3. 16. & 4. 16. & 5. 23.
m Coloſſ. 1. 18.
n Rom. 12. 5.

scripture; for we vtterly denie it.

Christes kingdome not of this world.

First of all, we must not imagine heere an earthly kingdome: for our Sauiour Christ hath taught vs: *That his kingdome is not of this world.* If Christes kingdome be not of this world, no more can his be, whosoeuer shall vndertake to be his Lieutenant. This Lieutenantship then, is not temporall, or of this world, nor can it be stretched ouer the Empires of the earth, neither can the Bishop of *Rome* in this qualitie, call himselfe the Monarch both of the temporall and spirituall: But as Christes Kingdome is spirituall, consisting in the gouernement of the soules of the faithfull, which he feedeth by his word, and, as Saint *Paule* saith; [o] *In peace, righteousnesse, and ioy through the holy Ghost*: So likewise must the administration or gouernment of his seruants be spirituall, to wit, the Ministerie of the word, from whence proceed the afore-named effects. Much lesse yet ought we to imagine an earthly King: For Christ is the sonne of the eternal God, who filleth all things by his power, who is in all things by the vertue of his spirit, and is present with them that agree together in his name, vntil the end of the world. He hath no need then of any Lieutenant, as other Princes haue, to win and entertaine the hearts of his people. For these are effects of his spirit, working by the word, which no man, how great, or holy soeuer he seeme, can attribute to himselfe. And if they thinke it strange, that our Lord in as much as he is God, should rule and gouerne his Church, by his spirit, hauing promised so to do, let them not then thinke it more strange that we deny his corporall and carnal presence in the wafer of the Masse, which he did neuer institute nor ordaine. Furthermore, the question heere is not of a kingdome which may be gouerned by one Lieutenant alone; but by preaching the Gospell in all the world, of reconciling all people to God, by his word. To be briefe, of the Ministerie of the Gospell, which consisteth in the administration of the word & of the sacramẽts, in all places. Now, it is certain, that no man alone can performe this office, but he only, who is the word it selfe, and the alone sacrifice, because that

[o] Rom. 14. 17.

Christ hath no need of a Lieutenant generall.

One alone can not be kee.

that together with his manhood, he hath Godhead alſo, & powet that is infinite. Therefore there is none but he, that can be, p the Biſhop of Biſhops, the Paſtor of Paſtors, & the high Prieſt, and none can be the miniſteriall head, or his Lieutenant in the Offices: But rather euery Biſhop & Paſtor among his flock may repreſent Chriſt in the exerciſing of his charge, without acknowledging any Biſhop of *Rome* to be aboue him, as it was handled at large by Cardinal *Cuſanus* q in the time of the Council of *Conſtance*, and as hereafter ſhall in fit place be ſeene.

p 1. *Peter.* 2, 25. *Hebr.* 6. 20. & 7. 26. & 3. 11.

q *Cardin. Cuſan. lib.* 2. *de concord. Cath. ca.* 6.

Obiection.

As for that which they alleage of *Moſes* and *Aaron*, that they were Heads, the one of the publike eſtate, and the other of the ſacrifices, albeit that God himſelfe walked in the middeſt of his people Iſraell, they draw it to an ill concluſion. For, there was not onely an expreſſe inſtitution of God, in their perſons, and in the ſucceſſors of Aaron for the diuine ſeruice: but there was this further, that the countrey wherein the ſame ſeruice of God was to be performed, was but little, and thereto there was but one Citie choſen for that purpoſe, and in that Citie, one Temple wherein they were to ſacrifice, ſo that one Gouernour, and one High Prieſt might there ſerue the turne, whereas the whole world, by the comming of the Meſſias, is one Temple; and all people one flocke, which muſt be fed with the word of God, a thing, that no one man could euer preſume to doe. Not that I will denie, but in the heart of a Pope there may be ambition enough to couet the whole world, for all Hiſtories doe manifeſt that too well: but this I dare auouch, that there is not one of them, but will willingly reſigne his triple Crown, rather thē, be bound to inſtruct the leaſt Dioceſſe in the world, in the preaching of Gods word. And therefore out of this Allegation they conclude nothing for their aduantage, vnleſſe they will become Iewes, and include againe, (as Saint *Ierome* ſaith) *Orbem in Vrbe*, the whole world within one Citie, and make voyde the benefit of Chriſtes death which is common to all the world. But we, contrariwiſe, may heere-out draw this conſequence by the way. That ſeeing

ing *Moses* (as they say) was head of the politicall gouernment, and *Aaron* of the diuince seruice, the Pope ought to content himselfe with the one, without encroaching still vpon the other, to the preiudice of all the Kings and Princes of the earth. Now, if they reply, that they are sufficient enough for the exercising of the place of Christes Lieutenant Generall throughout all the world, that we may not call them to the practise thereof, which is a thing will neuer be: I aske, if it be by the spirit of Christ, or by their owne? If by theirs, then it is the spirit of the Prince of this world, to couet it, and not to conduct it: And miserable is that Church that must be lead and guided by the vaine spirit of these men, that thinke themselues furnished thereof in such aboundance. If it be by the spirit of Christ: I require them, eyther to confesse, that this spirit, according to Christes promise made to his ministers, doth giue power and efficacie to the word of life ponounced by them, (whereof it followeth that euery Bishop and Pastor in his charge doth represent Christ visibly:) or else, to prooue vnto vs by fit and plaine textes of scripture, that Christ hath so inclosed the fountaine of his spirit within the Popes breast, as none can be partaker thereof, but by and from him. In a word, Christes kingdome consisteth in this, that he gouerneth his children, and giueth power to the preaching of his word, and to his sacraments, by the vertue of his spirit: and the Ministerie of his Gospel consisteth in the administration of that word, and of his sacraments. Now, there is not any man that can boast of giuing and disposing of the holy Ghost, likewise he is onely of the Father, and of the sonne: Therfore, none other, but Christ, God and man, can preach the word, and exercise the Ministerie throughout the world, No man therefore can be the Ministeriall head of the whole Church, but euerie Minister and Pastor in his charge, vnder the Pastor of Pastors, Iesus our Lord. And hereof it is, that *Tertullian* [r] giueth vs none other Christs Vicar & Lieutenant Generall in his Church, but the holy Ghost, who proceeding from

[r] *Tertul. de veland. virginibus, c. 1.* Cum propterea Paracletum misserit Dominus, vt quoniam humana mediocritas omnia simul capere non poterat, paulatim dirigeretur, & ordinaretur, & ad perfectum perduceretur disciplina, ab illo vicario *Domini* spiritu sancto, &c.

from the Father & the Son, was ſent after his departure. *To the end,* (ſaith hee) *that the Diſcipline of the Church might be, by little and little directed, ordained, and brought to perfection by this Vicar of our Lord, the holy Ghoſt.* And in another place, [f] repeating the Articles of the *Creede,* he ſaith not, that he hath left an Vniuerſall Biſhop, that may be his Lieutenant in Earth, as our aduerſaries ſay, but, *That he was taken vp into Heauen, where he ſitteth at the right hand of the father, that he ſent* Vicariam vim ſpiritus ſancti, *the power and efficacy of the holy Spirit to hold his place* (or to be his Lieutenant) *by whom he guideth and conducteth the faithfull.*

[f] *Idem de præſcript. 13* Tertia die reſurrexiſſe, in cœlis ereptum ſedere ad dextram patris, miſiſſe vicariam vim ſpiritus ſancti qui credentes agat.

S. Peter was neuer.

Let vs now come to that which our aduerſaries ſay, that Saint *Peter* was the Miniſterial head of the Church, that is to ſay, Pope. If he were ſo, they muſt needes grant, that it was by Chriſtes inſtitution, for Saint *Peter* would neuer haue taken ſuch a dignitie vpon him, againſt or without his commaundement. And *Gerſon* telleth vs plainely: [t] *That the papall authoritie, if it were not inſtituted immediately by Chriſt, could not be inſtituted by all the Church.* And if our Sauiour did inſtitute him in a degree ſo hie, & ſo neceſſarie for the Church, as they pretend, They will grant, that S. *Peter,* did exerciſe the Office: for otherwiſe, it might haue beene the way to expoſe the Church to a pray, & to a confuſion. If Chriſt then did not inſtitute it, nor S. *Peter* exerciſe it, it wil follow, that he was not the miniſterial head of the Church.

[t] *Gerſon de poteſt. Eccleſiaſt.* Papalis authoritas ſi non eſſet a Deo & Chriſto immediate, a tota Eccleſia inſtitui non poterat.

Not by Chriſt.

For the firſt point, the whole Goſpell throughout doth teach vs nothing but [u] humilitie, to become little children, to be poore in ſpirit, &c. Chriſt our Sauiour ſetteth forth himſelfe for an example thereof to his Apoſtles, and willeth his Apoſtles to be examples thereof to all the world. [x] *I am your Lord, and Maſter,* (ſaith hee) *and yet I am among you to ſerue.* Alſo, when there was a ſtriſe among them two ſeuerall times about the Supremacy, our Sauiour pronounceth this decree. [y] *Hee that will be the greateſt among you, or the chiefeſt, let him be ſeruant to all.* And he ſaith vnto them; [z] *Learne of me, not* (ſaith ſaint *Auguſtine*) [a] *to worke miracles,*

[u] *Matt. 18. 3, & ibi. Gloſſa*

[x] *Matth. 20, 28*

[y] *Matth. 20, 25 Luc. 22. 25.*

[z] *Matth. 11. 29.*

[a] *Auguſt. ſerm. 20. de verbis Domini.*

nor to make a new world, but that I am meeke and humble in heart. Touching Saint *Peter*, [b] *He is brought to Christ by* Andrew *his brother.* And therefore they cannot attribute vnto him the Primacie, as being first called. Whē they are sent forth to preach, [c] They go two and two like fellowes, which excludeth all superioritie. When Christ promiseth them, [d] that they shall iudge the twelue Tribes of *Israell*, sitting vpon twelue thrones; he assigneth him no place aboue the rest to sit as president in. When the triumphant Church also is described vnto vs by Saint *Iohn*, [e] it is said, that the Citie had twelue foundations, and vpon them the names of the twelue Apostles of the Lambe, without making Saint *Peter* the corner stone. To be short, when the Apostles receiue the holy Ghost; [f] receiue the power of binding & loosing, receiue the commaundement to preach throughout all the world; and when the holy Ghost came downe vpon them, they are then altogether [g] in one place, without any prerogatiue of one of them aboue another. Hitherto then, in the principall places where the supremacie should haue beene showed, we see not so much as any show of a supremacie.

b *Ioan.* 1. 42.

c *Mark.* 6. 7.
d *Matth.* 19. 28.

e *Apoc.* 21. 14.

f *Matth.* 28.
Ioan. 20.

g *Act.* 1.

Against these places plainely denying and forbidding all supremacy, they alleage that which Christ said to saint *Peter*; *Tu es Petrus, & super hanc Petram, &c.* *Thou art* Peter, *and vpon this Rocke I will build my Church*, and the gates of hell shall not preuaile against it. Now, out of this Text, our aduersaries draw this proposition, the Church is founded vpon saint *Peter*: And we will thence draw another, The Church is builded vpō Christ [i] who is the Rocke, and vpon the true confession of his name. Theirs is grounded vpon this, that is said, *Tu es Petrus*, that is to say: *Thou art* Peter: Ours vpon this that it is said, *Super hanc Petram; & non, Super te Petrum*, that is to say, *vpon this Rocke, and not, vpon thee Peter.* And, indeed, our Sauiour hath plainely distinguished *Petrum à Petra*, that is to say, *Simon Peter*, from the liuely Rocke vpon which the Church is builded, changing both the name & the person.

Tu es Petr. and vpon this Rocke.

i 1. *Corinth.* 10. 4. Petra autem erat Christus.

ſon. Which the text ſhoweth he would not haue done, if it ſhould haue been meant of *Peter*, and not of Chriſt, of the corner ſtone, or of *Peters* confeſſion. And let any Chriſtian iudge, whether it be more agreeable to faith, and more comfortable for the Church, that the Church ſhould be founded vpon Chriſt, or vpon *Peter*; vpon the ſonne of the liuing God, whom *Peter* confeſſed, or vpon *Peter*, who ſoone after renounced the ſonne of the liuing God; vpon him who hath ouercome Sathan, or vpon him whom Chriſt in the ſame chapter [k] calleth Sathan; vpon him who is called the chiefe corner-ſtone, or vpon him, who was an offence to him, that is to ſay, a ſtumbling ſtone. None, ſaith ſaint *Paule*: [l] *Can lay any other foundation, then that which hath beene laid, which is Chriſt.* Againe, [m] *You are,* (ſaith *Peter* himſelfe) *as liuing ſtones, built vpon the chiefe corner-ſtone, in the which whoſoeuer beleeueth ſhall not be confounded,* that is to ſay, in the confeſſion of Chriſt, which he hath called the Rocke, and the foundation of his Church. It is plaine then by this place, that Chriſt buildeth vpon himſelfe, not vpon *Simon Peter*, and vpon the confeſſion of faith which *Peter* made, not vpon the faith of *Peter*, which a while after was verie much ſhaken. As, indeed, where ſaint *Iohn* reciteth this hiſtorie, he ſtandeth wholy vpon confeſſion: [n] *we haue beleeued,* (ſaith he) *And haue knowne* (he ſpeaketh of all, and for all) *that thou art the Chriſt, the ſonne of the liuing God.* But leaſt they ſhould abuſe the people, with the vizard of antiquitie, we muſt ſee what the ancient Doctors haue taught out of this text: and I deſire the Reader not to thinke much, if againſt theſe falſe preſuppoſitions of antiquitie, I be ſomewhat long. *Hermas* in his Paſtor, cited often by *Origen.* [o] *The Rocke vpon which the Church is built, is the Sonne of God, &c. The ſtones in this building, are the Apoſtles and Biſhops, &c. But the firſt ſtone* (to wit the fundamentall) *is faith, by which the elect are ſaued.* Where he plainely pointeth out Chriſt, and the confeſſion of his name, for the foundation: the Apoſtles in equall ſort, and not *Peter* by any prerogatiue, for the ſtones

k *Math* 16.23. *Marc.* 8.33.

l 1. *Cor.* 3.11.

m 1. *Pet.* 2.5.

n *Ioan.* 6.69.

o *Hermas, lib.* 1. *viſione* 3. Lapides in ſtructura Eccleſiæ, ſũt Apoſtoli, &c. Primus eorum fides eſt, per quam ſalui electi. *Idem li.* 3 *ſimilitud.* 9. Petra hæc, ſuper quã Eccleſia, Filius Dei eſt. Petra vetus, Porta noua, &c. Porta Filius Dei, ſolus acceſſus ad Deum, &c.

ſtones laid vpon this foundation, and vpon them, the Biſhops, & the faithful, &c. *Eutychianus* Biſhop of *Rome* in his Epiſtle: [p] *There is but one vnmooueable foundation, one happie Rocke of faith confirmed by Peters mouth, thou art the Chriſt, the Sonne of the liuing God, &c.* Not *Peter* then, but Chriſt confeſſed and acknowledged by *Peter*. *Origen*, [q] *The Apoſtles and Prophets are placed vpon the foundatiõs of the ſpirituall building* (to wit of the Church:) *But Chriſt is the foundation thereof, according to that which the Apoſtle ſaith,* [r] *Other foundation none can lay, &c.* But expounding this place of purpoſe, thou art *Peter*, (ſaith he) *and vpon this Rocke, &c.* [s] *He whoſoeuer he be that is Chriſtes diſciple is the Rocke, in aſmuch as he hath drunke of the Rock that followed the Iſraelites: And vpon ſuch a Rock is all the doctrine of the Church builded.* [t] *If we ſay that which* Peter *ſaid, Thou art the Chriſt, &c. we are by conſequence that which* Peter *was, & to vs, & for vs ſhall that be ſaid which followeth, Thou art* Peter, *and vpon this Rocke &c. For whoſoeuer is Chriſtes Diſciple, is this Rock.* [u] *And if thou thinke that the Church is builded vpon this* Peter *only, what wilt thou ſay then of* Iohn, *the ſonne of* Thunder, *& of euerie other of the Apoſtles? Shall we preſume to ſay, that againſt this* Peter *alone the gates of hell ſhal not preuaile, & that they ſhal preuaile againſt the other Apoſtles and faithful ones?* [p] *Or rather ſhall we not ſay, that this ſpeach: And the gates of Hell ſhall not preuaile, &c. muſt be meant of them all, and euery one of them? and the keyes likewiſe, are they giuen to* Peter *alone? are they not giuen to all alike?* [u] *And why then ſhall not that which goeth before, as that which followeth, be ſaid in common to them all?* What could hee ſay more plainely? If the queſtion be of the foundation, it is the Rocke, and not *Peter*; *Ieſus Chriſt*, and not *Simon Peter*: If of the chiefetaines laid vpon the ſame, they are all the Apoſtles equally: If of the other building, it is equally to all the faithfull, all theſe equally are liuely ſtones, laid vpon the corner ſtone; and the corner ſtone is Chriſt Ieſus. Contrariwiſe ſaith hee

[p] *Eutychianus Epiſc. Roman. in epiſt.* Vnum hoc immobile fundamentũ vna hæc fœlix Fidei petra, petri ore confeſſ. *Tu es Chriſtus, &c.* [q] *Origen, in Ioſue.* In fundamẽtis ſpiritualis ædificii collocantur Apoſtoli & Prophetæ; Chriſtus autem fundamentum eſt: iuxta illud Apoſtoli; *Nemo poteſt aliud fundamentum ponere, &c.* [r] *1. Corinth. 3* [s] *Origen in Math.* Petra eſt, quiſquis Chriſti diſcipulus eſt, ex quo biberunt de conſequente petra: Et ſuper talem Petram conſtruitur omnis Eccleſiaſtica doctrina, & ſecundum hanc vitæ inſtitutio, &c. [t] *Idem in Math cap. 16. tract. 1.* Si dixerimus quod Petrus; *Tu es Chriſtus &c.* ſumus & ipſi quod fuit Petrus; & nobis dicetur quod hunc ſermonem ſequitur, *Tu es Petrus, &c.* petra enim eſt, quiſquis Chriſti diſcipulus eſt, &c.

[u] *Item* Quòd ſi ſuper vnũm illum Petrum exiſtimas ædificari totam Eccleſiam? quid dicturus es de Ioanne filio tonitrui, & Apoſtolorum vnoquoque? Quin alioqui, num audebimus dicere, quod aduerſus Petrum vnum non præualituræ ſint portæ inferorum, aduerſus autem cæteros Apoſtolos ac perfectos præualituræ ſint? Ac non potius in omnibus, ac ſingulis eorum de quibus dictum eſt, ſit illud quod dictum eſt? *Et porta inferorum non præualebunt aduerſus eam? Item illud ſuper hanc Petram, &c.* An vero ſoli Petro dantur claues regni cœlorum, nec alius beatorum quiſquam eas acceperus eſt? Quod ſi dictum hoc, *Tibi dabo, &c.* cæteris commune eſt, cur non æque omnia, & quæ ſequuntur, velut ad Petrum dicta, ſunt omnium communia.

he after, [x] *To those that are not Christes Disciples, this word is not spoken, although they be Bishops. And if, for that respect, they thinke to attribute to themselues that which is said to* Peter, *they vnderstand not the Scriptures, but fall into the ruine of the Diuell.* Against *Origen, they obiect vnto vs* Tertullian: And since they wrote both in one time, they cannot, vpon an Article of such importance, be found contrarie. *Tertullian* therfore saith, by the way, and not expoundingly. [y] *Was there any thing hid from Saint* Peter, *who is called the Rocke to build vp the Church, who receiued the keyes of the kingdome of Heauen?* But let them add this that followeth; *And likewise was there any thing hid from* Iohn, *the dearely-beloued Disciple of our Lord, leaning vpon his breast?* Therby it appeareth, that he speaketh thereof, as of graces personall, and not successiue, and tied to their seas. And indeed he explicateth himselfe plainely in his Booke of Charitie, to the Bishop of *Rome*: [z] *I aske, (*saith hee*) by what title thou vsurpest this power of pardoning Adulterers? If it bee bycause our Lord said to* Peter, *Super hanc Petram, &c.* And, *Do tibi claues, &c. The Church indeed is built in him,* that is to say, *by him, (*a builder then, and no foundation*) He hath put the key into the locke, but what key? verily this, ye men of Israell, heare these words. I preach vnto you this Iesus of* Nazareth, &c. *And wouldest thou thereupon presume (*saith hee*) that the power of binding and loosing is descended to thee, and to all the Church that shall be neare to* Peter? *But what art thou thus to peruert the manifest meaning of the Lord, who bestowed these graces personally on Peter?* And let this be spoken once for many such like places of the ancient Fathers, who in extolling Saint *Peter*, neuer meant that which is said to him, was said to his Successors; and namely, the *Africanes*, who, if they had taken it, as our aduersaries doe, would not haue stucke together so close in the *Milcuitan* and *African* Councils, that they might not be called to *Rome*.

[x] *Item*, Quoniam antem ii qui episcoporum locum sibi vendicant, vtuntur eo dicto, *Tu es Petrus, &c.* dicendum est eos recte loqui, si pariter facta habuerint ob quæ dictum est illi, *Tu es Petrus, &c.* Alias si credunt se ligaturos in terra &c. non intelligunt scripturas, & tumefacti incidunt in diaboli ruinam.

[y] *Tertul. lib. de præscript. c. 22.* Latuit aliquid Petrum ædificandæ ecclesiæ petram dictum, claues regni cœlorum consecutum? &c. Latuit & Ioannem aliquid, dilectissimum domino, pectori eius incubantem? &c.

[z] *Idem lib. de pudicit. c. 21.* De tua nunc sententia quæro, vnde hoc ius delictorum etiam omnium remittendorum ecclesiæ vsurpes, Si quia dixerit Petro dominus, *Super hanc petram, &c. Tibi dabo claues, &c.* Id circo præsumis & ad te deriuasse soluendi & alligandi potestatem, i. ad omnem ecclesiam Petri propinquam: Qualis es euertens atque commutans manifestissimam domini intentionem, personaliter hoc Petro conferentem &c. Sic enim & exitus docet, in ipso ecclesia extructa est, id est, per ipsum, ipse claues imbuit. Vides quam, *Viri Israelita, auribus mandate quæ dico, Iesum Nazarenum, virum a deo vobis destinatum, &c.* Ipse denique primus in Christi

Baptismo reserauit aditum regni cœlestis, &c.

And they may not alleage heere, that *Tertullian* wrote this Booke after he was a *Montanist*: for so did he the Booke of *Monogamie*, which they obiect vnto vs, where he saith; *Supra Petram*, as heere; *super te, &c.* In this sense must Saint *Cyprian* be vnderstood, [a] when he saith by the way; *The Lord hath builded his Church vpon* Peter. Otherwise, as he saith in another place; [b] *He gaue after his Resurrection, equall power to all the Apostles; they were all in the same honour, and power that* Peter *was. But to shew vnitie, the first place is giuen to* Peter. Where we are to note that he speaketh of *Nouatianus*, who had made a Schisme in the Church of *Rome*, and yet held the same Doctrine: But pretended a stricter Discipline, in so much as he made himselfe Bishop of those that tooke part with him, against *Cornelius*: So as the question there, is not about hauing an Vniuersall Bishop in the world, but not hauing more then one Bishop in a Citie, for retaining of Vnion. Which appeareth by these words, in the same place; [c] *Doth any man thinke, that in one place there may be many Pastors, or many flockes?* Againe, how should that exeellent discourse hang together, which he maketh to the Iewes, endeuouring to confirme them by a Cloud of places; [d] *That Christ is this Rocke, of which* Esay *had foretold: I put in* Sion *for a foundation, a chiefe and precious stone.* Saint *Hilary* saith, [e] *This heere is the onely vnmooueable foundation, the alone happie Rocke of faith, confessed by the mouth of* Peter, *thou art the Sonne of the liuing God.* Not *Peter* then, but Christ whom *Peter* confessed. And againe, [f] *This faith is the foundation of the Church: by this faith, the gates of Hell are weake against her; This faith hath the keyes of the kingdome of heauen: That which it bindeth or looseth, is bound or loosed in Heauen.* Not the person then, but the faith, and confession of *Peter*. Saint *Basil*; [g] Saint *Peter* had said: *Thou art the Christ, the Sonne of the liuing God, and in counterchange had heard, that he was a Rocke,*

so

a *Cyprianus de bono patientiæ.* Item Petrus, super quam Ecclesia dignatione Domini fundata est Et ad *Quintum.*

b *Idem de simplicit. Prælat.* Dominus Apostolis omnibus, post Resurrectionem, parem potestatem tribuit, & dicit, *Sicut misit me, Pater, &c. Item.* Hoc erant vtique & cæteri Apostoli quod fuit Petrus, pari consortio præditi honoris & potestatis. Sed exordium ab vnitate proficiscitur, primatus Petro datur, vt vna Christi Ecclesia, & Cathedra monstretur vna.

c *Idem de vnit. Ecclesiæ & de simplic. Prælat.* Et esse posse vno in loco aliquis existimat plures pastores, aut plures greges?

d *Idem ad Quirinum contra Iudæos. Vide lib.* 2. Quod idem & lapis dictus sit.

e *Hilar. de Trinit. lib.* 2. Vnum igitur hoc est immobile fundamentum, vna hæc est fœlix fidei Petra, Petri ore confessa, *Tu es Christus, filius Dei, &c.*

f *Idem. lib.* 6. Hæc fides ecclesiæ fundamentum est, per hanc fidem, infirmæ aduersus eam sunt inferorum portæ; Hæc fides regni cœlestis habet claues: Hæc fides quæ in terris solueris, aut ligaueris, & ligata sunt in cœlis & soluta.

g *Basil. de pœnit.* Dixerat Petrus, *Tu es Christus Filius, &c.* & vicissim audierat se esse Petram, ita laudatus à Domino. Licet enim petra esse, non autem petra vt Christus. Vt Petrus, Petra erat: Nam Christus vere est immobilis Petra, Petrus vero, propter Petram. Axiomata enim sua Ieſus largitur

ſo being commended of our Lord: for it is poſſible to be a Rocke, but not a Rocke Chriſt. As Petrus, *he was* Petra, *for Chriſt is truly and indeed the vnmooueable Rocke, but* Petrus *was ſo, becauſe of the Rocke: for our Lord imparteth his dignities among his ſeruants, impartethe them, I ſay, but ſo, as he hath not any thing the leſſe himſelfe. He is the light and yet he ſaith, you are the light of the world; the Prieſt, and yet he maketh Prieſtes, the ſheepe, and behold, I ſend you* (ſaith he to them) *as ſheepe in the middeſt of Wolues, the Rocke, and behold heere he maketh a Rocke.* A liuely Rocke no doubt, laid vpon the chiefe ſtone or Rocke, in the ranke of others, that make the like confeſſion. *Iohn. 6. 69. As all are the light, all Prieſts, all Sheepe,* &c. as he had ſaid a little before; [h] *He denied thrice, and yet he was laid in the foundatiõ.* For it is not all one to be the foũdatiõ, that is *Petra*: and the Rock or ſtone laid vpon the foundatiõ, that is *Petrus*; & euery Chriſtian, ſaith *Origen* euerie follower of Chriſt, of the Rock is this Rock. Saint *Ambroſe*, [i] *Our Sauiour ſaith to* Peter, *ſuper iſtam Petrã*, &c. that is to ſay, *vpon this confeſſion of the Catholick faith I eſtabliſh the faithfull to eternall life: vpon Chriſt the corner ſtone, in whom all the building coupled together, riſeth vp, for our Lord hath made of two people, one vnto himſelfe, as the corner ſtone ioyneth the two walls in a houſe, expounding this place by that of the* Epheſians, [k] that is to ſay, this ſtone of the building, by the corner ſtone which is Chriſt. And therefore ſaith he in another place: *That which is ſaid to* Peter, *is ſaid to the other Apoſtles,* all builded vpon this ſame Rock, euery one in his place. S. *Ierom* in many places likewiſe: [m] *The houſe is founded vpon the Rocke, that is, the Church vpon Chriſt: the windes came and blew, and it held faſt:* [n] *And this is the foundation which the Apoſtle being a good builder layeth, Ieſus Chriſt our Lord.* [o] *This ſtone, that hath giuen to the Apoſtles, to be alſo called ſtones* (not then by ſpeciall priuiledge to *Peter*) when he ſaith: *Thou art* Peter, &c. [p] *This Rocke, that is often*

alijs, largitur autem ea non euacuatus, ſed nihilominus Habens. Lux eſt, vos eſtis lux mundi, ſacerdos eſt & facit ſacerdotes, ouis eſt, & dicit. Ecce ego mitto vos ſicut oues in medio luporum, Petra eſt, & petram fecit.

h *Et paulo ante.* Petrus tertio abnegauit, & callocatus eſt in fundamento.

i *Ambroſ. in epiſt. ad Eph. cap. 2.* Dicit Dominus ad Petrum, *ſuper iſtam Petram, &c.* i. in hac Catholicæ Fidei confeſsione ſatuo fideles ad vitam. Nam & Dauid diſpoſuit domum dei, & ſignauit locum vbi fieret, Salomon vero fundamentum, ipſo lapide angulari Chriſto Ieſu, &c. Vnde Dominus ait, *Super iſtam Petram &c.* Duos enim populos in ſe ſuſcepit Saluator, & fecit vnum in domino; ſicut & lapis angularis duos parietes in vnitate domus firmatos, &c.

k *Eph. 2. 20.*

l *Idem in Pſalm. 39.* Quod petro dicitur, cæteris Apoſtolis dicitur.

m *Hieron. in Pſalm. 40.* Eccleſia domus hæc eſt fundata ſuper firmam Petram, quæ eſt Chriſtus, &c. Venerunt venti, & flauerunt, &c.

n *Idem in Matth. 8.* Super petram fundata erat, i. ſuper Chriſtum. Fundamentum quod Apoſtolus Architectus poſuit, vnus eſt dominus noſter Ieſus Chriſtus, &c.

o *Idem in Amos c. 9.* Petra Chriſtus eſt, qui donauit Apoſtolis ſuis; vt ipſi quoque Petræ vocentur, Tu es Petrus. Qui in iſtis petris fuerit, aduerſariæ poteſtates, quæ appellantur equi, perſequi eum non poterunt. p *Idem in Abdiam, c. 1.* Petra frequenter in perſona domini, vel in ſolliditate ponitur. Vnde & Propheta, *Stauit ſupra Petram pedes meos*

& ad petrum, *Tu es Petrus, & ſuper hanc petram, &c.*

q *Aug. in Ioan. tract.* 124 Fundata eſt eccleſia ſuper petram, vnde & Petrus nomen habet. Non enim Petra a Petro, ſed petrus a petra, ſicut non Chriſtus a Chriſtiano, ſed Chriſtianus a Chriſto vocatur, Ideo quippe ait Dominus, *Super hanc petram, &c.* quia dixerat petrus, *Tu es Chriſtus, &c.* Super hanc ergo petram quam confeſſus es, ædificabo eccleſiam, &c. Petra erat Chriſtus, ſuper quod fundamentum ipſe ædificatus eſt petrus. Nam nemo poteſt ponere aliud fundamentum, quam id quod poſitum eſt Chriſtus.

taken for the perſon of our Lord, as when it is ſaid, he hath ſet my feete vpon the Rocke: And to Peter; *Tu es Petrus, &c,* Saint *Auguſtine,* q *The Church is founded vpon the Rocke, whereof alſo* Peter *hath his name: for* Petra *commeth not of* Petrus, *but* Petrus *of* Petra, *as Chriſtian commeth of Chriſt, and not Chriſt of Chriſtian. Now becauſe* Peter *had ſaid, Thou art the Chriſt, &c. our Lord addeth, vpon this Rocke which thou haſt confeſſed, I will build my Church. Chriſt then is the Rocke, vpon which Saint* Peter *himſelfe was builded. For other foundation can no man lay, then that which is laid, to wit, Chriſt Ieſus.* And in another place, r *what meaneth it, vpon this Rocke I will build my Church? Surely vpon this faith, vpon this that hee hath ſaid; Thou art the Chriſt, &c. Thou art this Rocke, vvhich thou haſt confeſſed, which thou haſt acknowledged. I vvill build my Church vpon me, I will build not me vpon thee, but thee vpon mee. Thoſe men that would build vpon men, ſaid, I am of* Cephas (the ſame is *Peter*) *and I am of* Paule, *and I of* Apollo: *But they that vvould not be builded vpon* Peter, *but vpon the Rocke, ſaid, I am of Chriſt.* And ſo likewiſe in many other places, which it would be ouer long to acknowledge. *Chryſoſtome,* s expounding this place, *vpon this Rocke,* that is to ſay, *vpon this faith and confeſſion.* And againe, t *He hath ſaid,* Super Petram, & non ſuper Petrum, *vpon the Rocke, and not vpon* Peter: *for he buildeth not his Church vpon a man, but vpon the faith of Chriſt, vpon this confeſſion, vpon the words of pietie.* Confeſſion no leſſe of the other Apoſtles, then of *Peter;* for, ſaith he, u *The Apoſtles were not pillars, becauſe that by their vertue, they are the force & ſtrēgth of the Church, and they are the foundation alſo, becauſe that vpon their confeſſion the Church is founded. Euſebius Emiſſenus* in his Homily of Saint *Peters* birth, x *Super hanc Petram, &c. If thou vnderſtand not Saint* Peter, *looke to the Rocke. Now the Rocke vvas Chriſt. As of Chriſt commeth Chriſtian*

r *Idem in epiſt.* Ioan. tra. 10. *Et de verb. domini, ſerm.* 60. Quid eſt, ſuper petram? &c Super hanc fidem, ſuper id quod dictum eſt, *Tu es Chriſtus, &c. Super hanc petram,* inquit, *fundabo eccleſiam meam. Item,* Super petram quam confeſſus es, ſuper hanc petram quam agnouiſti dicens, *Tu es Chriſtus, &c.* Super me ædificabo te, non me ſuper te. Nam volentes homines ſuper homines ædificare, dicebant, Ego quidem ſum pauli ego autem Apollo, ego vero Cephæ, ipſe eſt petrus. Sed alii qui nolebant ædificare ſuper petrum, ſed ſuper petram dicebant, ego ſum Chriſti, &c.

s *Chryſoſt. in Mat. c.* 16 Super hanc petram, hoc eſt, ſuper hanc fidem & confeſſionem. t *Idem in ſerm. de Penteceſte.* Super hanc petram, non dixit, ſuper petrum. Non enim ſuper hominem, ſed ſuper fidem ædificauit eccleſiam ſuam. Quæ autem erat fides? Tu es filius, &c. Quid eſt, ſuper petram? Super confeſſionem, ſuper ſermones pietatis. *Idem in ſerm. de Penteceſte.* Erant Apoſtoli columnæ, quoniam virtute ſua robur eccleſiæ ſunt, fundamentum; quia in confeſsione ipſorum fundata eſt eccleſia, dicente domino, *Tu es Petrus, &c.* x *Euſeb. Emiſſen. in natiuit. petri.* Et ſuper

ſtian, ſo, likewiſe of the Rocke, Peter. *Vpon this Rocke then,* that is to ſay, *vpon that vvhich thou euen now laideſt for a foundation of faith, vpon the faith which thou haſt taught,* ſaying, *Thou art Chriſt, &c. according to that vvhich the Apoſtle ſaith. None can lay any other foundatiõ then Chriſt:* as if he ſhould ſay. *There is no other foundation but this Rock, which Peter hath laid, whē he ſaid, thou art the Chriſt &c. vpon that ſame Rock then vvill I build my Church.*

They make a croſſe batterie of places: for, ſay they, do not the Fathers in ſome other places affirme that the Rocke doth ſignifie *Peter?* But how weake in compariſon? And when of the two they ſhall haue the choyſe, to whither in conſcience, will they hold? *Athanaſius* (ſay they) writing to *Fœlix* the Biſhop of *Rome*, ſaith vnto him, that [y] Saint *Peter is the foundation vpon which are placed the Biſhops, as pillars.* We omit to ſpeake that this Epiſtle is doubtfull, and that ſo it may well be. But who will beleeue that *Athanaſius* did extend the Priuiledge to the Succeſſors, when he ſeeth *Liberius* and *Fœlix*, being *Arrians*, the Succeſſors, (if ſo they beleeue) of Saint *Peter* at *Rome?* And when the Fathers, eyther *Greekes* or *Latins* do name him, the mouth of the Apoſtles, the chiefe of their Colledge, the firme Rocke, who will beleeue the Succeſſors haue that prerogatiue. Seeing the *Latins* (but moſt of all the *Africans*) will not go to *Rome*, and therin are ſtiffe and reſolute: And that the *Greeks* alſo, haue at all times oppoſed themſelues ſo conſtantly againſt the Supremacy of the B. of *Rome:* ſeeing alſo, that the Councill of *Chalcedon*, [z] which they alleage, where S. *Peter* is called * *the Rock of the Church, doth neuer qualifie his pretended Succeſſor*, but Archbiſhop of *Rome*, nor attributeth any more vnto him, then to other Archbiſhops. And what are all theſe words then, but particular commendations of his graces, of his conſtancy, of his vertue, of his zeale, to the which, who doth offer more wrong, then they, who pollute his pretended Succeſſion, & his pretended Chaire? And when *Origen* [a] calleth S. *Paul*, the greateſt of the Apoſtles, muſt we therefore ſay, that he had Iuriſdiction ouer *S. Peter?*

hanc petram. Si petrum non intelligis, petram reſpice, petra autem erat Chriſtus. Sic igitur a petra petrus, ſic a Chriſto Criſtianus, &c. Super hanc petram quam tu modo in fidei fundamentum poſuiſti, fidem, quam tu modo docuiſti, dicens, *Tu es Chriſtus, &c.* ædificabo eccleſiam meam. Huic enim ſententiæ concordans, dicit Apoſtolus. *Fundamentum aliud nemo poteſt ponere præter id quod poſitum eſt, quod eſt Chriſtus Ieſus.* Ac ſi diceret. Non eſt aliud fundamentum, niſi illa petra, quam petrus poſuit, cum diceret, *Tu es Chriſtus, Filius Dei viui.* Super hanc petram ædificabo eccleſiam meam.

[y] *Athan. in Hiſtor. ad Fœlicem, Tu es Petrus, &c.* Et ſuper fundamentum tuum Epiſcopi, columnæ eccleſiæ, ſunt confirmatæ, &c.

[z] *Conc. Chalced. Act. 3*

* *Crepido eccleſiæ.*

[a] *Origenes in Numeros hom. 3.* Paulus Apoſtolorum maximus.

For, as touching that which *Leo* and *Gregory* the firſt of thoſe names, do tell vs thereof, let it be lawfull for vs, to anſwere freely with thoſe of the Councill of *Baſill*, b *That they are the words of Popes, extending as wide as they can, the hemmes of their garments.* Although *Gregorie* 1. being preuented by the ambition of the Biſhop of *Conſtantinople*, telleth vs without any diſſembling, that whoſoeuer taketh vpon him the Supremacy in the Church, is the forerunner of Antichriſt, as we ſhall ſee further in place conuenient. But let them heare Saint *Auguſtine* in his Retractions vpon this controuerſie; c *I haue ſaid in ſome place*, ſaith hee of *Peter* the Apoſtle, *that in him, as in a Rocke, the Church was builded: the which meaning is ſung by many in the verſes of Saint* Ambroſe, *where he ſaith of the Cocke, that at his crowing the Rocke of the Church waſhed his fault. But, I know that ſince I haue often expounded it in this ſort, that this which the Lord ſaith,* Tu es Petrus, *&c. muſt be vnderſtood of the Rocke which* Peter *confeſſed, vpon which the Church ſhould be builded, when he ſaith: Thou art the Chriſt, &c. for it was not ſaid vnto him:* Tu es Petra, *Thou art the Rocke, but,* Tu es Petrus, *thou art Peter, for the Rocke, was Chriſt, whom* Simon *confeſſed, as all the Church confeſſeth him: And therefore hee was called* Petrus, *that is, a Rocke.* Of theſe two opinions, let the Reader chuſe that which hee liketh: Now, what choyſe the learned Interpreters haue made therof ſince, doth ſufficiently appeare. *Theophylact* d ſaith well, *He rewarded* Peter, *in ſaying, that the Church ſhould be builded vpon him.* But he ſtraight-way addeth: e *Vpon the confeſſion that he made, which ſhall be the foundation of the Beleeuers.* And againe, f *That which is ſaid to him, is ſaid to all the Apoſtles.* Beda, g *When we read foundations in the plurall number, it ſignifieth the Doctors; when in the ſingular, it is Chriſt, the foundation of foundations, according to that which is ſaid, the Rocke was Chriſt.* Saint Bernard

b *Aeneas Syl. ſiue Pius 2 de geſtis Baſil. Concil.* 1. Sunt interpretationes Paparum, aut aſſentatorum eorum, fimbrias ſuas extendentium.

c *Auguſt retract lib.* 1. *cap.* 21. In hoc libro dixi quodam loco de Apoſtolo Petro, quod in eo, tanquam in petra fundata ſit Eccleſia, Qui ſenſus etiam cantatur ore multorum in verſibus Beatiſsimi Ambroſii, vbi de gallo gallinaceo inquit, Hoc canente, ipſa Petra eccleſiæ culpam diluit. Sed ſcio me poſtea ſæpiſsime expoſuiſſe, quod a domino dictum eſt. *Tu Petrus, & ſuper hanc Petram, &c.* vt ſuper hanc intelligeretur quem confeſſus eſt Petrus, dicens, *Tu es Chriſtus, &c.* Ac ſi Petrus ab hac petra appellatus, perſonam eccleſiæ figuraret, quæ ſuper hanc petram ædificatur, & accepit claues regni cœlorum. Non enim illi dictum eſt. *Tu es petra*, ſed, *Tu es Petrus*, Petra autem erat Chriſtus, quam confeſſus Simon, ſicut etiam tota eccleſia confitetur, dictus eſt Petrus. Harum autem ſententiarum quæ ſit probabilior, eligat lector.

d *Theophylac. in Matt. cap.* 16. Remunerat Petrum, dicendo eccleſiam ſuam ſuper eum ædificatum iri.

e *Item*, Super confeſſionem quam confeſſus es, &c.

f *Item.* Quod petro dictum, cæteris Apoſtolis dictum.

g *Beda in Luc. cap.* 16. Qui fodit in altum, & fundamenta poſuit ſupra Petram. Fundamenta quando pluraliter in Eccleſiæ myſterio ponuntur, Doctores ſignificant, &c. quando autem ſingulariter fundamentum ipſe doctor & fundamentum fundamentorum exprimitur Chriſtus. Nemo enim aliud funda-

Bernard ſaith: [h] *the Rock is in Heauen, in it is firmeneſſe, & ſafetie. And indeed where can it be elſe but in the wounds of our Sauiour? The world crieth, the fleſh preſſeth mee, the Diuell watcheth me, yet I yeeld not, becauſe I am grounded vpon the ſure Rocke. Saint* Thomas *writing to the* Greekes *and* Armenians; [i] Peter *receiued the promiſe of the Lord, that vpon his confeſſion the Church ſhould be builded.* And indeed, ſticketh not to ſay: [k] *That* Liberius *was an hereticke, although Biſhop of* Rome, *and to call* [l] *All the Apoſtles and Diſciples, Chriſtes Vicars, in the bloud of whom the Church is founded, (or rather cemented) Durand* in his Booke of the Councill: [m] *The Biſhops haue ſucceeded the Apoſtles, all the which receiued from God the ſame honour that* Peter, *and the ſame power.* The interlineall Gloſſe: [n] Super petram, *that is to ſay vpon Chriſt, in whom* Peter *beleeueth.* The common Gloſſe: [o] *Thou art* Peter, *but thou art ſo of me who am the Rocke, yet ſo, as that I reſerue vnto my ſelfe the dignitie of the foundation of the Church.* And it is to be noted, that the author of the ſame Gloſſe hath inſerted into it Saint *Auguſtines* Retractation all whole as it is, to the end that none might ſtumble at that ſtone. *Lyranus.* [p] *Thou art* Peter, that is, *the confeſſor of the true Rocke.* Et ſuper hanc Petram, *to wit Chriſt.* *Cardinall* Hugo, [q] *According as it is ſaid,* 1. Corinth. 10. *The Rocke was Chriſt: And* cha. 3. *None can lay any other foundation then Chriſt. Vpon this Rocke then,* that is to ſay, *vpon the firmeneſſe of faith, as the Prophet* Eſay, *ſaith,* Chap. 2. *Behold I put in the foundations of* Sion *a precious ſtone.* The Cardinall of *Alliacum*: [r] *Super Petram,* that is to ſay, *vpon Chriſt, &c. vpon his word,* Ferus, [s] A great preacher of our time in the Cathedrall Church of *Mentz*: *Super hanc petram, &c.* that is to ſay, *vpon Chriſt, vpon whom the Church is builded, or rather vpon true faith. Which may plainely*

mentum ponere poteſt, dicit Apoſtolus &c. Petra autem Chriſtus, &c

h *Bernar. in Cantic. Cant. ſerm. 61.* In cælis Petra, & illa firmitas & ſecuritas eſt. Et re-uera, vbi tuta firmaque infirmis ſecuritas & requies, niſi in vulneribus Saluatoris? &c. Fremit mundus, premit corpus, Diabolus inſidiatur, non cedo firmatus enim ſum ſuper firmam, Petram &c.

i *Thomas opuſc 6. contra Graecos, Armenios & Saracenos.* Beatus Petrus qui promiſsionem a domino accepit, vt ſupra eius confeſsionem fundaretur Eccleſia.

k *Idem in opuſc.* 30. Liberius caput Eccleſiæ & ſummus pontifex in veritate vacillauit, &c. l *Idem in Ioan. cap. lect.* 15. Eccleſia in Petri confeſsione fundata. Petrus enim a Petra, Petra autem Chriſtus. In Petri ergo nomine figurata eſt Eccleſia, quæ ſupra firmam petram immobilem, i. Chriſtum fundata eſt.

l *Idem in opuſc* 20. Apoſtoli & Chriſti diſcipuli omnes Chriſti vicarii, & Petri ſucceſſores, in quorum ſanguine eccleſia fundata eſt.

m *Durand. in li. de Concilio*, Apoſtolis ſucceſſerunt epiſcopi, qui quidem Apoſtoli eandem a Chriſto dignitatem poteſtatemque acceperunt.

n *Gloſſa interlinearis*, Super petram, i. ſuper Chriſtum, in quem Petrus credidit. o *Gloſſa ordinaria*, Tu es Petrus, ſed a me petra, ita tamen vt mihi retineam fundamenti dignitatem. p *Lyranus*, Tu es petrus, nimirum confeſſor veræ petræ, & ſuper petram, ſcilicet Chriſtum. q *Hugo Cardin. in 16. Matth.* Id eſt, ſuper hoc fundamentum. 1. *Cor.* 10. *Petra autem erat Chriſtus. Eiuſdem, c* 13. *Fundamentum aliud nemo poteſt ponere, præter id quod poſitum eſt, quod eſt Ieſus Chriſtus.* Super hanc petram, i. fidei firmitatem. Eſai. 27. *Ecce mittam in fundamentis Sion lapidem, lapidem probatum, &c.* r *Card. de Alliaco, in laudatione Theologiæ*, Super petram, i. ſuper Chriſtum, & verbum eius. s *Ferus in Matth. c* 16, Non eſt hominis vt ſit petra, ſed ſolius Chriſti: Hoc autem nomen no-

men acquirit qui ſuper hanc petram ædificatur, quod in petro vides, &c.

t *Item*, Super hanc petram, id eſt, ſuper Chriſtum, aut potius ſuper veram fidem, quod ex verbis Chriſti perſpicue colligi poteſt, ſuper hanc confeſſionem per quam petra effectus es, ædificabo eccleſiam meam. Qui huic fidei innixus eſt, pertinet ad eccleſiam, vbicunque locorum ſit. Qui eam neſcit, ad eam fidem non pertinet: etiamſi primus in eccleſia videatur.

plainely be gathered out of Chriſts owne words: for it belongeth to Chriſt, and to none other, to be the Rocke: But whoſoeuer is placed vpon this Rocke, *getteth this name, as thou ſeeſt the example thereof in* Peter. [t] *Vpon this confeſsion of faith then, by the which thou haſt beene made a Rock* (that is to ſay, one of the liuely ſtones of the building) *I will build my Church. He that ſtayeth himſelfe vpon this faith, belongeth to the Church, in what place ſoeuer he be: Hee that knoweth it not, belongeth not thereto, although he ſeeme chiefeſt in the Church*: That is to ſay, were he the Pope.

Heere they runne againe to their ordinarie diſtinction: That Chriſt (indeed) is the eſſentiall foundation of the Church: But Saint *Peter* (forſooth) is the miniſteriall, ſo called by reaſon of his Miniſterie. Wee aske them, in what place, eyther of Scripture, or of Fathers, they finde that? And then againe, we haue alreadie prooued, that there cannot be a miniſteriall head, which is all one thing. But yet, let them anſwere vs to this, whether Saint *Peter* had any other miniſterie beſides his Apoſtleſhip? If he had, let them prooue it, and ſhew vnto vs wherein it conſiſted. If they cannot, then it followeth, that all the Apoſtles were miniſterial foundations aſwell as hee, and were not founded vpon him; and ſo likewiſe were all the Churches that were founded by them. And thereof it is that Saint *Ierome* ſaith vpō the Epiſtle to the *Galathians*: [u] *That the pillars of the Church are the Apoſtles. That all Chriſtians ouercoming Sathan may be pillars of the Church.* And indeede Saint *Paule* ſaith: [x] *That the faithfull are builded vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe being the chiefe corner ſtone.* And he glorieth for that he had preached the Goſpell in many plaees, [y] without building vpon another mans foundation. Saint *John* alſo ſaith, [z] *That the Citie of God is ſet vpon twelue foundations, in which are the names of the twelue Apoſtles of the Lambe.* Whereof it followeth, that all the Apoſtles are the foundations of the Church, aſwell one as another. And further, that eyther *S. Paule* hath

u *Hieron. in epiſt. ad Galat. c. 2.* Columnæ Petrus Ioannes, Iacobus, ſuper quas erat eccleſia confirmata. *Idem in alio commen. ad Gal. cap. 2.* Columnæ ſunt Eccleſiæ Apoſtoli & maxime Petrus, Iacobus, & Ioannes, &c. Et omnes credentes qui vicerint aduerſarium, &c. columnæ in Eccleſia fieri poſſunt.

x *Epheſ.* 2. 20.

y *Rom.* 15. 20

z *Apocal.* 21. 14

hath builded without any foundation, in not building vpon the miniſterie of *Peter*, or, if he haue builded vpon a good foundation, that foundation is not *Peter*. Secondly, we aske them, if this miniſterie conſiſt not in the building vp of the Church, by the preaching of the Goſpell? If it doe, then the Apoſtles which haue all of them preached ſaluation in Chriſt, were therein Maiſter-builders: And all they are builders that build vpon thoſe foundations, which were laid by them vpon that building Rocke. And if they be all Maiſter-builders, then is not Saint *Peter* the foundation; for hee cannot bee the foundation, and Maiſter-builder both togither.

It followeth in the ſame Text *Tibi dabo, &c. I will giue vnto thee the keyes of the kingdome of Heauen; that which thou ſhalt bind in Earth, &c.* Out of this Text we draw likewiſe two contrarie propoſitions. Theirs is, Chriſt giueth heere the keyes of the kingdome of Heauen to *Peter* alone; and conſequently, to the Biſhop of *Rome*, and to his Succeſſors. Ours contrariwiſe is this; Chriſt doth heere promiſe the keyes to all, in *Peters* name, and hath giuen them to all his Apoſtles; and after them, to all thoſe that doe iuſtly and lawfully exerciſe the miniſterie of the Goſpell. If we know what the keyes are, and what is meant by building and looſing; it is eaſie for vs to iudge, whether of theſe two propoſitions is true. Our Sauiour Chriſt pronounceth: [a] *Woe to the Doctors of the Law; for that hauing taken away the key of knowledge, they entered not into the kingdome of heauen themſelues, and thoſe that would haue entered they forbad.* Now theſe Doctors, were they who had the charge to teach the word of God: the keyes then are nothing elſe, but the charge of preaching the kingdome of Heauen, and opening the gate thereof by the preaching of the Goſpell. And for binding and looſing, [b] S. *Iohn* expoundeth it by theſe words: [c] *Of reteyning and remitting of ſins:* the which is not done but in preaching the Remiſſion of ſinnes diſplayed and laid open in Ieſus Chriſt, to al theſe that beleeue the preaching of the

[a] *Luc.* 11. 52.

[b] *Matth.* 18. 18

[c] *Ioan.* 20. 23

Goſpell. The keyes, then, are the charge of preaching the word: Binding and looſing, the effects of this word which in ſome, turneth to their ſaluation, and in others to their greater condemnation. Whereof Saint *Paule* calleth his miniſterie, [d] *The miniſterie and word of Reconciliation*: and in another place; *The miniſterie of vengeance vpon the diſobedient*, which *Eſay* had called before, [e] *The acceptable yeare, and the day of vengeance.* This is that which *Tertullian* ſaid to *Eleutherius* [f] Biſhop of *Rome, If thou preſume by this place to haue the power of remitting ſinnes; know, that Saint* Peter *did put the key into the locke when he ſaid; Men of* Iſraell, *giue eare to mee, I declare vnto you this Ieſus of Nazareth, &c.* that is to ſay, when he preached the Goſpell, and remiſſion of ſinnes, to thoſe that embraced Ieſus Chriſt. And Saint *Ambroſe, That this key in the Iewiſh Church was the Doctrine of the Prophets, (which the Scribes neglected to diſtribute among the people, wherby their hand became withered)* to wit, as *Theophylact* ſaith, [h] *Inaſmuch as the law leadeth to Chriſt.* And therefore ſaith *Durand*, [i] *This key in the Apoſtles and Miniſters, is the power of remitting ſinnes, in as much as by the Miniſtery of the word, and of the Sacraments, they open the kingdome of Heauen.* And, *Not* (ſaith *Ferus*) [k] *an earthly power, no, nor yet ſpirituall after their owne appetite and liking, but in aſmuch as they exerciſe their calling, in adminiſtring the word and Sacraments.* Which Saint *Ierome* expoundeth againſt the abuſe that was in his time, in theſe words: *The Prieſts and Biſhops not vnderſtanding this place, arrogate to themſelues ſomething of the Phariſaicall hautineſſe, eyther for condemning the Innocent, or for abſoluing the faultie. But God ſeeketh for the life of the guiltie, and not for the ſentence of the Prieſt. Looke then in what ſort the Prieſt made the cleane and the vncleane vnder the Law, in the ſame ſort the Biſhop or Prieſt doth now binde*

d 2. *Cor* 5. 18.
e Eſai. 61. 2
f *Tertull. de pudicitia*, 21. *Si quia dixerit petro; dabo, & idcirco præſumis & ad te deriuaſſe ſoluendi & ligandi poteſtatem, i. ad omnem Eccleſiam Petri propin quam, qualis es tu euertens atque commutans manifeſtã domini ſententiam, &c.* Petrus certe clauem imbuit, vides quam? *Viri Iſraelita audite mandata quæ dico, Ieſum Nazarenum virum a Deo vobis deſtinatum annuntio, &c.*
g *Ambroſ. in Pſalm. ſerm.* 8. Scribæ & Doctores qui in populo Iudaico erant præclarior portio Phariſæorum, neglexerunt in cætera ſua Prophetarum oracula, velut eſcam vitæ æternæ porrigere; atque ideo doctrina eorum, tanquam manus aruit imbecillis, &c. Et factum eſt vt tanquam contracta dextera clauem ſcientiæ tenere nõ poſſet, ſicut ait Dominus? *Væ vobis Phariſæi, &c.*
h *Theophyl. Luc.* 11 Quatenus Lex ducit ad Chriſtum.
i *Duran in lib.* 4. Sentẽt d 18 q 1. Hæc clauis in Apoſtolis & Miniſtris Eccleſiæ eſt poteſtas remittendi peccata, quatenus per miniſterium Verbi & ſacramentorum aperiunt regnum cœlorum.
k *Ferus in Matth. c.* 16. Non eſt hæc poteſtas terrena, neque ſpiritualis pro eorum arbitrio ſed quatenus exercent

vocationem & adminiſtrant Verbum & Sacramenta. l *Hieron. in Matth. c.* 16. Hunc locum quidam Preſbyteri & Epiſcopi non intelligentes, aliquid ſumunt de ſupercilio Phariſæorum, vt vel damnent, innocentes, vel ſoluere ſe noxios arbitrentur, cum apud Deum non ſententia Sacerdotum, ſed reorum vita quæratur, Legimus in Leuitico de leproſis, vbi iubentur, &c. Quomodo ergo ibi Sacerdos mundum

or

or looſe, not thoſe that are wicked or good, but according to his office, when he hath heard the differences of the ſinnes, he knoweth whom to binde, and whom to looſe. To wit, by the law of God, or ſurely, to ſpeake better, according to the diuerſitie of ſinnes, that is to ſay, by their faith and repentance. And in another place; [m] *The Apoſtles doe looſe by the word of God, by the teſtimonies of the Scriptures, by exhortation to vertue.* Saint *Auguſtine* more plainely, [n] *The keyes are the knowledge and power to diſcerne, by the which the Prieſt ought to exclude the vnworthie, and admit the worthie into the kingdome of God.* Now it is plaine and euident that one alone cannot exerciſe this miniſterie in all places, and to all perſons: It followeth then, that one man alone cannot haue the keyes, nor this charge of binding and looſing, which by the comming of our Sauiour Chriſt, is extended to all places. Whereof alſo it is, that *Clement*, whom they pretend to haue beene *Peters* Succeſſor, ſaith, *That the Biſhops are the keyes of the Church, and that they haue the power to open heauen, and to ſhut it.* To wit, the preaching of the Goſpell, of which they are the Miniſters. But they demaund, wherefore then is it ſaid to Peter, *I will giue thee?* Our Sauiour Chriſt had ſaid vnto them all; *Whom thinke ye that I am?* And hee, in the name of all, had anſwered; *Thou art the Chriſt, &c.* And therefore in his name he promiſeth to all the Church the power of the keyes, which he promiſeth afterwards to them in the 18. Chapter, in theſe wordes: [p] *That which you ſhall binde in Earth, ſhall be bound in Heauen, &c.* And he deliuereth the ſame power, after his reſurrection, to all the Apoſtles equally, and without any diſtinction, in theſe wordes; [*] *Receiue yee the holy Ghoſt: whoſoeuer ſinnes yee remit, they ſhall be remitted vnto them, &c.* That then which is heere promiſed in theſe wordes: *I will giue thee*, and not, *I do giue thee*, ſignifying a time to come, is then fulfilled indeede, and vniuerſally to all, as heere in the perſon of Peter, who had aunſwered for all, it was promiſed to all. To bee ſhort,

vel immundum facit, ſic & hic alligat vel ſoluit Epiſcopus vel Preſbyter, non eos qui inſontes ſunt vel noxii, ſed pro officio ſuo cum peccatorum audierit varietates, ſcit qui ligandus ſit, quiue ſoluendus

m *Idem in Eſai. c. 14.* Soluunt Apoſtoli, ſermone Dei, teſtimoniis Scripturarum, & exhortatione virtutum, & c.

n Aug. in Ioan. tract. 124. Claues ſunt diſcernendi ſcientia & potentia, qua dignos recipere, & indignos excludere debet Sacerdos à regno Dei.

o *Clemens in 1. epiſt. ad Iacob.* Epiſcopi claues ſunt Eccleſiæ, qui habent poteſtatem claudere cœlum & aperire.

p *Matth. 18. 18.*

* *Ioan. 20, 22. & 23.*

If, as Saint *Gregorie* saith; [q] Saint *Peter* was not the head of the Apostles, vntill after his repentance; In vaine then doe they trouble their braines so much about this place, pretending that by it, this power was giuen vnto him. And if they say, that it was heere promised him by the keyes; then by the deliuerance of the keyes the which after his repentance are giuen to all, we conclude that they are heere promised to all. Which wee speake not, to derogate any thing from Saint *Peter*, whose redinesse to confesse the Sonne of God, and zeale towards our Sauiour, was incomparable: But to discouer the couzinage of the Pope, and of his flatterers, who of the key of knowledge which was giuen to Saint *Peter*, haue made to themselues a key of power: In place of the pure preaching of the word, haue brought in a tyrannie ouer all the kings and people of the earth: and in steed of the kingdome of Heauen, haue foysted in a temporall Monarchie, then the which, there is nothing more contrarie to all the Doctrine taught by our Sauiour Christ to his Apostles. And indeed all the Fathers haue vnderstood it no otherwise then we doe.

[q] *C. consid. D. 50.* Omnipotens Deus eum quam cunctæ Ecclesiæ præferre dispo'uerat, ancillæ vocem perti mescere, & seipsum negare permisit, &c. *Vbi Rubrica*, Ex *Gregorio in homilia Dominica Resurrectionis.*

Vrban 1. *Bishop of* Rome, [r] *Doth plainely expound this place of binding and loosing*, by that of Saint *Iohn.* 20 *Whose sinnes yee shall remit, &c.* and this place meaneth it to all the Apostles, and so consequently must that. And indeed he extendeth it generally to all Bishops. *Origen* expounding this place, is so confident that it belongeth to the Apostles, indifferently, that he argueth thereby against those that restrain this former part thereof to Saint *Peter:* thou art *Peter*, *and vpon this Rocke, &c.* what then saith hee: [s] *Hath Iesus Christ giuen the keyes to* Peter *alone? and shall none other of the Saints receiue them? yes, saith he, for if this which is said heere. I will giue vnto thee the keyes of the kingdome of Heauen, be common with all the rest; why then shall not all that which goeth before, and that which followeth be likewise common, although it be spoken to* Peter? *For it seemeth also heere that this speach: That which thou shalt binde*

[r] *Vrban. 1. in epist.*

[s] *Origen. in Matt. tract.* An vero soli Petro dantur a Christo claues regni cœlorum nec alius beatorum quisquam eas acceptu-rus est? Quod si dictum hoc, *tibi dabo claues regni cœlorum, &c.* cæteris quoque commune est, cur non simul omnia & quæ prius dicta sunt, & quæ sequuntur, velut ad Petrum dicta, sunt omnium communia? Nam hic & aliud velut, ad Petrum videtur dictum *Quacunque ligaueris, &c* Cæterum in Euangelio Seruator spiritum sanctum dans discipulis per insufflationem. *Accipite spiritum sanctum. &c.*

binde in earth, &c. ſhould be denied to Saint Peter: *But our Sauiour in Saint* Iohns *Goſpell, breathing vpon his Diſciples, and giuing them the holy Ghoſt, ſaith vnto them all, receiue ye the holy Ghoſt: whoſoeuer ſinnes ye ſhall remit, &c.* whereupon it reſteth to conclude, that this, which is heere promiſed to *Saint Peter*, is promiſed to all ſeeing in Saint *Iohn* it is accompliſhed and effected in all. Saint *Cyprian*: [t] *Our Lord (* ſaith hee *) in the perſon of one man gaue the keyes to all, to ſhew the vnitie of all.* And, indeed, he there expoundeth this place, by that ſpeach in *S. Iohn.* 20. directed to all the Apoſtles, *whoſoeuer ſinnes you ſhall ſhall remit, &c.* Saint *Hilary* ſpeaking to the Apoſtles; [u] *O holy men, who by the merit of your faith, haue the keyes of the kingdome of heauen, the power of binding and looſing.* To wit, as he ſaith in the ſame Booke: *That the faith of Chriſt hath the keyes of the kingdome of Heauen*; that is, *bindeth and looſeth.* Saint *Ambroſe*: [x] *The Lord hath imparted to his Apoſtles that which before was of his owne iudgement, the right of remitting ſinnes*: whereupon he ſaith; *I will giue vnto thee the keyes, &c. And that which is ſaid to* Peter, *is ſaid to all. Saint* Ierome. [y] *The Church is founded vpon* Peter, *although in another place the ſame be done vpon all the Apoſtles, and all receiue the keyes of the kingdome of Heauen: and the force of the Church is eſtabliſhed vpon them equally*; *to take away by one head, all occaſion of ſchiſme. But why was not* Iohn *choſen, being a virgine? Our Sauiour preferred the age of* Peter (which is to be noted for a perſonall right) *becauſe Saint* Iohn *was verie young, and our Sauiour would entertaine peace betweene him and them, and put him farre from enuie, &c.* And in another place: *All the Apoſtles haue the ſame iudiciall power: for Chriſt after his reſurrection ſaith vnto them*: *Receiue ye the holy Ghoſt, whoſe ſinnes you ſhall remit, they ſhall be remitted, &c. All the Church hath it alſo in her Prieſts and Biſhops: But* Peter *receiueth it eſpecially, to this end, that euerie man may vnder-*

[t] *Cyprian de vnit. eccleſ.* Chriſtus Apoſtolis ſuis poſt reſurrectionem parem poteſtatem tribuit, *Sicut miſit me pater, &c.* *Item.* Hoc erant vtique & cæteri Apoſtoli quod fuit Petrus, pari conſortio prædíti & honoris & poteſtatis, ſed exordium ab vnitate proficiſcitur, vt vna Eccleſia monſtretur.

[u] *Hilar. l. 6. de Trinit.* Vos ô ſancti & beati viri, ob fidei veſtræ meritum, claues regni cœlorum, & ligandi & ſoluendi ius in terra adepti, &c.

[x] *Ambroſ. in Pſal. 39.* Dominus quod ante erat iudicii ſui, dedit Apoſtolis peccata remittendi æquitatem, &c. Denique audi dicentem, *Tibi dabo, &c.* Quod Petro dicitur, Apoſtolis dicitur, &c.

[y] *Hieron. cont. Iouinian. l. 1. c. 14.* At dicis, ſuper Petrum fundatur Eccleſia: Licet idipſum in alio loco ſuper omnes Apoſtolos fiat, & cuncti claues regni cœlorum accipiant, & ex æquo ſuper eos eccleſiæ fortitudo ſolidatur, tamen propterea inter duodecim vnus eligitur, vt capite conſtituto, ſchiſmatis tollatur occaſio. Sed cur non Ioannes electus eſt virgo? Ætati delatum eſt, quia Petrus ſenior erat, ne adhuc adoleſcens ac pene puer, prouectæ ætatis hominibus anteferretur, &c. ne cauſam præbere videretur inuidiæ.

[z] *Idem apud Gloſſam ordinariam.* Habent quidem eandem poteſtatem iudiciariam alii

Apoſtoli, quibus poſt reſurrectionem ait. *Accipite ſpiritum ſanctum. Quorum remiſeritis. &c.* Habet etiam omnis Eccleſia in Presbyteris & Epiſcopis, ſed ideo Petrus eam ſpecialiter accepit, vt omnes intelli-

quod quicunque ab vnitate fidei se separauerit, nec à peccatis absolui, nec in cœlum ingredi potest.

a *Idem in Mat. 16.* Id iuris & officii habent Euangelici Sacerdotes, quod olim iub Lege habebant Legales in curandis leprosis, Hi ergo peccata dimittunt vel retinent, dum dimissa à Deo vel retenta, iudicant vel ostendunt.

b *Augu in Ioan. tract. 118* Sicut in Apostolis cum esset etiam iple numerus duodenarius, & omnes essent interrogati, solus Petrus respondit. *Tu es Christus Filius, &c.* Et ei dicitur, Tibi dabo claues, &c. tanquam ligandi & soluendi solus acceperit potestatem, cum & illud vnus pro omnibus dixerit, & hoc cum omnibus tanquam personam gerens ipsius vnitatis acceperit: Ideo vnus pro omnibus, quia vnitas est in omnibus.

c *Idem in epist. Ioan tract.* 10. Manifesta est sententia Domini nostri Apostolos mittentis, & ipsis solis potestatem a Patre sibi datam promittentis, quibus nos successimus eadem potestate Ecclesiam gubernantes, &c.

I dem in Ioan, tract. 124. Quando Petro dictum est, Tibi dabo, &c. typum Ecclesiæ gerebat, vnus pro multis respondit *Et tract.* 10 Ecclesiæ dictum est, *Tibi dabo claues, &c.* I dem de doct. christ. lib. 1 c. 18, & passim.

e *Idem in Ioan tract.* 50 Si in petro nostro non esset Ecclesiæ sacramentum, non ei diceret Dominus Tibi dabo, &c. Si hoc petro tantum dictum est non facit hoc Ecclesia Si autem hoc in Ecclesia fit, Petrus quando claues accepit, Ecclesiam sanctam significauit. f *Aug. in lib. hom 50. homil 32. Idem de verb. dom. serm.* 8. Quid facit ecclesia cum dictum est. *Quæ solueritis, soluta erunt.* g *Idem de doct. Christ. l. 1. c. 18.* Has claues dedit ecclesiæ suæ, &c. scilicet vt quisquis in ecclesia eius dimitti sibi peccata non crederet, non dimitteretur ei, &c. h *Cry. de sacer. l. 3*

stand, that who so separateth himselfe from the vnitie of faith, cannot haue his sinnes remitted, nor enter into the kingdome of heauen. From the vnitie of faith, saith hee, and not from the Bishop of *Rome.* And againe; [a] *The priests and ministers of the Gospell haue the same right and office, that the priestes of the law had in the matter of the leapers, remitting or reteyning sinnes, according as they iudge and shew that they are remitted or reteyned of God.* *Saint* Augustine: [b] *Among the Apostles which were twelue, although they were all asked,* Peter *alone answered, Thou art Christ, &c.* And it is said vnto him, *I will giue vnto thee the keyes, &c. as if one had receiued the power of binding and loosing.* But as he answered alone for all, *so did he receiue them (as representing the person of all) for them all, and with them all, one alone for all, because the vnion vvas in all.* Againe, [c] *The meaning of our Lord is verie plaine when he sendeth his Apostles forth, and promiseth to them the power that vvas giuen him of the Father; To the vvhich Apostles we haue succeeded gouerning the Church vvith the same power.* And therefore this is an ordinarie manner of speech with Saint *Augustine,* [d] That in the person of Peter, the keyes are promised to all, and in the person of them all, to the Church, and to all the ministers thereof. For, saith he, [e] *If the Sacrament of the Church vvere not in* Peter, *our Lord had not said vnto him: I vvill giue vnto thee, &c.* Otherwise *If this were onely said to* Peter, *the Church doth it not: And if the Church doe it, then* Peter, *vvhen he receiued the keyes, signified the Church.* Whereof it is, that hee expoundeth the 16. of *Mathew,* by the 18. of *Mathew* and by the 20. of *Iohn,* where the power of the keyes is giuen to all the Apostles: He vseth also these termes often: [f] *The charitie of the Church bindeth and looseth, remitteth and retayneth.* And, [g] *VVhosoeuer beleeueth not, that in this Church his sins be remitted they are not remitted indeed.* Chrysostom [h] *in many places extendeth not these*

words

vvords to all the Apoſtles only, but alſo to all the prieſts and paſtors of the Church. And ſo likewiſe doth Theophylact: [1] For, ſaith he, the keyes are not giuen heere in Saint Iohn 20. vvhen he ſayeth to all the Apoſtles together, and conſequently to all the Biſhops and paſtors of the Church, whoſoeuer ſinnes you ſhall remit, &c. Leo 1. Biſhop of Rome, on a time that this queſtion was diſputed of with the Biſhop of Conſtantinople, albeit in his workes there be ſufficient ſhew of the traces of ambition, yet ſpake he heereof no otherwiſe: This power of the keyes, ſaith he, [k] Is alſo paſſed ouer to all the Apoſtles, and transferred to all the prelates and Gouernours of the Church. And in that it is particularly recommended to Peter, to be intimated to all, it is, becauſe the example of Peter is ſet forth to all the gouernours of the Church. Whereſoeuer therefore men iudge according to the equitie of Peter, there Peters priuiledge remaineth. It cannot then haue any place, where Peters equity is not found. And thus hitherto we finde not, any key of power, but the key of knowledge onely. To wit, the miniſterie of the Goſpell, the which being common to all Miniſters, the keyes are alſo common which are thereto annexed. And this is that which is repeated by Gratian in the Decree: [l] That Saint Peter receiued no more power then the reſt of the Apoſtles: And by the chiefeſt Canoniſtes vpon the decretalles, [m] That the power of binding & looſing, in vvhich is founded all the Iuriſdiction of the Church, proceedeth immediatly from Chriſt, & not mediatly from S. Peter, or from his ſucceſſors. The which Hincimarus Archb. of Rheims, [n] Vnder Carolus, could wel maintain by places out of the fathers & namely out of Leo 1. at what time another Hincmarus Biſhop of Laon, would haue appealed frō him to Rome, about the yeare 870. And he made a Booke expreſly thereof, wherin he ſheweth that that which is promiſed to Peter, is performed to him, as it is alſo to all the Apoſtles, whē our Sauior ſaid to thē all together, after his reſurrectiō, whoſoeuer ſins you ſhal remit, &c. And albeit that after theſe great lights were put out in the Church, there entred much darknes into her, yet of al that, this trueth could

i *Theoph. in Math. c. 16* Habent poteſtatem remittendi & ligandi quicunque, ſicut Petrus Epiſcoparus gratiam aſſecuti ſunt. Quamuis autem Petro ſoli dictum ſit, *Dabo tibi*, omnibus tamen Apoſtolis conceſſæ ſunt. Quando? Cum dixit Ioan. 20. *Quorumcunque remiſeritis peccata, &c.* Etenim cum dixit, *Dabo*, futurum tempus ſignificauit, hoc eſt, poſt reſurrectionem, &c.

k *Leo 3. in answer. ad the assumpt. ſua ad Pont. ſi catum, ſect. 3. Tibi dabo &c.* Tranſiuit etiam in alios Apoſtolos vis poteſtatis iſtius, & ad omnes eccleſiæ principes, decreti huius conſtitutio commeauit, ſed non fruſtra vni commendauit, quod omnibus intimetur. Petro idem ideo hoc ſingulariter creditur, quia cunctis Eccleſiæ rectoribus Petri forma proponitur. Manet ergo Petri priuilegium, vbicunque exiſtius fertur æquitate iudicium.

l *Gratian, in decret. D. 21 in notis, & 24. q. 3. loquitur*

m *Ioannes C. de remunerationibus li. 6. de pœnis d. 1. verb. cum ſimilibus.*

n *Liber Hincmari Archiepiſcopi Rhemenſis, contra Hincmarum ſuum ſenioren, Epiſcopum Laudunenſem.*

could neuer be altogether extinguiſhed, no not among the moſt famous men in the Church of *Rome*. Let vs leaue that which *S. Bernard* [o] thundereth out in the perſon of the Pope *Eugenius*, againſt the Popes that changed the keyes of knowledge into the key of power, and let vs keepe to our Text. *Durand* ſaith plainely: [p] *That which is ſaid here*, Dabo tibi, &c. *muſt be vnderſtood of the diuine power giuen to Saint* Peter, In foro pœnitentiæ, *In that which concerneth the receiuing of ſinners to repentance: But of Indulgences it appeareth not plainely, that it may be vnderſtood, and none of the Fathers vntill* Gregorie, *found any thing out of it.* Now before he attributeth this power to all miniſters. *Hugo Cardinalis*: [q] ſaith the ſame; and referreth the execution thereof to the place of *S. Iohn.* 20. when it is ſaid to all the Apoſtles: *whoſoeuer ſinnes ye ſhall remit, &c.* Lyranus. [r] Tibi dabo, *I will giue them vnto thee, not for thee onely, but alſo for the reſt: for, as the confeſſion of* Peter, *was the confeſſion of the reſt, ſo the power giuen to* Peter, *is vnderſtood to be giuen to the reſt.* And they haue added thervnto, for pleaſing of the Pope, (and iudge I pray you with how good a grace) [s] *But eſpecially to* Peter, *as to their Captaine.* And yet all the margent is full of places gathered out of the old writers, which vnderſtand this Text to be ſpoken of all the Church, of all the Apoſtles, Diſciples, and Miniſters, without any reſtraint. Yea and the interlineall Gloſſe ſaith: *Tibi, i. Eccleſiæ: To the Church.* Gerſon, [t] *Claues non vni datæ, ſed vnitati; The keyes were not giuen to one, but to the vnitie.* and *Occam* before him expoundeth it in the ſame ſenſe. *Sauanarola*; To the Church, and not to *Peter*. *Ferus* alſo of our time, next to *Sixtus Senenſis*, [u] maketh moſt adõe about it: *Hee referreth them*, (ſaith hee) [x] *To the time to come, when he ſpeaketh in the Future tenſe, and doth not deliuer them heere. Let vs ſee then when he gineth them, and it is but in one place, to wit*, Iohn. 20. weere he ſaith: *Receiue the holy Ghoſt, &c.* But ſaith hee, *they are heere promiſed to* Peter, *and yet he hath giuen them to all. Heere Saint* Ierome; *The other Apoſtles,* ſaith

o *Bernard l.1. de conſid. ad Eugenium. Videatur.*

p *Durand. in l. 4. ſent. diſt. 20. q. 3. art. 4.* Quod dictum eſt Petro, Matth. 16. *Tibi dabo, &c* Intelligitur de poteſtate ei data in foro pœnitentiæ. De collocatione autem indulgentiarum non eſt clarum quod debeat intelligi. Sanctus etiam Ambroſius, Auguſtinus, Hilarius, Hieronymus, minime loquuntur de Indulgentiis: Gregorius tamen loquitur, qui eas Romæ inſtituit in Stationibus.

q *Hugo in Matth. c. 16.* Idem habetur Ioan. 20 *Quorum remiſeritis, &c.*

r *Lyran.* Tibi dabo, non ſolum, ſed etiam pro cæteris. Sicut confeſsio Petri erat confeſsio aliorum, ſic etiam poteſtas data Petro, intelligitur data aliis.

s Sed Petro præcipue, vt qui erat eorum Capitaneus.

t *Gerſon de poteſt. Eccleſiaſt. conſid. 11.*

u *Sixtus Senenſis l. 6. annot 72.*

x *Ferus in Matth. c. 16.* In futurum pollicetur, non hoc loco dedit. Quæramus igitur vbi ipſe claues dederit in præſenti, Et non occurrit alius locus, niſi Ioan. 20. *Accipite Spiritum ſanctum. Quorum remiſeritis, &c.* Verum, quid ſibi vult quod ſoli Petro promittuntur hæ claues, & tamen etiam Apoſtolis traduntur. Hic Diui Hieronymi ſententiã proferre licet. Habent etiam alii Apoſtoli, &c.

saith he, *haue also the same power*, and he citeth the same at length. [y] *Now I see not*, (saith hee) *any other thing giuen vnto them, then that they should preach the Gospell, and administer the Sacraments, forasmuch as it is said vnto them, Goe preach, and baptise: The which two things whosoeuer receiueth, may assure himselfe that the kingdome of Heauen is open vnto him, and that his sinnes are forgiuen him. There is no other charge giuen to the Apostles, but of these two points.* And I desire the Reader for his better satisfaction, to read his exposition vpon this place all out. This is that also, which *Marsilius* of *Padua* [z] held and maintained vnder *Lewis* the fourth Emperor: And Cardinal *Cusanus* [a] In the time of the Councill of *Constance*, against those who alleaged the key of power pretended by the Pope; showing: *That all Bishops and Priestes haue the keyes equally.* The which also, aswell the Bishops, as the Diuines deputed by the Vniuersities against Pope *Eugenius*, in the councill of *Basill*, do all most learnedly witnesse together; [b] saying *That this is to abuse the Texts of the Gospell; That they were neuer vnderstood so by the holy Doctors; That the keyes are giuen to the Church, and not to Saint* Peter, *and in the person of the Church, to all Bishops and Priestes:* Which they proone also by the Fathers.

Let vs goe a litle further: They hold that the power of binding and loosing is principally practised in their Sacrament, when the Priest enioyneth satisfaction, and afterwards giueth absolutiõ to those that haue satisfied. Now I demaund of them, whether it be God, that then forgiueth the sinn, or the Priest that giueth the absolution? They say, it is God that forgiueth it, and the Priest that by his word pronounceth it forgiuen. The which the maister of sentences [c] doth proone verie well by many places drawne out of the ancient writers in his fourth Booke: according to that which *Chrysostome* saith; *That in these things, neither man, Angell, nor Archangel can do any thing.* And in very deed, this is a sure Maxime in Christian religiõ, as he there sheweth, *that none*

y *Idem sequitur.* Habes quæ sunt claues, nunc vsum videamus. Neque enim simpliciter & solo nutu remittuntur, &c. sed per certa media. Ea igitur inquiramus. Et hæc quidem in Matthæo & Marco clarissimè expressa sunt, *Euntes docete, & Qui crediderit & baptizatus fuerit, &c.* Et sunt media per quæ hæc potestas ecclesiastica ad effectum perducitur, nempe prædicatio euangelii & administratio sacramentorum, quæ duo si quis in se receperit in fide, iam ei aperitur regnum cœlorum, iam ei remittuntur peccata. Neque ego aliud inueni o Apostolis traditum per quod suam potestatem exequi debeant quam hæc duo.

z *Marsilius Paduan. par.* 2, c, 6. Mirandum est cur contendant alioqui, pertinaciter asserentes, minus tamen rationabiliter, Romanum pontificem reliquis sacerdotib. ampliorem, a Christo clauium potestatem accepisse, cum id ex scriptura conuinci nequeat, sed oppositum magis,

a *Card. Cusan. de concor Cath. l. 2, c, 13.* Quia ab illa potestate ligandi quæ est immediate a Christo, est diuinæ iuridictionis potestas, patet omnes episcopos & forte etiam Presbyteros æqualis potestatis esse, quoad iurisdictionem, licet non executionem, quod quidem exercitui exercituum certus terminus positus claudatur.

b *Aen. Sylu. de gestis concilii Basiliensis lib. 1*

c *Magist. Sentent. lib. 4, d 18, c 4. ex Ambros. Augustin. Cassiod. &c.*

taketh away ſinnes but Ieſus Chriſt alone, who is the Lambe that beareth the ſinnes of the world. And if it be God that bindeth and looſeth, and the Miniſter that declareth thoſe that are bound, and thoſe that are looſed. I aske, what power can remaine for the Pope: [d] Who doth neither of them? and whether, we may not come to the concluſion of *Marſilius* of *Padua*; [e] *That the Pope can no more releaſe one, eyther from the puniſhment, or from the fault, then the pooreſt Prieſt that is?* Againe, if God, (as Saint *Ambroſe* ſaith) [f] doe exerciſe his power, and the Prieſt his knowledge, in doing his Office by the key of diſcretion, what ſhal remaine for the Pope to doe, vnleſſe he will encroach vpon Gods power? And what key reſteth for him, ſince he exerciſeth no Office, but the key of indiſcretion? To conclude then the interpretation of this Text of Saint *Mathew*, according to the propertie of the words, the conference of other Scriptures, the Analogie of faith, the expoſition of the ancient Fathers, and the verie Canons of the *Romiſh* Church; Ieſus Chriſt is the ſtone, or the liuely Rocke, vpon which the Church hath beene founded by the Miniſterie of the Apoſtles, who were but the Maſter-builders. To this Church, which is one, vnder the name of *Peter* who anſwered for all, the power of the keyes is promiſed, to open the gate of the kingdome of heauen, to all thoſe that yeald obedience to the preaching of the Goſpell. All they that exerciſe the miniſterie of the Goſpell, haue theſe keyes, ſo farre as their miniſterie reacheth, and they that doe not exerciſe it, cannot challenge them. Whereof it followeth, that ſo much doth it lacke that the Pope ſhould haue them alone, or any from him, that the meaneſt Prieſt dooing his dutie in the Pariſh, hath them better and rather then hee. And if, becauſe this word was directed to *Peter*, they will reſtraine this place to the perſon of *Peter*, I ſay then, it is raſhly done of them, to ſtretch that to all the Biſhops of *Rome*, which was ſaid peculiarly to *Peter*. And if, notwithſtanding all this, they will ſtill perſiſt in their wilfull opinion, then they muſt be content, that

d *Magiſt. Ioan. Pariſ in lib de potest. Reg & Pap. c. 13.*
e *Marſil. Patau. part. 2. cap. 6 & 15.*
f *Ambr. ca. 4. li 2. de Cain & Abel.* Verbum Dei demittit peccata. Sacerdos eſt iudex, Sacerdos officium ſuum exhiber, nullius autem poteſtatis iura exercet.

that theſe words, *Goe behinde me Sathan; thou art an offence to me*, which do follow in the verſes after, and are ſpoken to *Peter* alone, may be vndeſtood of him, and of his pretended *Succeſſor*. Whereof this ſpeciall priuiledge will follow, that Saint *Peters* Succeſſors, and none elſe, may become deuils, and the Church of *Rome* be a ſtone of offence to Chriſtendome; becauſe that while ſhe affecteth greateſt things in the world, ſhe leaueth and neglecteth the thinges which are of God.

After this, they reaſon out of the place of *Iohn*. Chap. 21. where our Sauiour Chriſt ſaith thrice to Saint *Peter*. *Loueſt thou me? Feede my ſheepe. Ergo*, ſay they, he was the Vniuerſall Paſtor of the Church. If they would conclude, *He was commaunded to feede, therfore he was Paſtor of Chriſtes flocke*, the concluſion were good: But, therefore he was the vniuerſall Paſtor, or the Paſtor of Paſtors; there is nothing in the Text that can affoorde that concluſion. *To feed*, ſaith their owne Gloſſe vpon this place; [g] *Is to teach by word and by example; and not to rule ouer all the world.* Now it is ſaid to all the Apoſtles: [h] *Goe ye into all the world, and teach.* Againe, [i] *As my Father hath ſent me, ſo ſend I you.* To all therefore it is ſaid, *feede my ſheepe.* And their owne *Abdias* [k] bringeth in Saint *Iohn* ſaying to God, in his prayer. *Thy Sonne, O Lord, hath made vs Paſtors of thy ſheepe.* And Saint *Paule* ſaith in many places, that he is the Apoſtle of the Gentiles: and thereupon he addeth, *who feedeth a flocke, and eateth not of the milke thereof? he was then Paſtor of the flocke*, and yet it was neuer doubted but the reſt were ſo, as well as hee. It was ſaid vnto him by the ſpirit of God, [l] *Thou ſhalt be my witneſſe among all men*, which is a great deale more generall then feeding ſheepe: and yet notwithſtanding none did euer conclude that the reſt were but vnder-witneſſes. For our Lord had likewiſe ſaid vniuerſally to all, [m] *You ſhall be my witneſſes vnto the end of the world.* Wherefore then, ſay they, are theſe words ſpoken to *Peter* alone? Surely, becauſe *Peter* had thrice denied

g *Gloſſa. Decret. verbo & exemplo.*
h *Matth. 28.*
i *Ioan. 20. 21*
k *Abdias Babylon. lib. 5.* Filius tuus ouium tuarum Paſtores nos conſtituit. &c.
l *Act. 22. 15*
m *Act. 1. 8*

him, he asketh him thrice, if he loued him: And for that by his threefold deniall he had loſt his Apoſtleſhip, by his threefold commaundement our Sauiour reneweth his commiſſion, that his fellowes might eſteeme no leſſe of him, then of an Apoſtle: This was then rather a conſolation for his infirmitie, then badge or token of his dignitie. And therefore the Fathers teach vs, that this charge of feeding the Lords ſheepe, may belong to all the Apoſtles equally, and ſo conſequently, that this ſpeech may appertain to them all. S. *Cyprian*, [n] *They are all Paſtors, but there is but one flocke, which all the Apoſtles feed with one agreeable conſent.* Againe, [o] *There is but one Biſhoppricke, vvhereof euery particular Biſhop holdeth his part, wholy and vndiuided,* Which is repeated by *Gratian* in his decree, [p] & by the ſchoolemen: and the *Sorboniſtes* haue expounded it in theſe words; [q] *The Prieſt-hood or Miniſterie is the ſoule of the Church, the which is all in all, and all in euery part.* The ſame Saint *Cyprian* (or rather *Celerin* writing to *Lucian*, among the Epiſtles of Saint *Cyprian*) thinketh this word no leſſe ſpoken to Saint *Peter*, commending him for that he had forſaken one *Crementius*, and exhorting the Paſtors to vſe the like care; if they will not haue that executed vpon them which is denounced againſt wicked Paſtors. Thus ſaith hee to *Simon, Loueſt thou me?* he anſwereth, *I loue thee, Lord: And he ſaith vnto him, feede my ſheepe. This word we know is accompliſhed by the Act that followed thereof: And all the other Diſciples did the like: we will not therefore, Brethren, finde you hirelings, &c.* Saint *Auguſtine* handling this place in his booke *De paſtoribus*, [r] *The Lord ſaith to the Prophet, that he taketh away his ſheepe from the badd paſtors. But vvhat becommeth of them? doth he not giue them to the good?* Contrariwiſe, ſaith hee, *I will feede them, as if there were left none that were good. Hee had ſaid to* Peter, *feede my ſheepe. What ſhall vvee doe then? VVhen he recommendeth them to* Peter, *there hee ſayeth not, I vvill feede them, and not thou: But, loueſt thou mee? then feede my ſheepe, &c. Is it becauſe there*

is

n *Cyprian de vnit. Eccleſ.* Paſtores ſunt omnes, ſed Grex vnus oſtenditur, qui ab Apoſtolis omnibus vnanimi conſenſione paſcatur.

o *Item*, Epiſcopatus vnus eſt, cuius a ſingulis in ſolidum pars tenetur.

p *Gratian. C. 7. q. 1. Nouatianus.*

q *Magiſter Ioan. pariſ. c. 23.*

r *Celerinus apud Cyprianum epiſt. 89.* Sed & Simoni ſic dicit, Diligis me? Reſpondit, Diligo. Ait ei, Paſce oues meas. Hoc verbum factum ex actu ipſo quæ res ſit, cognoſcimus, Et cæteri diſcipuli ſimiliter fecerunt. Nolumus ergo, fratres dilectiſſimi, vos mercenarios inuenire, &c.

s *Aug. de paſtorib.* Extat etiam in operibus Hieron.

t 9 Dicit Dominus, *Ecce ego abſtuli malis paſtoribus oues, &c.* Cui dat, quod illis abſtulit? quomodo quod malis tollit, non dat bonis? Sed dicit, *Ego paſcam*, tanquam omnino nullum remanſerint boni, Petro dixerat, *Paſce oues meas.* Quid ergo faciemus? cum Petro commendantur oues, non dixit ibi dominus; Ego paſcam, non tu, ſed *Petre amas me, paſce, &c.* An forte, quia modo non inuenitur Petrus, Iam enim aſſumptus eſt in requiem Apoſtolorum & Martyrum. Non eſt cui dicat ſecurius dominus ouium, *paſce oues meas.* Et quod aliquo modo quaſi nec eſſitate deſcendit ad oues ſuas, non habens quibus commendet, non tamen deſerens. Hoc enim ſequitur, &c

is no Peter *found now a daies? he being at reſt among the Apoſtles and Martyrs, ſo that there is not any one, to whom the Lord may ſafely ſay, feede my ſheepe, but he himſelfe had neede come downe to feede them? for that doth ſeeme to follow, &c.* Now heere had beene the place, to ſay that he is ſufficiently prouided therefore by Saint *Peters* Succeſſors, to whom this word, and this charge may no leſſe be addreſſed, then to Saint *Peter* himſelfe. But there is not a word of that: Contrariwiſe: [t] *The Lord vvill feede them vpon the mountaines of the holy Scriptures.* [u] *The Lord vvill feed them himſelfe, hee will feede them vvith iudgement, &c. for vvhat man is there that iudgeth of man? mens iudgments are too much ſubiect too raſh fore-iudgements.* But ſhall there be no other paſtors then, but Chriſt? *Yes many*, ſaith he, [x] *but yet in him alone. Heere one is ſpoken of, (Chriſt and not* Peter) *becauſe the vnitie is recommended to vs. For, the Paſtors are not heere paſt ouer in ſilence, and one Paſtor ſpoken of, becauſe there may be found to vvhom the Lord may commend his flocke, as he recommended it to* Peter: *But rather in that he recommended it ſelfe to* Peter, *he commended this Vnitie. For there were many Apoſtles, and yet it is ſaid to one, feede my ſheepe, becauſe all good Paſtors are in one, and are one: They feed, and Chriſt feedeth.* That is, they lead the flocke, they deliuer his word vnto it; but Chriſt is he that inwardly worketh with his power. And then, without diſtinction, Paſtors vnder Chriſt, diſpoſing of the ſame paſtures: And both the Paſtors and the paſtures quickned and inſpired by one onely Chriſt. Whereof we learne, firſt: That that which is ſaid to *Peter*, is ſaid to all the Apoſtles, all feeding equally in Chriſt, al immediatly vnder Chriſt. And that in the perſō of the Apoſtles it is ſaid to the Church and to all the Miniſters therof. Secondly, That it was in thoſe daies a thing vnheard of, to draw a concluſion out of this Text, for the Romiſh Church, ſeeing S. *Auguſtine* tyeth it to the perſon of *Peter*, without extending it to any Succeſſors, who certainly might haue had a larger ſcope to haue ſaid, here is nothing ſpoken, but of one

[t] *Idem.* Audite vocem Paſtoris, colligite vos ad montes ſcripturarum, ibi paſcite, vt ſecure paſcatis, &c.

[u] *Ibid.* Non autem ait Dominus, Conſtituam alios bonos Paſtores qui faciant hæc, ſed, Ego paſcam oues meas nulli committam, &c. Et paſcam cum iudicio. Vide quia ſic ſolus paſcit, cum iudicio paſcens: Quis enim homo iudicat de homine? temerariis præiudiciis plena ſunt omnia.

[x] *Idem.* Quæ ſunt oues meæ, audiunt vocem meam, & ſequuntur, inquit Chriſtus. Hic inuenio omnes Paſtores bones, in vno Paſtore. Non enim vere Paſtores boni deſunt, ſed in vno ſunt. Hic vnus prædicatur, quia vnitas commendatur. Neque enim vere modo ideo tacentur Paſtores, & dicitur Paſtor, quia non inuenit Dominus cui commendet oues ſuas, tunc autem ideo cōmendauit quia Petrum inuenit: Imo vero & in ipſo Petro vnitatem commendauit. Multi erant Apoſtoli, & vni dicitur, paſce oues meas, &c. Sed omnes boni Paſtores in vno ſunt, vnum ſunt. Illi paſcunt, Chriſtus paſcit. Non enim vocem ſuam dicunt amici ſponſi, ſed gaudio gaudent propter vocem ſponſi. Idem ergo ipſe paſcit, cum ipſi paſcunt, &c.

Pastor, because Christ made *Peter* the vniuersall Pastor, & all they that succeed him, are so likewise after him, all the Bishops throughout the world both vnder them, and vnder him. Saint *Augustine* in another place to the same meaning, [y] *Christ recommended his Lambes to* Peter, *who fed* Peter *himselfe. Therefore, brethren, heare this with obedience, that you are Christes sheepe, as we all with feare do heare this word, feed my sheepe,* Again. [z] *When hee saith to* Peter, *Louest thou me, feed my sheep, he saith the same to all.* Saint *Chrysostome* [a] also exhorting Sant *Basill* to the charge of a Bishop, *Then,* (saith hee) *shalt thou truly shew thy singular loue to Christ, when thou shalt feede his flocke as it is written, If thou loue mee, feede my sheepe.* So that these Fathers thought, that this word was no lesse addressed to them; to them, I meane, that were at *Constantinople*, or at *Bonna* in Africa, then to Saint *Peter* himselfe, And if they presse vs furthet, saying, and why then are these words repeated full three times to *Peter?* Surely Saint [e] *Augustine*, otherwise curious enough, found out no other meaning of this place, then we do, yea, and vpon Saint *Iohn*, where he expoundeth it of purpose: [b] *Insteed,* (saith hee) *of a threefold deniall, see heere a threefold confession, to the end that the tongue should serue no lesse to loue then to feare, and that it might not seeme, that the imminent death drew more words from him, then the present life, that is to say, Christ. Let this be then an Office of loue, to feed the Lords flocke, seeing it was the Office of feare, to denie the Pastor. What is this then, If thou loue mee, feede my sheepe? feede them not for thee, but for mee, not with desire of ruling.* Saint Cyril: [c] *This speach bringeth forth some higher matter, because Saint* Peter *honoured by our Sauiour, with Apostleship, had thrice denied him, to make amends for his threefold deniall. And the Lord saith vnto him, feede my sheepe, renewing the dignitie of his Apostleship, for feare it should seeme to haue beene shaken, because he had denied him of infirmitie.* Of his Apostleship, (saith hee) and not of his supremacy ouer the Apostles. And Saint [e] *Ambrose* saith the same. To be short, it cannot be found, that for

[y] *Augustin de verb. Domini ser. 62.* Commendabat Christus agnos suos Petro, qui pascebat & Petrum. Ergo fratres cum obedientia audite oues vos esse Christi, quia & nos cum timore audimus. *Pasce oues meas.*

[z] *Idem de agone Christiano, c. 30.* Cum dixit Petro, *Amas me, Pasce, &c.* idem dicebat & ceteris.

Item in sermide Petro & Paulo. In vno Petro figurabatur vnitas omnium Pastorum, sed bonorum. *Idem in Ioan. tract. 123.*

[a] *Chrysost. lib. 2 de Sacerdotio.* Tum ostensurus es eximiam tuam dilectionem in Christum, cum pueris eius gregem, cum scriptum sit; *Si diligis me, pasce oues meas.*

[b] *Aug. in Ioan. tract. 123 c. 21.* Redditur negationi trinæ trina confessio, ne minus amori lingua seruiat quam timori & plus vocis elicuisse videatur mors imminens, quam vita præsens. Sit amoris officium, pascere dominicum gregem, si fuit timoris iudicium, negare Pastorem. Qui hoc animo pascunt oues Christi, vt suas esse velint non Christi, se conuincuntur amare, non Christum, vel gloriandi, vel dominandi, vel acquirendi cupiditate, &c Nam quid aliud est, Si diligis me, pasce oues meas, quam si diceretur, Si me diligis, non te pascere cogita, sed oues meas sicut meas pasce, non sicut tuas. Gloriam ergo meam in eis quære non tuam.

[c] *Cyrillus in Ioan. l. 12. c. 64.* Alius quidem

for many ages together after our ſauiours deaths, this place was once alleaged by any Biſhop of *Rome*, to prooue him, the Paſtor of Paſtors, nor yet expounded in any other ſenſe, then as we haue heere ſeene. The which Pope *Pius* 2. [d] doth himſelfe witneſſe was confeſſed in the Councill of *Baſile*. And if they will heerein beleeue their owne Maſſe, thus they ſing heere euery day; [e] *It is verie meet, iuſt, right, and healthfull to pray vnto thee at all times (O eternall Paſtor) that thou ſhouldeſt not forſake thy flocke, but keepe it by thy holy Apoſtles in thy continuall protection, that it may haue for Gouernours and Guides thoſe whom thou haſt eſtabliſhed for vicars of thy worke, and for Paſtors.* Now, by this their owne Maſſe, all the Apoſtles, are Gouernours, Paſtors, and Vicars immediately from Chriſt, and eſtabliſhed immediately by him, & not one alone, aboue all his fellowes. And if in *Peters* owne cauſe, they wil be content to haue Saint *Peter* himſelfe for Iudge, thus he ſaith: [f] *The Elders* (or Prieſts) *which are among you I beſeech, which am alſo an Elder, and their fellow in the Prieſt-hoode, feede the flocke of Chriſt which is committed vnto you, not as hauing Lordſhip ouer the Lords heritage, but as enſamples to the flocke: And vvhen that chiefe ſhepheard ſhall appeare, you ſhall receiue the incorruptible crowne of glorie.* In which place, if any man would play the Sophiſter vpon theſe words, *feed the flocke*, as they commonly vſe to doe, he may heereof conclude, that *Peter* had reſigned his charge to them. But it is ſufficient for vs, that Saint *Peter* tearmeth not himſelfe Paſtor of Paſtors, but ſendeth them backe to the principall Paſtor, which is Ieſus Chriſt our Lord.

In that ſome of them obiect theſe words: [g] *There ſhall be one folde, and one ſhepheard*, applying it to the Pope, they doe worſe therein then in the reſt. For the ſcope of the Text ſheweth vs, that our Sauiour ſpeaketh of the calling of the Gentiles: whereupon Saint *Gregorie* ſaith in their Gloſſe: [h] *This is ſpoken, becauſe Chriſt hath ioyned the Iew and the Gentile in his faith.* And *Theophylact*. [i] *Becauſe all the ſheepe haue but one marke,*

hæc oratio parturit. Nam quoniam cum aliis Apoſtolatus nomine Petrus decoratus, ter in tempore paſſionis negauit, iure nunc ab eo trina dilectionis confeſsio petitur, vt trina negatio æquali confeſsionis numero compenſetur. Ita quod verbis commiſsum fuit, verbis curatur, &c. Dixit autem, paſce agnos meos. Apoſtolatus ſibi renouans dignitatem, ne propter negationem, quæ humana infirmitate accidit, labefactæa videretur.

d *Æneas Sylvius de geſtis Concilii Baſilienſis, lib. 1.*

e *In miſſa.* Vere dignum & iuſtum eſt, æquum & ſalutare, te quidem omni tempore ſuppliciter exorare, vt gregem tuum, Paſtor æterne, non deſeras, ſed per beatos Apoſtolos tuos continua protectione cuſtodias, vt eiſdem rectoribus gubernetur, quos operis tui vicarios eidem contuliſti præeſſe Paſtores.

f *1. Pet. 5. 1. 2. 3. &c.*

g *Ioan. 10. 16.*

h *Gregorius in Gloſſa.* Hæc ideirco dicuntur, quia Iudaicum & Gentilem populum in ſua fide coniungit.

i *Theophyl. in Ioan. c. 10.* Quia vnum omnibus Baptiſmi ſignaculum, vnus Paſtor, nempe verbum Dei.

to

to wit, *the marke of baptiſme, and one ſhepheard*, namely, *the vvord of God*. And it were but loſſe of time, to ſtand vpon a matter ſo cleere. The like we ſay alſo of theſe places; *Let ſlip your Net into the deepe, thou ſhalt be a fiſher of men, Strengthen thy brethren, Of the Tribute-money*, and ſuch like: Of which they ſhould be aſhamed, ſeeing the Councill of *Baſile* [k] telleth them plainely, that they are taken in a wrong ſenſe. Seeing Saint *Ieroms* himſelfe telleth them: [l] *That the Apoſtles imagining vvith themſelues vpon the Tribute-money, that Peter ſhould be their Superiour, Our Sauiour eaſeth them of that errour, curing*, ſaith hee, *the deſire of glory, by a contention of humilitie*. And ſo ſaith *Origen* [m] handling this place.

k *Aeneas Sylu. de geſt. Conſilii Baſil. lib. 1.*

l *Hieronym. in Mat. c. 18* Dominus cauſam erroris intelligens, gloriæ deſiderium humilitatis contentione ſanauit, quia collegerant Apoſtoli ex ſolutione didrachmæ Petrum principem futurum, &c.

m *Origen in Matth. tract. quinto*, See all the place.

But heere they come in with another place, which they neuer durſt haue broached, till ſuch time as they had gotten a ſword in their hand, to defend the interpretation thereof. Our Sauiour Chriſt being neere his paſſion ſaith to his Apoſtles * *When I ſent you without bag or ſcrip, and ſhooes, lacked ye any thing? and they ſaid, Nothing. But now he that hath a bag let him take it, & he that hath none, let him ſel his coat, & buy a ſword: for I ſay vnto you, that that vvhich is vvritten, muſt be performed in me, He vvas counted among the vvicked, &c. Then the diſciples ſaid, Behold heere are two ſwordes, & he ſaid vnto them, it is enough.* Who ſeeth not by the verie drift of the text, that our Sauiour warneth his diſciples of the enterprize his enemies had againſt him; for which notwithſtanding they neede not to prouide any carnall weapons: yet we may ſee the extrauagant concluſion [n] that the Popes fetch from thence in their extrauagants It is ſaid, *Behold heere are ſwords, Ergo*, Saint *Peter*, that is to ſay, the Pope and his Suceſſors are heades throughout all the world, aſwell of the temporall, as of the ſpirituall. This is that godly decretall of *Boniface* 8. for which King *Philip le bel* was excommunicated, which beginneth, *Vnam ſanctam Eccleſiam, &c.* that is to ſay, that we muſt beleeue one holy Vniuerſall Church, and endeth with this concluſion; *VVe declare*,

* *Luc. 22. 35. 36. 37. 38*

n *Vnam ſanctam, Extrau. de Maiorit. & obedientia.*

o *Extrauag. de Maiorit. & obedient.* Porro ſub

clare, say and determine, that to obtaine saluation, it is necessary for euery creature to be subiect to the pope of Rome. Now there is not any question heere of *S.* Peter, for he is not named particularly, but of all the Apostles in generall. Neither is there any question of bearing rule, but of being persecuted. And Christ himselfe endeth all the strife, when he maketh saint Peter put vp his sword into the sheath. And yet (notwithstanding) they haue beene so impudent, as to take vpon them by pretence of this Text, the iurisdiction ouer all the world, and the Princes, and people so ignorant, and so simple, as to let themselues be trodden vnder their tyrannicall feet. Now we should offer wrong to the anciēt fathers to employ them about the confuting of this text, in the which, some of them by the two swords vnderstand the old & new testamēt, others, good doctrine, & good example, as also their owne Glosse doth. But rather I appeale to any mans iudgement, whither this be not to make an open mocke of Christ, & of his word, & after the Pharises fashion to say to him, *Aue Rex Iudæorū*, and whither these goodly swords deserue to be otherwise confuted, then by the lawful sword of al Princes that beare the title of Christians. And from the like ground commeth this other obiection of theirs, [q] *God hath made two great lights, the Pope is the Sunne, and the Emperour, the Moone: Ergo*, the Pope, is greater (I know not how many times) then the Emperour. Against which I will oppose none but their owne *Isidore*[r] alleaged by a *Sorboniste*,[s] who by the Sun vnderstandeth the kingdom, & by the Moone, the Priesthood. Again, [t] *Iesus Christ commandeth the diuels to enter into the swine. Ergo*, the Pope is Lord ouer the temporal. But this passeth all kind of blasphemy: our sauiour saith, [u] All power is giuen to me of the father, both in heauen and in earth. Therfore the Pope hath absolute cōmandement ouer heauen and ouer earth. They should haue noted the words that follow immedatly after, *Go & teach, &c.* that is to say, and make ye no doubt, but I will assist you with that power which shal make al things easie to you: and yet notwithstāding, these are the ordinary allegations of their decretals. They haue further found out, in their disputations

esse Romano Pontifici omnem humanam creaturam declaramus, dicimus, & definimus esse de necessitate salutis.

q Extrāuag. cod. & ibi Glossa.

r Isidorus in Genesim c. 1

s Magister Ioan parisiensis cap. 25. de potest. Regia & papali.

t Matth. 17

u Matth. 28.

x Turrian.p.50,51,52
y Ezech.34
z Auguſt lib.de paſtoribus.

Another Text obiected.

now adaies ſome other places, as ill to the purpoſe, and as full of blaſphemie as theſe are, It is written ſay the Ieſuites [x] of this time; [y] *I will iudge ſaith the Lord, betweene ſheepe and ſheepe, betweene the Ramme and the Goates. Ergo* Saint *Peter* and his Succeſſors are the Iudges of all the earth. Saint *Auguſtine* hath made a whole Booke vpon this chapter of *Ezechiell*, and yet he neuer bethought him of the Article of faith that lay hid in this verſe: no more did *Theodoret*. But let vs out of their words frame a contrarie argument: *Ezechiell* ſaith, that God will iudge betweene ſheepe and ſheepe, &c. And the Pope ſaith, it muſt be he that ſhall iudge, and ſo ſetteth himſelfe in Gods place. It followeth then, that the Pope is he, of whom S. *Paule* foretold vs, that ſhould lift himſelfe vp aboue all that is called God, Againe, [a] Saint *Peter* ſaith, [b] That Baptiſme was repreſented by the Arke, whereof this concluſion doth follow: That as by the Arke mankinde was ſaued, and (as it were) begotten againe, ſo are Chriſtians regenerate by Baptiſme. But they reaſon quite the other way: Baptiſme ſay they was figured by the Arke, *Noe* was head of his ſonnes in the Arke, *Ergo*, Saint *Peter* and his Succeſſors are heads of the Church. I aske, in what Logicke Schoole this argument may be allowed? But we (by their leaue) will conclude otherwiſe. *Iuſtin Martyr*, [c] one of the ancient Doctors of the Church, expounding this place, ſaith: that *Noe* was a figure of Chriſt, becauſe he was the beginning of another generation regenerate by water: and the Pope ſaith, that *Noe* was a figure of him. It followeth then, eyther that the Pope is Chriſt, or if he cannot be Chriſt, that he is he that ſhould vſurpe his place in the Church, to wit, Antichriſt. I ſhould be aſhamed in their behalfes, to alleage theſe places, were it not that they, who are no whit aſhamed to defend the Pope now in theſe daies, are yet ſo ſhameleſſe as to alleage them, and to make great volumes of them. And hereby we may ſee how deſtitute they are of plaine Texts, when they are faine to ſeeke out ſuch as theſe, where neuer any of the Fathers did ſeeke that which they

Saint Peter neuer tooke this charge vpon him.

a Turrian p.26
b 1. Peter, 3

c Iuſtinus in Tryphon.

they would ſo wilingly find. And therefore Cardinall *Cuſanus* concludeth this matter, in theſe words: [d] *If that were true, S. Peter muſt needs haue receiued ſome ſingular matter of the Lord, wherein the Pope ſhould ſucceed him: But we know, that S. Peter hath not not any way receiued more power of Chriſt, then the reſt,* 21. D. C. in nouo. 24. q. C. loquitur, *for nothing was ſaid to Peter, which was not ſaid to the reſt: as it was ſaid to him. That which thou ſhalt binde in earth, &c. So was it likewiſe ſaid to them, whoſe ſinnes you ſhall remit, &c. And if Saint Peter by the Rocke muſt be vnderſtood and taken for a ſtone that ſhould be the foundation of the Church, the other Apoſtles are alſo, according to Saint Ierome, the fundamentall ſtones of the Church.* Apocal. 21. &c.

[d] *Card. Cuſan. li. 2. de concord. Catholi. c 13.* Oportet, ſi hoc verum foret, Petrum aliquid a Chriſto ſingulariter accepiſſe, & papam in hoc ſucceſſorem eſſe, ſed ſcimus quod Petrus nihil plus potestatis accepit a Chriſto aliis Apoſtolis, 21. diſt. c. *In nouo. 24. q. c. loquitur* Nihil enim dictum eſt ad Petrum quod aliis dictum non ſit. Nonne ſicut Petro dictum eſt, *Quodcunque ligaueris, &c.* Ita & aliis dictum eſt. *Quorumcunque remiſeritis, &c.* Et ſi Petrus per petram, tanquam lapis fundamenti Eccleſiæ intelligi deberet, tunc ſecundum *S.* Hieronymum ita ſimiliter alii Apoſtoli fuerunt lapides fundamenti Eccleſiæ, de quibus habetur Apocal. penultimo.

Saint Peter neuer tooke this charge vpon him.

Seeing then it appeareth not by the holy Scripture, that our Lord did euer ordaine *S. Peter* to be the head of the Church, but rather, that he did not: we are next to ſee, whether *S. Peter* after the death of our Lord, did euer exerciſe this charge, and whither the other Apoſtles did conferre it vpon him. Firſt, he is ſent [e] with *Iohn* to *Samaria*, by the Apoſtles. Now amongſt men, he that ſendeth is aboue him that is ſent. He is accuſed [f] to the brethren, for hauing conuerſed with the Gentiles: It was wrongfully, and yet notwithſtanding he maketh his defence vnto them. Therfore he did not all that which he thought good, freely, and without being called to his anſwere by his brethren. In the councill at *Ieruſalem*, [g] he propoundeth his opinion concerning the matter of theſe Gentiles, whoſe calling had beene reuealed vnto him, *Iames* concludeth therein, as preſident, and letters are diſpatched away in the name of the whole aſſembly. And yet this was the place where this preheminence ought to haue appeared. And *Gerſon* [h] gathereth hereof, that there were foure councils aſſembled without him, and that in the councill of *Ieruſalem*, *Iames* was preſident, and not *Peter*. To be ſhort, he himſelfe calleth himſelfe [i] a fellow of the Elders of the Church, and exhorteth them louingly, as his equals, and not by Decrees, or Mandates. If we paſſe on further, *S. Paule*, in the two firſt chapters of the Epiſtle

[e] *Actes. 8.*

[f] *Actes. 11.*

[g] *Actes. 15.*

[h] *Gerſon tom. 4. in propoſit vtilib. ad exterminationem ſchiſmatis.* Quatuor conſilia congregata ſunt in Actibus Apoſtolorum, ſine Petro. *Item* Hieroſolymitano præerat Iacobus, non Petrus.

[i] *1. Peter. 5*

Chap. 7.

to the *Galathiãs*,[k] declareth that he is not ſubiect to him, that S. *Peter* required no ſuch thing of him, but gaue him the hand of fellowſhip to trauel in the Lords Vineyard, that he reproued *Peter* to his face, that he reſiſted him as his equall & fellow. Whereof S. *Cyprian* ſaith, [l] *When S.* Paule *diſputed with S.* Peter *about the circumciſion*, Peter *did not inſolẽtly take vpon him, that he was primate, or affirme that they which came after him, were to obey him, no not* Peter, *who had been choſen firſt by our Lord, & vpon whom he had builded his Church, &c.* And their ordinary Gloſſe ſaith vpon this place, [m] *The other Apoſtles ſeemed to be greater then* Paule, *becauſe they were ſent before him, & he leſſer, becauſe he was the laſt. But he is indeed by ſo much the worthier thẽ they, for that he is ſent by Chriſt being in euery point immortall, whereas they were ſent by Chriſt when he was a mortall man.* Againe, [n] *He learned nothing of* Peter, *nor of the reſt, but contrariwiſe he taught the reſt, & they conferred nothing vpon him, but he conferred vpon* Peter, *& profited him.* But Saint *Ambroſe* [o] in plainer termes, S. *Paule* ſaith he, *receiued the like grace to erect the Churches of the Gentiles, as S.* Peter *did to erect the Church of the Iewes, yet ſo, that vpon occaſion*, Peter *might preach to the Gentiles, &* Paul *to the Iewes: for both of thẽ did both. But the full authority of* Peter *conſiſted in preaching to the Iewes, and the perfect authority of* Paul *in preaching to the Gentiles: wherupon he is called the teacher of the Gentiles in faith & verity: for each of thẽ receiued his diſpenſatiõ according to his power: for it was harder to draw thẽ to faith that were far from God, then thoſe that were nearer*, that is the Gentils, thẽ the Iewes. Then here is *no* more queſtion of S. *Peter*, nor of his Sea, for *Rome* & we are all comprehended vnder the Gentiles, much leſſe then of *Peters* prerogatiues. For by this reckoning, *S. Ambroſe* plainly preferreth Paul before *Peter* foraſmuch as *Pauls* diſpenſation is larger, & more difficult then that of *Peter*. S. Paule ſaith, * *The Lord Ieſus who is in vs all, hath ordained ſome, apoſtles, others prophets others teachers, &c. for the miniſtery of the Goſpell.* Againe *we are one body, & one ſpirit, hauing the ſame hope of calling one God, one faith, one baptiſme.* There ſhould haue beene added in recommendation of this vnity; One miniſteriall

k *Gala. 1. & 2.*

l *Cyprian. Epiſt. 71. Quinto fratri.* Nam nec Petrus, quem primum dominus elegit & ſuper quem ædificauit eccleſiam ſuam, cum ſecum Paulus de circumciſione poſtmodum diſceptaret, vendicauit ſibi aliquid inſolenter, aut aroganter aſſumpſit, vt diceret ſe Primatum tenere, & obtemperari a nouellis & poſteris ſibi potius oportere, &c.

m *Gloſſa ſecundum Auguſtinum.* Cæteri Apoſtoli videbantur eſſe maiores Paulo, quia priores, ille minimus, quia nouiſsime, ſed inde apparet dignior, quia priores conſtituti ſunt per Chriſtum adhuc ex parte mortalem, nouiſsimus vero Paulus per Chriſtum, iam ex omni parte immortalem.

n *Gloſſa ſecundum Hieronymum.* Nihil a Petro & aliis didicit, ſed alios docuit, aliiq; nihil illi contulerunt, ſed ipſe cõtulit & profuit Petro.

o *Amb. in ca. 2. ad Gal.* Petrum ſolum nominat & ſibi comparat quia primatum ipſe accepit ad fundandã eccleſiam. Se quoq; pari modo electum ad fundandam Gentium eccleſiam. Ita tantum, vt & Petrus gentilibus prædicaret, ſi eſſet occaſio, vt & Paulus Iudæis, nam vterq; inuenitur vterumq; feciſſe. Sed tamẽ plena authoritas in prædicatione Gentium inuenitur, vnde & Magiſtrum ſe gentium vocat in fide & veritate. Vuuſquiſque enim pro viribus ſuis, & diſpenſationem ſortitus eſt. Difficilius enim fuit, eos qui longe a deo erant, ad fidem ſuam attrahere & ſuadere, quam proximos.

* *Epheſ. 4.*

riall heade of the Church, *Peter* and his ſucceſſors in the *See* of *Rome*. Hitherto then, wee haue not ſo much as any ſhowe of Supremacie. Yea, but *S. Peter* is oftentimes named firſt. *A* weake foundation God knowes for ſo monſtrous a building! and ſo is the Virgin *Mary* [p] named laſt in ſome places. and *Saint Peter* himſelfe after *Saint Iames* [q] by *Saint Paule*. But, ſay they, he hath oftentimes ſpoken firſt, & was indowed with excellent gifts, and is oft by the auncient Fathers, called the chief of the Apoſtles. And who is he among vs, that denyeth the excellency of *S. Peter*? that admireth not his incomparable zeale? that placeth him not in the higheſt degree of the Church? Contrariwiſe, who doth more diſhonour him then the Pope, that hideth his villanies and ſhameſull dealings with *S. Peters* cloake? & vnder the ſhadowe of *Simon* filleth all the world with Symonie? That *S. Peter* was the chiefe of the Apoſtles; either for his age, as *S. Ierom* noteth [r], or for his zeale, as ſaith *Marſilius* of *Padua*; [s] or for his abundance of Grace, as ſaith Cardinall *Cuſanus*, [t] and before him *S. Auguſtine* [u]. That he was Preſident in their aſſembly; what will follow of all this? In all companies and meetings there is a priority of order, but it doth not therefore import a priority of power, nor any ſuperiority in reſpect of the one ouer the other. In the Empire of Germany, there are ſeauen electors. The Archbiſhop of *Mentz*, and the Count *Palatine* are the firſt, the one of the Eccleſiaſtical, the other of the Temporal, that therfore they haue powet ouer their fellow-Electors, or ouer other Princes that haue not that dignity, is ridiculous to ſay. Againe: There is no well ordered aſſembly, where ſome man ſitteth not as chiefe, that may propoũd the matters they haue in hand, that may recount the *Suffrages*, and pronounce ſentence accordingly. Shal ſuch a one therfore aduance & depoſe whome he will at his owne pleaſure? all the world wil ſay the contrary. Againe: Among twelue perſons S. *Peter* was Preſident, by election of the Apoſtles, which yet is not confeſſed. He that ſhall conclude thus: It is therfore conuenient that in all companies there be one to ſit as Preſident, for Order ſake, the concluſion will bee

[p] *Act.* 1, 14.
[q] *Gal*, 2, 9.
[r] *Hieron. cont. Iouin. l.* 1
[s] *Supra citatus.*
[t] *Marſil. l.* 2. *c.* 16. *An. ſtate, aut electione.*
[u] *Card. Cuſan. l.* 2. *cap.* 34 *de concordia cathol.*
[u] *Aug. in Ioan. ſerm. Vlt.*

God. But thus to conclude, therefore the Pope as his *Succeſſor* muſt be preſident ouer all the world; this were not to bring an order into a company, but a confuſion into the world. Moreouer, as it was long agoe notably diſputed againſt the Pope; If Saint *Peter*, againſt the decree of *Anacletus* cited by *Iſidore*, [x], was elected Preſident by the Apoſtles; it followeth not, that his Succeſſor ſhould bee ouer the *Succeſſors* of the Apoſtles, vnleſſe hee bee choſen by their *Succeſſors* themſelues. For Saint *Iohn*, or ſome other of the Apoſtles, ſaith *Marſilius* [y], may haue better Succeſſors then S. *Peter*, the which they altogither might chooſe to gouerne. And theſe are perſonall dignities; which paſſe not from the Father to the Sonne, neither are tyed to a Chaire; but do depend of the common cõſent of thoſe that haue inſtituted them. And that ſo farre forth as Cardinall *Cuſanus* [z] is bold to ſay, that if by the conſent of the Chriſtian Church, the Archbiſhop of *Treuers* were choſen Preſident of the Church, hee ſhould haue a great deale more right vnto it, then the Biſhop of *Rome* who hath it not but by toleration, & that the B. of *Rome*, were bound to acknowledge him for ſuch, & to yeelde obedience to him. And hereunto agreeth *Gerſon*; [a] *That the ſayings of the Apoſtles and Diſciples of Chriſt, are of other authoritie, and that in matters meerly of Faith, then the ſayings of their ſucceſſors.* Againe, [b], *That theſe propoſitions; Peter was an Apoſtle, and Peter, receiued the authoritie of binding and looſing, cannot bee applyed to Peters Succeſſors, neither by the inſtitution of Chriſt, nor by the authority of the Scriptures.*

Wee ſee then by the Scriptures, that Saint *Peter* was not inſtituted head of the Church by Ieſus Chriſt; That he neuer caried himſelfe for ſuch, neither was euer acknowledged in that quality by the Apoſtles; As alſo we finde not, that in any Counſell for fiue hundred yeares after Chriſt, the Pope did euer alledge one Text of Scripture, when the Supremacy was in queſtion.

Whereupon we conclude with all Antiquity, That the Pope, as he is qualified Saint *Peters* Succeſſor, cano

x 23. *Diſt. Sacroſ.*

y *Marſil. lib. 2. c. 16. & 18.* Quodſi tamen Apoſtoli B. Petrum tanquam ſibi Epiſcopum elegiſſent, aut principalorem propter ipſius ætatem, &c, Vt habetur in quodam Anacleti Decreto apud Iſidorum, non tamen ex hoc ſequeretur, quod ipſius Succeſſores in Romana ſede vel alia, ſi alibi fuit Epiſcopus, hanc ſuperioritatem habeant ſuper aliorum ſucceſſores, niſi a reliquorum ſucceſſoribus eligerentur ad hoc: Maioris enim virtutis fuerunt aliqui ſucceſſores eorum quibuſdam ſucceſſoribus Petri, &c.

z *Card. Cuſan. l. 2. c. 13. & 34.* Si per poſſibile Treuirenſis Archepiſcopus per Eccleſiam congregatam pro præſide & capite eligeretur, ille proprie plus ſucceſſor eſſet Beati Petri in principatu, quàm Romanus Epiſcopus.

a *Gerſ. in tract. de vita ſpirituali anima, lect. 2. tom. 3.* Dicta Apoſtolorum & diſcipulorum Chriſti ſunt alterius authoritatis, in his etiã quæ pure ſunt de fide, quàm quorum libet ſucceſſorum, &c.

b *Item*, Propoſitiones in Euangelijs poſitæ. Petrus fuit Apoſtolus, Petrus accepit authoritatem ligandi & ſoluendi, de quocunque ſuoceſſore Petri ſimatæ, non ita a Chriſto & ſacris literis habentur. *Vide etiam Ioan. Franciſ. Picum, de fide & ord. cred. theor. 8.*

no

not be called the miniſteriall head of the Church;but equall with all other Biſhoppes; That the *Supremacy* which hee exerciſeth, is not any way grounded vpon the lawe of God;& conſequently, that all the Articles founded therevpon(for the which,as beeing neceſſary to ſaluation, the Popes haue ſet all Chriſtendome in a confuſion) haue no foundation in Ieſus Chriſt.

CHAP. 8.

¶ That the Pope or Biſhoppe of Rome, is not the Miniſteriall Head of the Vniuerſall Church, by any right of mans Lawe, and how he hath vſurped this title and power.

BVT foraſmuch as the matter in queſtion, is about *Peters* ſucceſſion,and that wee haue ſeen wherein it doth conſiſt; Let vs now ſee, what Charters they ſhowe foorth to bee admitted into poſſeſſion. They alledge for all,that *Saint Peter* was at, *Rome:* and thereupon conclude with a full earreere That the Pope is head of the Church. Wee might deny that *Saint Peter* was euer at *Rome*, for they cannot prooue it by the holy *Scriptures:* whereby euery one may ſee what the foundation is of ſo waightie a buildiog. Contrariwiſe, there be many great coniectures, that he was neuer there, of which wee are not the firſt ſearchers out, but ſome of the greateſt perſonages [c] that were in many ages before vs. Betwixt the time of our *Sauiours* death, and the death of *Nero*, there were ſeauen and thirty yeares. It appeareth by the holy *Scripture*, that *Saint Peter* was at *Ieruſalem* twentie yeares after our Lord ſuffered. From thence he came to

If Saint Peter were at Rome,&c.

[c] *Marſ: Pad. lib 2.c.16* De beato verò Petro, in quo ſecundum propoſitionem apparebit, dico per Scripturam ſacram conuinci non poſſe ipſum fuiſſe Romanum Epiſcopum: Et,quod amplius eſt, ipſum Romæ vnquam fuiſſe,&c.

to *Antioch*, where *Gregory* (ſaith he) was ſeauen years and *Euſebius*, fiue and twenty. If we beleeue *Euſebius* hee could not ſuffer Martirdome vnder *Nero*, though he himſelfe ſpeake thereof. For betweene Chriſts paſſion, and *Neroes* death there is but 37. yeares, and by his reckoning, there ſhould bee at leaſt 46. If wee beleeue *Gregorie*, there will remaine but ten yeares, during which time *Peter* might be at *Rome*: but from the time that *Peter* and *Paule* ſawe one another in *Ieruſalem*, Saint *Paule* wrote a long Epiſtle to the *Romans*, which is likely, he would haue forborne, if Saint *Peter* had beene there at that time. Alſo, therein hee ſaluteth a great number of perſons, without making any mention of him: And yet *Beda* pretendeth to haue prooued, that hee muſt needes haue beene at *Rome*, the ſame yeare that hee ſawe *Paule* in *Ieruſalem*.

d *Beda in Acta. cap. 15.*

In ſome places hee complaineth, that all haue forſaken him [e], when hee was priſoner for the Goſpell; That hee had no man [f] of like minde as *Timothy* was. And the ſecond Epiſtle to *Timothy* is written the ſame yeare, or neere thereabouts, that Saint *Paule* was beheaded at the commaundement of *Nero*. To be ſhort, either Saint *Peter* was at *Rome* before *Saint Paule*, or after. If he were there before, (as the *Legend* ſaith that *Saint Paule* came not thither after, and that they together had great combats with *Simon Magus*) how commeth it that *Saint Paule* in his Epiſtle to the Romaines, ſaluteth him not? How commeth it that hee maketh no mention of him in the reſt of his Epiſtles? But (which is more) how commeth it, and how can that holde together which wee reade in the Actes; [g] That at *Saint Paules* comming to *Rome* many yeares after, hee found the Iewes ſo little informed of him, ſo fewe of that ſect, the which (ſaid they) was euerywhere ſpoken againſt? Will any man beleeue that Saint *Peter* who had beene there before him, and who was miniſter of the Circumciſion, had taught nothing thereof? Againe, how commeth it that *Saint Paule*, who reporteth of their meeting elſwhere, as at *Antioch*, maketh

e 2. *Tim.* 4.16
f *Phil.* 2,20.

g Act. chap. laſt.

no

no mention of this meeting of theirs in the moſt famous citie of the worlde? And if *Saint Peter* came thither after Saint *Paule*, beſides that it is a greete maruell, that no mention can bee founde thereof, then muſt the Legend bee falſe, vpon which this Pope-dome of Saint *Peter* is founded: And as it is falſe in one point, ſo it may bee in another.

Moreouer, the Legende ſaith, that they were beheaded both together [h], and the Canon, [i] *The ſame yeare, the ſame day, and the ſame hower*, blaming ſome Heretickes, who held, that they had ſuffered at ſeuerall times.

h Iacob. da Voragine in Petro.
i Diſtinct. 22. cap. ſacroſ.

And yet *Euſebius* ſaith, that the one was beheaded, and the other crucified: And *Linus*, [k] who hath written the paſſion of *Saint Paule*; Hee, I meane, whome they hold to haue ſucceded next after *Saint Peter*, doth not there make any mention of the paſſion of *Saint Peter*. One ſaith, that *Linus* was his Succeſſor; another that it was *Anacletus*; and another *Clement*. To bee ſhort, they cannot agree, either of the time of his comming thither, or of the time of his death, or of the manner of his death, or of his ſucceſſor, or of any other thing.

k Linus in paſſione Pauli. l. 1. pet. 5.
m Euſeb. l. 2. c. 25.

And yet notwithſtanding they are ſo impudent, that they will commit all the ground of the Chriſtian faith, to the credit of a poore Legend.

Now againſt all theſe proofes they can bring but one place of Scripture, and of that they are aſhamed too; namely, that which is in the latter end of the firſt Epiſtle of *Saint Peter*; *The Church which is at Babilon ſaluteth you.*

And I will not deny but that *Euſebius*, in *Saint Ierome* [n], *Beda*, [o] *Oecumenius* [p], *Thomas Aquinas*, [q] *Lyranus*, [r] *Caietan* and others, haue interpreted this Epiſtle to bee written from *Rome*. But I am glad yet they confeſſe that they cannot proue the authority of the *See* of *Rome* by the *Scripturs*, but that withall

n Hiero in Catalogo ſcriptor: Eccleſiaſt. in Marc. Petrus in epiſt. 1. ſub nomine Babylonis, ſ. Romam ſignifi. Marcus interpres Petri. Petri. Idem in Eſai. c. 47
o Beda in 1. epiſt. Petri.
p Oecumen. in 1. Petri.
q Thomas in 1. Petri.
r Lyran. ibidem.

withall they must acknowledge it is called *Babylon*, and that by him whome they pretend to bee their founder.

If they alledge, that it is a common receiued opinion, that Saint *Peter* was at *Rome*: Besides the diuersities of opinions that wee haue noted before; I answere, that the question here is not of an opinion, but of an Article of Faith, vpon which they would build many other Articles: That Saint *Ierome*, [f] a Priest of *Rome*, expounding this place. *Behold, I send vnto you Prophets, and wise-men, and Scribes, and some of them you shall crucifie, &c.* Alleadgeth for example, *Saint Steuen* stoned, and Saint *Peter* crucified by the Iewes, to whom our Sauiour spake those words, which cannot belong to the Romans. The Glosse also saith the like [t]: To be short, I say That the Popedom then is grounded vpon opinion, and not vpon a certaine and vndoubted faith. Let vs adde this besides, that albeit he should be at Rome, yet it followeth not that hee founded the Church there; whither hee came thither in *Neroes* time or else in the time of *Claudius*. For *Tertullian* [u] telleth vs, that in the time of *Tyberius*, the Christian Church was erected there; so farre foorth, that *Tiberius* spake to the Senate in commendation of Christ, and laide threatnings vpon the accusers of the Christians. The same doe *Eusebius*, [x] and *Orosius*, [y] witnesse. And if it be asked by whom it was erected; their owne *Clement* [z] telleth vs, that *Barnabas* in the time of *Tiberius* preached at Rome: And *Dorotheus* [a] likewise, that *Barnabas* was the first that preached the Gospell there. But agreeing to that opinion that hee was there (for I dispute not but to showe the vncertainty of that which they pretend to be most certaine) I aske, whither, hee were there as a Bishoppe, or as an Apostle? If as a Bishoppe, or Priest (for both these were one as wee shall see hereafter) euery one of them was bound to his owne city, or to his owne Church, as appeareth in the Actes [b], and in the Epistle to *Titus*, [c]

And

f *Hier. in Mat. c. 23. 4.* Ecce ego mitto ad vos Prophetas, &c. Et ex illis occidetis, & crucifigetis, & flagellabitis, &c. Ex quibus inquit, lapidatus Stephanus, Paulus occisus, crucifixus Petrus, flagellati in Actibus Apostolorum discipuli, & persecuti sunt eos de ciuitate in ciuitatem, expellentes de Iudæa, vt ad Gentium populum transmigrarent.

t Glossa interlinearis, Occidetis vt Paulum, crucifigetis, vt Petrum, flagellabitis, vt Apostolos in Actibus Apostolorum. Lyranus, Et crucifigetis, vt Petrum & Andream fratrem eius, & multos alios, &c.

u *Tertul. in apologet. c. 5.* Tiberius, cuius tempore nomen christianorum in sæculum introiuit, annunciatum sibi detulit ad senatum, cum prærogatiua suffragii sui. Senatus respuit, Cæsar, in sententia mansit, periculum minatus accusatoribus christianorum.

x *Euseb. l. 2, idem.*

y *Orosius, lib. 7, c. 4.*

z *Clemens l. 1, Recognit.* Barnabas sub Tiberio prædicauit Roma.

a *Dorotheus Tyrensis in Synopsi,* Barnabas primus Romæ prædicauit.

b *Act. 14, 23.*

c *Tit. 1, 5.*

And therefore the Bishop of Rome can not pretende any authoritie ouer others: for none can transferre that right to another, which hee hath not himselfe. Againe; why doe they not rather chuse Saint *Paule* for their Bishoppe, seeing it appeareth by the Holy Scripture, that hee preached there a long time, and that it properly belonged to his Diuision? And how will they answere the Bishoppe of *Antioch*, who is more cleerely founded then the Bishoppe of Rome, to wit, by plaine texts of Scripture? [d] For, to alledge that goodly Reuelation of translating *Peters See* from *Antioch* to *Rome*, which is read in *Gratians* Decree, [e] in the Epistle of Pope *Marcellus*, they will bee laught at, as for an idle dreame: And Cardinall *Cusanus* [f] himselfe holdeth those Epistles for Apocriphall. Briefly, what will they answere to saint *Gregory* himselfe [g] who saith; that the Bishops of *Alexandria* and of *Antioch* are as well *Peters* successors, as the Bishoppe of *Rome*, and that they sit in *Peters* chaire? If *Peter* as an Apostle, gaue authority to the See of *Rome*; we know that the charge of an Apostle was not tyed to any one citie, towne, or prouince, nor to any one Nation, but extended to all parts of the world.

And if they will haue it any manner of way limited, it must bee by the spirit of God, who consecrated, saith saint *Ierome* [h], *Peters* Apostleshippe to the Iewes, and *Paules* to the Gentiles; sending the one to the Gentiles, and placing the other by his singular prouidence, in *Iudea*. Whereof it will follow, that all places where *Peter* preached, should by right haue a supremacy, that is to say, there should bee supremacies without number, and so consequently, not one at all.

Also, that the Romish succession should rather bee taken from *Paule*, then from *Peter*: for Rome is reckoned among the Gentiles. Also, that all the places applyed to saint Peter, are ill alledged by them, forasmuch as the succession is not deriued from Peter. And there is more yet then all this, for Cardinall *Cusanus*

d *Act.13*

e *Caus.24.q.5.Can. Romanus.*

f *Cusan.l.3,c.54.*

g *Gregorius in Regist.ad Eulogium Alexandrinum*

h *Hyeron.ad Gal.c.2.* Prouidentia Dei alius Apostolus circumcisis datus est, qui legis vmbris videretur acquiescere; alius in præputio constitutis, qui Euangelii gratiam non putaret esse seruitium, sed liberam fidem.

i. *Card.Cusan,l.3,c.14.* Est verũvnã esse Cathedram *Petri*, quoniam cathedra principatum legitimum significat in Ecclesia; et sicut in ipsa cathedra Petri tres primi Patriarchæ leguntur sedisse, scilicet Romanus, Alexandrinus, & Antiochenus, & cũ illis omnes subiecti Episcopi, &c.

affirmeth boldly, that the Patriarches, yea that the Biſhops are all without any difference, ſaint Peters ſucceſſors, all equall in eſſentiall dignity, though they may differ in adminiſtration. Whereof it followeth, that they haue all the priuiledge of his ſee, and that as one hath erred, ſo likewiſe may another. If they ſay, that S. *Peter* founded the Church of *Rome*, it is falſe; for long time before before that which they ſpake of, Saint *Paule* wrote vnto them, *That* * *the renowne of their Faith was publiſhed throughout the whole world.* And *Tertullian*, *Euſebius*, *Oroſius*, *Clement*, and *Dorotheus* haue ſhowne vs the contrary. If it bee in reſpect only, that hee dyed there; I ſay, that Saint *Paule*, by their owne confeſſion did alſo ſuffer at *Rome*, and that hee went thither by the expreſſe commaundemēt of God: I ſay, that *Polychronius* Biſhoppe of *Ieruſalem* vnder the Emperour *Valentinian*, will tell them; That Chriſt ſuffered in *Ieruſalem*; That there hee fulfilled all the Myſteries of our redemption, there founded the Church, ſhead forth the Holy Ghoſt; That *Iames*, *Peter*, and *Iohn*, who were the pillars of the Church, taught there; That it is ſaid, that the Church goeth forth of *Ieruſalem*, to bee from thence ſpred to the Gentiles; whereupon hee chalenged the firſt See.

* Rom. 1, 8

I ſay, that Saint *Ierome* and *Lyranus* write, that ſaint *Peter* was crucified by the *Scribes* and Phariſes. To bee ſhort, I ſay, that the Apoſtle *Saint Iohn*, who liued longer then all the other Apoſtles, and thirtie yeares (at the leaſt) after Saint *Peter*, by their owne reckoning; and who wrote laſt of them all, ſaith, that Chriſt foretolde *Peter*, that by his death hee ſhoulde glorifie him: * but hee maketh no mention of the place where hee ſhould by his death glorifie the Pope, which (doubtleſſe) was a thing not to bee concealed for the good and welfare of all the worlde, if the ſtate of the Church did depend vpon his Supremacie. But I aske further; who will bee *Peters* heire, the Church of *Rome*, or the Pope?

* Iohn. 21, 19

If

If the Church of *Rom*, [k] as it ſeemeth Pope *Calixtus* granteth vnto her, writing to all Biſhops, then there is no more queſtion of a Pope, nor of one man alone, nor of any perſonall ſucceſſion. For the Church is a bodie, and a bodie dieth not but by a kinde of ſucceſſion in the partes thereof, & to him that dieth not, there needeth no Succeſſor. If it be the Pope, then the Church of *Rome* muſt no more call hir ſelfe the head of the Church, [l] nor muſt ſhe ſay any more, as the ſchoole of the *Sorboniſtes* doth, [m] *That* Peters *chayre, is for the Church and not the Church for* Peters *chaire: for ſhe is but a part of the ſucceſſion.* And if that be ſo, I aske what ſhall become of the Church, and the miniſterie thereof, when the head ſhall be an hereticke, when there ſhall be a ſchiſme of thirtie, fortie, or fifty yeares continuance, without a Pope, as often hath beeene ſeene, when *Ioane* ſhall bee in *Peters* place? &c.

And in the meane while, we ſee what a Generall banding there is about this queſtion, Doctor againſt Doctor, Order againſt Order, Vniuerſitie againſt Vniuerſitie, Councill againſt Councill, and that ſo farre forth, as *Gerſon* maintayneth that the Councill of *Baſile* hath deliuered the Church from a verie pernicious hereſie, that had like to haue deſtroyed her, which was: That the Pope was head of the Church, and aboue the Councill: The councill of *Baſile*, [o] I ſay, that feareth not to pronounce ſolemnly in their Decree: That the Church is aboue the Pope: That whoſoeuer beleeueth the contrarie, is an hereticke: which hath euer beene defended by the Vniuerſities of [p] *Paris*, of *Louaine*, of *Prague*, of *Oxford*, againſt thoſe of *Perouze* and *Bolonia*, and conſequently againſt the Councill of Trent, & the writers that the ſame hath ſince approoued and produced: But before they anſwere vs, they muſt cleere this difference among theſelues, & before they agree of it, their pretended

k *D. 21 q. 1. can. Non licet.* Sicut Dei Filius venit facere voluntatem Patris ſui, ſic & vos implete voluntatem matris veſtræ, quæ eſt Eccleſia; cuius caput, vt prædictum eſt, Romana Eccleſia.

l *Magiſt. Ioann. Pariſien. in lib. de poteſt. Regia & Papali.*

m *Litera Academiæ Pariſienſis apud Theodorum à Niem, tract. 6, c. 15.* Petri Cathedra propter Eccleſiam, non Eccleſia propter petri Cathedram.

n *Gerſon in tract. de poteſt. Eccleſiaſt.* Baſilienſe Concilium liberauit eccleſiam à peſtifera doctrina quæ ſtatuebat papam aut ſupra Concilium aut parem Concilio. Ibi enim Decretum, &c.

o *Æn Sylu. ſeu Pius 2. de geſtis concil. Baſil.*

p *Litera Vniuerſit. Pariſienſ. apud Æn Sylu. lib. 1 Schol. Pariſienſis, Pragenſis, Oxonienſis, ante annos 200 ſub ſchiſmate,* papam & cardinales non conſtituere Eccleſiam, neque ſucceſſionem petri, erraſſe ſæpius, & errare poſſe,

Iulianus *cardi. S. Angeli ad Eugenium Papam. Zabarella cardin. de ſchiſmate. Cardin. de Alliaco, de Reform. Eccleſiæ,*

pretended ſucceſſion (if ſo it pleaſe God) ſhall fall to the ground.

Now, although wee might reiect them all in a word, as being not founded vpon any one word of Gods law, yet it ſhall not be amiſſe to ſee from time to time, how they are grounded vpon the poſitiue law of man.

They hold, that Saint *Peter* was crucified vnder *Nero*, in the yeare of our Lord 69. and *Clement* was his ſucceſſor, Others ſay, that it was *Linus* or *Cletus*. Which if it be be true, then muſt Saint *Iohn*, yea and Saint *Iames* himſelfe, (if we beleeue thoſe Bookes that are fathered vpon *Clement*) haue obeyed *Clement* as head of the Church: for he (as they ſay) ſucceeded in the authoritie of *Peter*, and he ought to haue no leſſe authoritie then the Popes haue at this day, who diſpenſe with Saint *Paules* Epiſtles: A ſtrange thing, that the Primitiue Church, when ſhe made the Canon of ſuch bookes as ſhould be of authority in the Church, did put thereinto, the Epiſtles of *Iames*, and of *Iohn*, and neuer remembred the bookes of *Clement*, principall heyre to the holy Ghoſt, by the vertue of Saint *Peters* chaire. A more ſtrange thing, that this *Clement* made ſo ſmall reckoning of a ſucceſſion ſo neceſſary for the Church, when as in the Epiſtle which hee writeth to *Iames*, ¶ Biſhop of *Ieruſalem*, the Lords brother, he calleth him the Biſhop of Biſhops, and Gouernour of the Church of *Ieruſalem*: But a ſtranger thing then all the reſt, that there ſhould any be found ſo impudent in the light of learning that ſhineth at this day, as to ground the Popedome vpon thoſe goodly books of *Clement*, in the which (ſo vnhandſome were they in their forging) *Clement* writeth to Saint *Iames* after Saint *Peters* death, and teacheth him the inſtitution of our Lord: whereas it is acknowledged, that Saint *Iames* was martyred before, and that, if he had beene liuing, he was to teach ſuch things to *Clement*, and not to learne them of him. And yet this is one of the chiefeſt Authors they alleage at this day. But let vs proceed,

¶ *Clemens epiſt.* 1. Iacobo fratri Domini, epiſcopo epiſcoporum, hebraorum eccleſiam regenti, &c.

We

We haue the Apoſtles Creed from the beginning of the Chriſtian Church. The Fathers call it ordinarily, the *Rule of faith*, that is onely immutable, onely not ſubiect to reformation: Therein we find the Catholicke Church. But this Article of faith, that *Boniface* 8. publiſhed, is not there. *That, if we will be ſaued, vve muſt acknowledge the Pope to be Soueraigne Lord, to be the Monarque of the vvorld, and of the Church.* And in the Canons, by them attributed to the Apoſtles, and which the Decree, [r] *vvill of Apocryphall, make Canonicall*, in all the policie of the Church which is there deſcribed, of the Prieſtes, Biſhops, Archbiſhops, and of that which they owe one of them to another, there is not ſo much as a word of the Biſhop of *Rome*, much leſſe of his ſuperioritie aboue others. And yet they will haue *Clement* to be the gatherer of them. Contrariwiſe *Clement*, [s] who telleth vs, that Saint *Peter* confeſſeth, That he is ſent to *Ceſarea* by S. *Iames:* declareth likewiſe to *Simon Magus*: *That he is not ſent to deliuer the vvords of that Apoſtle that ſent him, and that he had no particular thing giuen him in* Mandatis, &c. In theſe goodly Decretall Epiſtles of thoſe firſt Popes, whom they there make to ſpeake ſuch Latine, in the moſt flouriſhing age of the Latin tongue, as is worſe then any countrey Prieſt ſpeaketh, *Sixtus* is qualified Archbiſhop of the *Romiſh* Church, *Hyginus*, Biſhop, and ſo of the others: *Fabianus* alſo writeth to the other Miniſters of the Church, as to his companions, *Dilectiſsimis Eccleſiæ comminiſtris*. And for degrees and Precedencies, if we beleeue *Anacletus* Biſhop of *Rome*, in his ſecond Epiſtle, [t] the Apoſtles, and *Clement* his prædeceſſor, had no other care but to eſtabliſh Primates, Metropolitans, Biſhops, &c. according to the degree and ranke that the Cities and Townes held at that time in ordinary Iuſtice and policie. The which is repeated in the Chapter, *Prouinciæ mult.* [u] drawne out of that Epiſtle. And for the Iuriſdiction or power of the Biſhop of *Rome*, notwithſtanding any titles of honour that they giue Saint Peter, we ſee no traces

[r] *D.16.*

[s] *Clemens l.1. Recognitionum, vbi Petrus:* Iacobus Epiſcopus accerſirum me inde huc Cæſaream mittit. Et *lib.2 Petrus ad Simonem Magum.* Nos Apoſtoli illius qui nos miſit, verba exponere miſsi ſumus & adfirmare ſententias, proprium vero dicere aliquid, non habemus in mandatis, &c.

[t] *Anacleti ep.2.* Prouinciæ multo ante Chriſti aduentum tempore diuiſæ ſunt maxima ex parte, & poſtea ab Apoſtolis & Beato Clemente prædeceſſore noſtro ipſa diuiſio eſt renouata. Et in capite prouinciarum, vbi dudum primates ſæculi erant, & prima iudiciaria poteſtas, ad quos quiper reliquas ciuitates commorabantur, &c. confugiebant, pro oppreſſionibus ſuis, &c. ipſis quoque in ciuitatibus vel locis noſtris patriarchas vel primates qui vnam formam tenent, licet diuerſa ſint nomina, leges diuinæ ponit & eſſe inſerunt, &c

[u] *D.99.2. Prouincia mult.*

traces therof in thoſe firſt fathers. *Denis* the pretended, in his whole Eccleſiaſticall Hierarchie, knoweth not what a Soueraigne Biſhop meaneth, and yet this was the place for it. *Ignatius* as little, [x] who writing to the *Romans*, ſaith of *Rome*. *That ſhe holdeth the firſt place in the countrey of the* Romans, *and no more.* Ireneus reprooueth (and that ſharpely) *Victor* Biſhoppe of *Rome*, who through an impudent ambition, had excommunicated all the Churches of *Aſia*, [y] for the controuerſie about Eaſter day: *The Prieſtes* ſaith he, (not the Popes) *that haue held the Prieſthood of the Church in which thou doeſt now rule, as*, Anicetus, Pius, Hygi-nus, &c. *haue not done as thou haſt, nor yet thoſe that were with them.* Tertullian [a] Magnifieth Saint *Peter*, but mocketh the Biſhoppe of *Rome* when he would make his benefit thereof, ſaying: *And doſt thou thinke to take this power, as belonging to thee, becauſe it was ſaid to Saint* Peter, *Super hanc petram*, &c. *Againſt the manifeſt meaning of our Lord, as if that were ſpoken of all the Church that is neere to* Peter, *and not perſonally conferred vpon* Peter? yea, and in a certaine place he maketh a long narration of the prayſes of the Church of *Rome*, yet it is but as ſhe is a particular Church, and he rancketh her with many others, which hee calleth [b] in like and equall manner Apoſtolicall, as the Churches of *Achaia*, *of* Philippi, *of* Theſſalonica, *of* Epheſus, &c. to the which, for the ſeeking of the truth againſt heretickes, he ſendeth vs aſwell, and ſo ſoone, as to *Rome*. And aboue al, he ſpeaketh not one word of this prerogatiue, which ſhould be the moſt principall, That ſhe is the infallible *Sea* of the holy Ghoſt, by the ſucceſſion of Saint *Peter*. *Origen* ſaith: [c] *Hee that will be ſaued, commeth not to the principalitie of the Church, though he bee preſident there: but to ſerue the Church, as it is ſaid in the Goſpell: The princes of the Nations beare rule ouer them, &c. But it ſhall not bee ſo among you, &c. Hee that is called to the office*

x *Ignatius in epiſt. ad Romanos,* ὑμεῖς οὐδέποτε ἐβασκάνατε τινα· ἄλλους ἐδιδάξατε· θέλω δὲ τὰ μαθητευθέντα ὑπ' ἐμοῦ καὶ ὑμᾶς βεβαιωθῆναι. *quæ præſidet in loco regionis Romanorum.*

y *Hiſt. Eccl. l. 5. c. 44. & Soz. l. 7. c. 19.*

z *Irenæus apud Euſeb. lib. 5. c. 25. & 26.* In quibus qui ante Soterem presbyteri Eccleſiæ præfuerunt cui nunc præſides, Anicetum dicimus, & Pium, & Hyginum, & Telesphorum, & Xyſtum, neque ipſi ſic obſeruarunt, neque poſteris ſuis præceperunt, &c.

a *Tertull. de pudicitia, c. 20.* Si quia dixerit Dominus Petro; *Super hanc petram*, &c. id circo præſumis & ad te deriuaſſe ſoluendi & alligandi poteſtatem; id eſt ad omnem Eccleſiam patri propinquam; qualis es, euertens atque commutans manifeſtam Domini intentionem perſonaliter hoc petro conferentem?

b *Idem cap. 35. de præſcrip.* Habes ſuprà.

c *Origen. in Eſa. hom. 7.* Non ad principatum Eccleſiæ venit qui ſaluari vult, etſi præeſt, ſed ad ſeruitutem Eccleſiæ, ſi oportet dicere de Euangelio, Principes quidem Gentium dominantur, &c. Qui vocatur ad Epiſcopatum, ad principatum non vocatur ſed ad ſeruitutem Eccleſiæ potius &c.

office of a Bishoppe, is not called to rule, but to serue the Church, &c. Saint *Cyprian*: [d] *There is but one Bishoppricke, of which euerie Bishop holdeth his part wholly without any diuision.* Againe, *None of vs hath made himselfe Bishoppe of Bishoppes, to force his fellowes by tyrannicall tyrannie, vnder his obedience: But euerie Bishoppe is at his owne libertie, neither iudging, nor being iudged by another, looking for the iudgement of the Lord Iesus, who alone hath power to appoint vs ouer his Church, and to iudge of vs.* Where is then this fulnesse of power in one man alone? Againe, complaining that prophane men and Schismaticks withdrew themselues eyther by appeale, or by supplication, to the Bishop of *Rome*: *But these causes*, saith hee, [f] *must be iudged by the Bishoppes, in those places where the proofes and witnesses bee: but that some desperate and wicked fellowes perswade themselues that the Bishoppes of Africa haue lesse power*, to wit, then the Bishop, or the Chayre of *Rome*. And (indeed) he calleth not *Stephanus* and *Cornelius* Bishoppes of *Rome*, [g] other then brethren, and companions, and fellow-Bishops, and handleth *Stephanus* [h] verie roughly in many places. Yea, and that we may plainely see, that he thinketh himselfe in euerie respect to bee as great as hee: [i] *The Diuine and fatherly goodnesse* (saith hee) *hath bestowed vpon vs the charge of the Apostle-ship, and hath adorned the Vicariall Sea of our Lord with the heauenly fauour.* Againe, [k] *That which is said to the Apostles: He that heareth you, heareth mee, is said to all Bishopps, that succede the Apostles, by a Vicariall succession.* To bee short, a little after his death, the Church of *Africa* [l] decreed in the Councill of

d *Cypria. de vnit. Eccles.* Vnus est Episcopatus, cuius a singulis pars in solidum tenetur.

e *Idem in consil. carthag. siue de sentent. Episc.* Neque enim quisquam nostrum Episcopum se Episcoporum constituit vt tyrannico terrore ad obsequendi necessitatem collegas suos adigat cum habeat omnis Episcopus pro licentia libertatis & potestatis suæ arbitrium proprium, tanquam iudicari ab alio non posset, cum nec ipse possit alterum iudicare: sed expectemus vniuersi iudicium Domini nostri Iesu Christi, qui vnus & solus habet potestatem & præponendi nos in Ecclesiæ suæ gubernatione & de acto nostro iudicandi. Cyprianus passim vocat Episcopū Romanum, fratrem charissimum epist. 15. 16. 18

f *Idem epist* 55. Nauigare audent ad Petri Cathedram atque ad Ecclesiam principalem, &c. Oportet vtique eos quibus præsumus, non circumcursare, nec Episcoporum concordiam cohærentem, sua subdola & fallaci temeritate colligere, sed agere illic causam suam, vbi & accusationes habere & testes sui criminis possunt. Nisi si paucis desperatis & perditis minor videtur authoritas Episcoporum in Africa

constitutorum, &c. *Idem epist* 71, *lib.* 3. Stephanum vocat collegam; vt & Cornelium, nostrum coepiscopum, *l.* 3, *epist.* 59. h *Idem epist*, 74, *ad Pompeianum de Stephano Papa*. Nam inter cætera vel superba, vel ad rem non Pertinentia, vel sibi ipsi contraria, quæ imperite & improuide scripsit, &c. Et hic paulo.

i *Idem de aleatoribus* Diuina, & paterna pietas in nobis Apostolatus ducatum contulit, & vicariam Dominici sedem cœlesti dignatione ornauit. &c. k *Item ad Puppianum, epist.* 66 Nec hæc acto, sed dolens profero, cum te iudicem Dei constituas & christi, qui dicit ad Apostolos, ac per hos, ad omne præpositos, qui Apostolis vicaria ordinatione succedunt Qui vos audit, me audit, &c. l *In consil.* Africano, art 6 Vt primæ sedis Episcopus non appelletur Princeps Sacerdotum, aut primus pontifex aut aliquid huiusmodi; sed tantum primæ sedis Episcopus.

of *Carthage*, that none should be called Prince of priestes, or the first Bishoppe, but onely Bishop of the first Sea, according to the dignitie of the Cities; no not, saith the Decree; [m] the Bishoppe of *Rome*: the which is repeated in the same words, by *Gratian* in the Decree. And yet these are the first and chiefest of all antiquitie, and in whose time, the Church of Christ flourished more, then euer it did.

In the time of *Constantine*, as the Church grew into more libertie, so was there also more ambition, and the Bishoppes began to looke after Miters, that before looked euerie day to bee Martyrs. The famous Councill of *Nice* was about this time assembled by the Emperour *Constantine*, for the deciding of the matter of *Arrius*, where it appeareth, that *Eustatius* [n] Bishoppe of *Antioch*, by his sitting, and by the Oration which he maketh to *Constantine*, was Presidente, which (it may bee) was, because *Alexander* of *Alexandria* was a partie with *Arrius*. And for the Deputies to the Bishoppe of *Rome*, which were *Victor* and *Vincentius*, Priestes, they sate in the fourth place: For, as for *Hosius* Bishoppe of *Corduba* in *Spayne*, there is not any Author of that time, that qualifieth him the Popes Legate, although he shewed himselfe verie officious in that Councill. A Decree was there made, by which [o] certaine limits were prefixed to euerie Patriarke, in which the Canon giueth to them the like authoritie that the Bishoppe of *Rome* was wont to haue ouer the Churches that were next to his Citie.

Now they haue sought by infinite meanes to corrupt the Canons of this councill, as the histories doe witnesse. [p] But Cardinall *Cusanus* [q] alleaging this councill, acknowledgeth the truth, in these words

[m] *Et dist.99.c.Prima sedis.* Vniuersalis autem nequidem Romanus pontifex appelletur,

[n] *Euseb.lib.3.de vita Constantini, vbi Eustathius sedet à dexteris Imperatoris, & habet orationē de eius laudibus.* [o] *Concil. Nicen.c.6.* Mos antiquus perdurat in Ægypto, vel Lybia, vel Pentapoli vt Alexandrinus Episcopus horum omnium habeat potestatem; quandoquidem & Episcopo Romano parilis mos est. Similiter autem & apud Antiochiam cæteráſq; prouincias, &c.

[p] *Concil. constant.c.4.* [q] *card. Cusa.de concord. cath.l.3.c.12.* Videmus sacrum Nicenum Concilium ex modis arguisse, 65. dist. Can. Quoniam mos, dicens, Parilis mos est Ecclesiæ Romanæ, Scilicet, sicut Romanus Pontifex habet omnium suorum Episcoporum potestatem, ita & Alexandrinus ex more habeat per Ægyptum &c. Et videmus quantum Romanus Pontifex vltra sacras observationes, ex vsu & consuetudine subiectionis & obedientiæ, sibi acquisiuit,

words: *By this we see, (* saith hee *) how much authoritie the Pope hath gotten in our time, against the sacred and auncient constitutions, and all through the continuance and custome of a subiectionall obedience.* And yet in the meane while, *Sylvester*, *Marcus*, *Iulius*, and other Bishoppes of that time neuer impugned this Decree: neither did his Legates alleage to the Fathers of the councill their *Tibi dabo*, or *Pasce oues meas*: for they were not (as yet) studied so deepely in that point, but rested themselues vpon the ordinance of the councill; which was afterwards confirmed by the councils of *Antioch*: [r] and of *Constantinople*: [s] About this time it was, that they deuised the Donation of *Constantine* to Pope *Sylvester*, confuted so long ago by so many learned men, that none but such as are ignorant will beleeue it: Euen *Francis Guicciardin*: [t] whom we may credit in this matter, doubteth verie much, whether *Constantine* and *Sylvester* were both at one time. But if they beleeue the Originall with golden letters, which is kept in the *Vatican*, in the Popes Librarie, let them also beleeue these words which the writer added in the end, in these proper words of ill Latine, *Quam fabulam longi temporis mendacia finxit*, that is to say: *This is a fable which an olde lye hath forged*. Or if they wil in that beleeue the Legend of Pope *Sylvester*, let them also beleeue it in this, that a voyce at that time was heard from heauen, saying, *Hodie effusum est venenum in Ecclesiam*, that is to say, *This day is poyson powred into the Church*, yea, *Gratian* in his Decree placeth this Donation, *inter palcas*, among the chaffe, which is good for nought else but to be cast into the fire. And yet hee that shall doubt of what woorth it is, let him read that, which long since hath beene written thereof, by *Antoninus* Archbishoppe of *Florence*: [u] *Raphaell Volaterranus*: [x] *Ierome Cathalanius*, [y] Chamberlayne to Pope *Alexander* the sixt. *Otho* [z] Bishop of

[r] *Concil. Antioch. cap. 13.*
[s] *Concil. constant. cap. 1.*
[t] *Gnicciard. de locis suis.*
[u] *Antonin. Archiepisc. Flor. 4. prim. part. t. 8. c. 2. Sic inquit.*
[x] *Volater. in vita Constantini.*
[y] *Hiero. catha. in praefica cancellaria Apostolica.*
[z] *Otho Frisinghensis in Annalib.*

of *Frisinga*, the Cardinall *Cusanus* : [a] *Laurentius Valla* [b] A *Romane* Patrition; and *Francis Guicciardin*, [c] all famous persons in their times: Among which, *Cathalanius* alleageth a Booke made by *Æneas Sylvius*, afterwards Pope *Pius* the second, against this pretended Donation.

a Card. Cusan de concord. cathol. 3 lib.
b Laurent. Valla de fide donatione.
c Guicciardan. in locu duobus de Papa.

At the Councill of *Constantinople*, *Nectarius* the Bishoppe thereof, was president, and neyther *Damasus*, nor his Legates were there: But the Councill wrote letters vnto him, recited by *Theodoret*: [d] which beginne with these words: *Dominis reuerendissimis & Pissimis, fratribus ac collegis, Damaso, Ambrosio, Britoni, Valeriano, & cæteris sanctis Episcopis in magna vrbe* Roma *coactis, &c.* Let euerie man iudge by this first beginning, if they vse *Damasus* like a Pope, hudling him vp among so many other. In the First Councill of *Ephesus*, [e] *Cyrillus* Bishoppe of *Alexandria* ruled: Why not by his proper right, aswell as *Nectarius*, in that of *Constantinople*: But Pope *Celestinus* vsed a sleight, when hee praied him to represent his place there, in these words, which he toucheth sweetly in his letters: [f] *The authoritie of our Sea being ioyned to thee, and vsing with libertie our succession in the place, &c.* Which place, neuertheless hee might haue filled well enough himselfe alone, as well as [g] *Dioscorus* his successour in the second councill of *Ephesus*.

d Theodor. l. 5. c. 9
e Concil. Ephes. t. 1. c. 16
f Διὰ τὸν ἐκκλησιαστικὸν τῆς συνόδου προστάξαντος σοι τὰς αὐτοῦ τιμᾶν ἐκκλησίας ὑπὲρ τὰ ἡμέτερα ὅρια, καὶ τὰ ἡμέτερα σὲ τὸν τόπον διαδεχθῆναι ἀξιοῦντος χρόνος, &c.
g Euagr. l. 2. c. 4.
h Epistola Synodi Ephesinæ ad Cælestinum apud Cyrillum. Fuerunt enim in concessu nostro etiam isti qui a tam sancta ecclesia missi Arcadius & Proiectus episcopi, & Apostolicæ sedis locum adimpleuerunt.

And indeede, his Deputies, *Arcadius* and *Proiectus*, Bishoppes, who are there acknowledged by the Epistle of the Councill to Pope *Celestinus*: [h] for hauing held his place, held not the place of the Legates there with Saint *Cyrill*: A playne argument, that hee accepted not of him. And whereas they alleage, that the second Councill of *Ephesus*, was rather a stollen couentickle then a councill, (which wee willingly grant, considering what followed therof,) so must they also acknowledge, that

that that was not iudged but by the iſſue ; And that in the beginning, when it was thought a lawfull Councill, and that, as in ſuch others, the due Ceremonies were therein obſerued, the Biſhoppe of Romes deputies did not ſtriue for the firſt place; although *Leo*, who otherwaies ſhoweth his ambition ſufficiently, would take the aduantage of any thing that came in his way, for the aduancement of his See: An argument that he found not himſelfe ſufficiently grounded for the diſcuſſing of the matter.

In the Councill of *Calcedon* called by the Emperour *Martian*, *Leo* in truth was Preſident, either in perſon, if wee beleeue *Zonara*,[i] or in his Legats, *Paſchaſian*, *Lucencius*, and *Boniface*, as others ſay[k]. But in the Actes hee is commonly called the Archbiſhop of old Rome; And hee had earneſtly beſought the Emperour, that the Counſell might bee held in *Italy*, who firſt ſummoned it at *Nice*, and after that, at *Calcedon*, becauſe himſelfe would bee there in perſon.

i Zonaras to. 3.
k Euagr. l. 2. c. 2.

And it appeareth plainely by his wooing of the Emperour, and the Empreſſe *Pulcheria* in his Epiſtles[l]; and by the great and expreſſe commendations he there giueth of his Legats, that their fauour made him Preſident, rather then his Prerogatiue, together with the complaint hee made againſt *Dioſcorus*, who had abuſed the place of Preſident in the ſecond Councill of *Epheſius*, to eſtabliſh the hereſie of *Entiches*. And if this one time muſt bee an Example for the Biſhoppes of *Rome*; then ſhould *Nectarius*, who was Preſident in the Councill of *Conſtantinople*. and *Cyrill* in the firſt of *Epheſus*, bee examples for all Biſhoppes of *Conſtantinople*, and *Alexandria*. And indeede, in the firſt generall Councill holden at *Coſtantinople*, his *Succeſſor* gaue place without ſtriuing, when either *Menus*, or *Entichius*, Patriarch of that place, was Preſident there. In the Councill of *Aquilea*, *Valerian*, Biſhoppe of the place, by the confeſſion of our Aduerſaries, was preſident, though it ſhould ſeeme that Saint *Ambroſe* gouerned all the affaires.

l *Leo in epiſtolis ad Marcianum & Pulcheriam, Popoſceram multam in hireligioſam, &c.*

And there is not any mention made of the Biſhop of *Rome*, although it was in one of the moſt famous cities of *Italy*; and conſequently, within the limits of his Patriarck-ſhippe. Which I ſpeake not, as if I meant to deny, that the Biſhoppe of *Rome*, when hee was preſent in the Councils, held not the firſt ſeate, for the Ranck of the City; but to make it appeare that it was by humane order, and not by Gods Lawe; of honour, and not of duety: foraſmuch as it is not read that any Biſhoppe of *Rome* did euer ſit as Preſident by his Legats, but this *Leo*, becauſe of the diuiſion that was among thoſe of the Eaſt in the foregoing Councils. But beholde heere the queſtion decided, by decree of a Councill, and the parties heard of both ſides.

The Biſhoppe of *Rome* in title of his Patriarch-ſhip, encroched much vpon the Churches of *Africa*, and the Schiſmaticks of *Africa* did commonly paſſe ouer to him, for reliefe; whereof Saint *Cyprian* complained afore, and the *Milevitan* Councill,[m] where Saint *Auguſtine* was preſent, with a great number of Fathers, had pronounced all thoſe to be excommunicated that ſhould appeale to the parts beyond the ſea.

The Biſhoppe of *Rome* finding himſelfe agreeued at this, ſent a Legacy (ſo it is called) to the Councill of Carthage. 6. Where Saint *Auguſtine* alſo was, to haue right in this matter: which was ſo long a debating, that at *Zozimus*, *Boniface*, and *Celeſtine*, Biſhops of *Rome*, ſucceded one another, hanging this Councill. *Aurelius* Archbiſhoppe of *Carthage*, notwithſtanding that their Legates, were there, ruled alwaies in the Councill, and at laſt the Decree was made in this ſort:[n] *That the Biſhoppe of Rome was not to receiue thoſe that ſhould bee excommunicated by the Biſhops of Africa, nor receiue their appellations that ſhould bee by them condemned, and that all they that ſhould appeale to him, ſhould be holden for excommunicate perſons.* The which was ſignified vnto him, by Synodall Letters, wherein they qualifie him Biſhoppe of the citie of *Rome*, and their brother. Now the reaſons that this Councill ſtoode vpon, conteined

in

m *Conſil. Mileuit. c.* 22. Placuit vt Presbyteri, Diaconi, vel cæteri inferiores Clerici in cauſis quas habuerint, ſi de iudiciis Epiſcoporum ſuorum queſtifuerint, vicini Epiſcopi eos audiant, & quicquid eſt inter eos finiant, adhibiti ab eis ex conſenſu Epiſcoporum ſuorum. Quod ſi ab eis prouocandum putauerint, non prouocent niſi ad Aphricana Concilia, vel ad Primates prouinciarum ſuarum. Ad tranſmarina autem qui putauerit appellandum, à nullo intra Aphricam in communione ſuſcipiatur.

n *In Concil. Aphric.* 105 Deprecamur vt deinceps ad veſtras aures hinc venientes non facilius admittatis, nec à nobis excommunicatos in communionem vltra velitis excipere, quia hoc etiam Niceno concilio definitum

in the 105 Chapter of the saide letters, are these; o *That there is not any Councill yet, that Decreed it: But contrariwise, that the Councill of Nice referreth the clergy, and the Bishoppes of euery Prouince, to the Metropolitane; That to euery Prouince the Grace of the Holy Ghost will not bee wanting, to iudge the equitie of causes; That any one might appeale to a Prouinciall councill. or to a Generall, if hee thought himselfe wronged, it beeing more credible, that God would inspire many Priests assembled in a councill, rather then one man alone, whosoeuer hee should be.* And because the Bishoppe of Rome required to send his Legates into those places, to vnderstand how the affaires went, they answered, p *That there was not any Synod extant that had ordained, that hee should send Legates a Latere, and also that it should not bee suffered.*

Now, it is to bee noted, that in this Councill where they had time to bethink them of all meanes to defend their right, you shall not finde that the Supremacy is founded vpon Gods Lawe, much lesse that which they call Fulnesse of Power. And indeede, to decide that controuersie, they send not to search the Scriptures, in the which *Saint Augustine*, who was there present, would soone haue found it, if any such thing had been there, but they send for the fower Originals of the Councill of *Nice*, which were kept in the fower Patriarchall Sees, and are expressly sent thither q from *Constantinople* and *Alexandria*.

And yet *Gratian* the compiler of their Decree, was so foolishly malicious, that reciting this Canon of the *Milevitan* Councill, repeated in the Councill of *Carthage*: *That none should appeale to the parts beyond the sea, vnder paine of Excommunication*, he added r, *saue to the See of* Rome, whereas the Canon was made expressly against the enterprises of that See, al the reasons that it could alledge, being heard at large, and debated. And out of this place wee may gather, what authoritie is to bee giuen to their Canons which are cited with such fidelity.

facilè aduertit venerabilitas tua, &c. Item. Presbyterorum quoque & cæterorum Clericorum improba refugia, sicut e dignum est, repellat Sanctitas tua. *Et in literis ad cælestinum, idem.*

o *Concil. Carth. 6. c. 105* Quia hoc nulla Patrum definitione decretum est Ecclesiæ Aphricanæ, & decreta Nicena siue inferioris gradus Clericos; siue ipsos Episcopos suis Metropolitanis commiserunt. Prudentissimè enim, iustissimeque prouiderunt quæcunque negotia, in suis locis vbi orta sunt, finienda; nec vnicuique prouinciæ *S. Spiritus* gratiam defuturã, qua æquitas à christi sacerdotibus & prudẽter videatur & constantissimè teneatur. Maximè quia vnicuique concessum est, si iudicio offensus fuerit cognitorum, ad Concilia suæ prouinciæ, vel etiam vniuersale prouocare. Nisi forte quisquam est qui credat vnicuiliber posse Deum nostrum examinis inspirare iustitiam, & innumerabilibus congregatis in Concilium sacerdotibus denegare.

p *Ibidem.* Namque vt aliqui tanquam à tuæ sanctitatis latere ad nos mittantur, nulla inuenimus Patrum synodo constitutum.

q *Can. 102, 103, 104. Vbi litera Cyrilli Alexandrini, & Attici Constantinopolitani mittentium authentica Concilij Nicæni ex antographis.*

r *Can. Placuit vt Presbyteri 2. quæst. 6.* Nisi forte Romanam sedem appellauerint.

In another Councill of *Carthage*, holden vnder the Emperour *Mauricius* about the yeare 600. the queſtion of the Supremacy was alſo debated at large, becauſe *Iohn* Biſhoppe of *Conſtantinople*, fauoured by the Emperour *Mauritius*, and in honour of the city of *Conſtantinople*, called himſelfe the Biſhoppe of Biſhoppes, and the vniuerſall Biſhoppe. And *Mauritius* maintained him therein, that ſo hee might take downe the pride of auncient *Rome*, becauſe the Empire was tranſlated into the Eaſt, & *Italy* left for a prey to the people of the North. Hee that will reade the Canons of that Councell, ſhall there finde a curſe pronounced, not only againſt the Biſhoppe of *Conſtantinople*, but againſt all thoſe vniuerſally, that ſhall take vpon them the Title of vniuerſall Biſhoppe: And *Pelagius* [f], and *Gregory* 1. [t] make there vſe of it in that ſenſe.

All the auncient Doctors that liued during the time of thoſe Councils, eſpecially the Latines, who did attribute very much to the Biſhoppricke of *Rome*, as being there next Patriarch-See, doe witneſſe the ſame vnto vs. Saint *Ierome*, a Prieſt of Rome [u] alleadged in the very decree, ſaith: *If there bee queſtion of the authoritie of all the world, Orbis maior eſt vrbe, the world is greater then the city (ſo called they* Rome,*) wherefore bringeſt thou the order of the church vnder the ſubiection of a fewe perſons? Whence commeth this preſumption? Whereſoeuer there is a Biſhoppe, bee hee at Rome, or at Augubium, be he at Conſtantinople, or at Rhegium, hee is of one and the ſame dignity of Prieſthoode. Riches or pouerty, make him neither ſuperiour nor inferiour; They are all the Succeſſors of the Apoſtles.* Againe, [x] *There is,* ſaith hee, *in euery church a Biſhop, an Arch-deacon, an Arch-Prieſt, & all the order of the church conſiſteth in her Orders & Degrees.* Now, ſeeing his purpoſe was to ſpeake of vnity, he ſhould conſequently haue added a Biſhoppe aboue all other Biſhops, but hee ſpeaketh not a word of any ſuch thing. Saint *Auguſtine* ſhoweth plainely what his opinion was herein, in the *Milenitan* and *African* Councils, where hee was preſent: But hee hath written

[f] *C. Nulli. D. 99. Vbi Pelagius.* Nullius Patriarcharum Vniuerſitatis Vocabulo vnquam vtatur; quia ſi vnus Patriarcha vniuerſalis dicitur, Patriarcharum nomen cæteris derogatur.

[t] *Item Gregorius Eulogio Patriarchæ Alexandrino, l. epiſt. 7. indict. 30. ca. 30 & C. Ecce D. 99. Ecce, &c.* In prælatione ſuperbiæ appellationis verbum, vniuerſalem me Papam dicens, imprimere curaſti, &c.

[u] *Hieron. in Epiſt. ad Eugrium.* Si authoritas quæritur, orbis maior eſt vrbe. Quid mihi profers vnius vrbis conſuetudinem, quid paucitatem, de qua orta eſt ſupercilium in Leges Eccleſiæ, vindicas? vbicunque fuerit Epiſcopus, ſiue Romæ, ſiue Eugubii, ſiue *Conſtantinopole*, ſiue Rhegii, eiuſdem meriti eſt, & eiuſdem Sacerdotii, Potentia diuitiarum, & paupertatis humilitas, ſuperiorem & inferiorem non faciunt. cæterum omnes Apoſtolorum ſucceſſores ſunt, &c.

[x] *Item ad Nepotianum* Singuli Eccleſiarum Epiſcopi, singuli Archipresbyteri, ſinguli Archidiacouii: Et omnis ordo eccleſiaſticus ſuis Ordinibus nititur.

[y] *Aug. in lib. cont. Dona. poſt Collat. c. 33 Et in breui Collationis.*

a ſtorie, that cleereth all this matter. *Donatus* of the Blacke-Cotages, a Numidian (of whom the *Donatiſts* tooke their name) had grieuouſly accuſed *Cecilianus* Archbiſhop of *Carthage*: *Conſtantine* the Emperour referreth this cauſe which was meerely Eccleſiaſticall, to *Miltiades* Biſhop of *Rome*, and to ſome other Biſhops of *Italy*, *Fraunce*, and *Spayne*. Now, if it were belonging to his ordinarie Iuriſdiction, there needed not any commiſſion from the Emperour, but it belonged to him to chuſe his aſſiſtantes, and not to receiue any choſen by others. But ſee further, *Donatus* being condēned, appealeth from them to the Emperor, who therupon ſendeth his appeale to *Arles*, to be iudged by certain Biſhops, that ſhould eyther approue or diſallow the Biſhop of *Romes* ſentence: where note, that aſwell the Biſhop of Rome, as that of *Arles*, concerning their perſons doe make a change, for *Miltiades* and *Marinus* died, who had aſſiſted at Rome when the firſt iudgment was geuen: And at the ſecond Iudgment geuen at *Arles*, *Martian* biſhope of the place, was preſident, *Sylueſter* 1 being then biſhoppe of Rome. by this meanes, *Arles* iudged after Rome, and both by Commiſſion from Conſtantine. In this Action then, (which is worth a million of caſes) I aſke where the Supremacie is, or the Iuriſdiction without appeale, where is the iudging of all appeales, and that fulnes of power whereof they ſpeake ſo much? And yet, this is that *Conſtantine* they boaſt ſo much of, and who (by their report) deſpoyled himſelfe of his Empyre, to inueſt them therewith. *Let vs add heereunto*, that in the conference which was had at *Carthage*, [z] by commaundement of the Emperour *Honorius*, betwixt the Catholickes and the Donatiſtes, in preſence of the Tribune *Marcellinus*, where Saint *Auguſtine* diſputed in perſon, there is not any mention made of the Pope, nor of his Legates, nor of his brieſes. But contrariwiſe *Marcellinus* doth there pronounce his abſolute Decree in the behalfe of the Catholickes, by the Emperors authority, in a cauſe of Religion, & that in the pretended circuit of the Patriarchſhip of Rome. *Athanaſius*

[z] *Collat. Carthag. 3. & 3*

albeit he was greatly bound to the Sea of Rome, yet ſpeaketh he not of the Pope, as of a *Soueraign* Biſhop, when he ſaith: [a] *That the Arrians did not ſpare* Liberius *himſelfe, Biſhop of* Rome, *making no conſcience,* (ſaith he) *eyther in this, that the Sea was Apoſtolicall, or that* Rome *is the Metropolitan of the Roman Iuriſdiction, &c.* In no better rank, thē the other Apoſtolical ſees, ſauing in regard of the place that ſhe held in the Empyre. *Chryſoſtom* ſaith, [b] *Which of the Biſhops ſoeuer ſhal deſire the ſupremacy in earth he ſhal be ſure to find confuſion in heauen, & he that ſhal affect to be chiefeſt, ſhall not be in the number of Chriſtes ſeruants.* *Gregorie* the great, Biſhop of *Rome*, when the Biſhop of *Coſtantinople* chalenged the Supremacie, ſaith not, that he doth wrong to Saint *Peter*, or that he withholdeth, and vſurpeth the right of the Biſhops of *Rome*: But proteſteth: That it is a profane title, full of ſacriledge, betokening Antichriſt, that it is to ſay with Lucifer, I will aſcend aboue the clouds, and will make my ſelfe equall with the hie God: That none of his predeceſſors euer tooke vpon them to be aboue

[a] *Athanaſ. ad ſolitariam vitam agentes* Ne Liberio quidem, Romano Epiſcopo, pepercerunt, nulla conſcientia ducti vel quod ſedes illa Apoſtolica eſſet vel quod Roma metropolis eſſet Romanæ ditionis, &c.

[b] *Chryſoſt. hom. 43. in Matth.* Quicunque ex Epiſcopis deſiderabit primatum in terra, inueniet confuſionem in cœlo, & qui primus eſſe concupiſcet, non erit in numero ſeruorum Chriſti.

[c] *Greg. in Regiſt. l. 4. epiſt. 32. ad Mauritium Auguſtum.* Numquid ego hac in re, piiſsime Domine, propriam cauſam defendo? nunquid ſpecialem iniuriam vindico? Cauſam omnipotentis Dei, cauſam Vniuerſalis Eccleſiæ ago. Quis eſt iſte, qui contra ſtatuta Euangelica, contra canonum decreta, nouum ſibi nomen vſurpare præſumit? &c. Certe pro B. Petri Apoſtolorum principis honore, per venerandam Chalcedonenſem Synodum, Romano Pontifici nomen Vniuerſalis epiſcopi oblatum eſt; Sed nullus eorum vnquam hoc ſingularitatis nomen aſſumpſit, nec vti conſenſit: Ne, dum priuatum aliquod daretur vni, honore debito ſacerdotes priuarentur vniuerſi, &c. Idē. In hac ſuperbia quid aliud niſi propinqua iam eſſe Antichriſti tempora deſignantur? Qui illum videlicet imitatur, qui ſpretis ia ſociali gaudio Angelorum legionibus ad culmen conatus eſt ſingularitatis erumpere, dicens: *Super aſtra cœli exaltabo ſolium meum, &c. Idem in epiſt. ad Ioannem Conſtantinopolitanum, ſuſius. Idem epiſt. 36. ad Eulogium Alexandrinum & Anaſtaſium Antiocheum epiſcopos,* Nullus vnquam prædeceſſorum meorum hoc tam prophano vocabulo vti conſenſit. Quia videlicet ſi quis Vniuerſalis, Patriarcha dicitur, Patriarchatus nomen cæteris derogatur, ſed abſit hoc, abſit a Chriſtiana mente, &c. *Ibid.* Perpendis, frater, quis e vicino ſubſequitur, &c. Nimirum iuxta eſt ille de quo dictum eſt. Ipſe eſt rex ſuper vniuerſos filios ſuperbiæ, quod non ſine graui dolore dicere compellor: frater & Coepiſcopus noſter Ioannes mandata Domini, Apoſtolica præcepta, & regulas Patrum deſpiciens, eum per elationem præcurrere conatur, &c. *Item ep. 38. ad Ioan. Conſtantinopolitanum.* Rogo, deprecor, & quanta poſſum dulcedine expoſco, vt fraternitas veſtra cunctis ſibi adulantibus, & erroris nomen deferentibus, contradicat, nec ſtulte & ſuperbo vocabulo appellari conſentiat. *Item.* Veſtra Sanctitas agnoſcat quantum apud ſe tumeat, qui illo nomine vocari appetit, quo vocari nemo præſumpſit qui veraciter ſanctus fuit. *Item.* Omnia quæ prædicta ſunt, fiunt; Rex ſuperbiæ prope eſt, & quod dici nefas eſt, Sacerdotum præparatur ei exercitus, qui cerutici militant elationis, &c. Caueatur & fugiatur omnis inſtigatio diaboli &c. *Idem in epiſt. 39.* In iſto ſceleſto Vniuerſalis & Oecumenici vocabulo conſentire, nihil aliud eſt quam fidem perdere. *Idem l. 6. epiſt. 30. ad Mauritium Imperatorem.* Rogo vt Imperialis pietas penſet: Quia alia ſunt friuola valde innoxia, alia vehementer nociua. Nunquid non quum ſe Antichriſtus veniens deum dixerit; friuolum valde erit, attamen nimis pernicioſum. Si quantitatem vocis attendimus, quæ duæ ſunt ſyllabæ, ſi pondus iniquitatis, vniuerſa pernicies. Ego autem fidenter dico: quod quiſquis ſe Vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit, nec diſpari ſuperbia ad errorem ducitur. Quia ſicut peruerſus ille, Deus videri vult ſuper omnes homines, ita hic, &c. ſuper omnes ſacerdotes. *Idem l. 6. epiſt. 24. ad Anaſtaſium Aug.*

abeue his brethren and companions; that if there were such a one, if he fell, all the Church would stumble with him, that it was the next way to destroy all Christianitie, &c. And after many such like words, he pronounceth this vniuersall sentence: *Whosoeuer shall call himselfe Vniuersall Bishoppe, or coueteth to be called so, is the forerunner of Antichrist; because through pride he exalteth himselfe aboue all.* For his part, he flatly refuseth it, and prayeth *Eulogius* Bishop of *Alexandria*, not to giue him this proud title: acknowledgeth (as also *Gelasius* [d] doth) that the Bishops of *Alexandria* and of *Antioch* are placed aswell in *Peters* chaire, as the Bishops of *Rome*: Briefely, that *Peter, Paule, Andrew, Iohn, &c.* are all particular heads of the people whom they gouerne, but all members vnder one head, which is Christ, albeit he may hold *Peter* for chiefest amongest them. And heere I beseech the readers to spend a little time in reading the Epistles of *Gregorie* about this matter: and they shall there find this supremacy condemned, more grieuously, & more expresly, then I haue yet alleaged, The verie practise of the Church vntill this time, will teach vs the same. For the Vniuersall Councill of *Constantinople*, [f] which was holden about the yeare 380. limiteth all the Patriarches, that the one might not encroach vpon the other, according to the Canon of *Nice*; and namely, giueth the like power to the Patriarch of *Constantinople* within his iurisdiction, as to the Bishop of *Rome*, within his: the which is againe confirmed in the Vniuersall councill of *Chalcedon*, [g] notwithstanding the instances of the Legates of Pope *Leo* 1. who falsely alleaged the Canon of *Nice*, and who, if we beleeue our aduersaries, did rule there. And thus we see they were defeated of their purpose in the East. For *Africa*, we haue seene alreadie how the councils of *Carthage*, the parties being heard, excluded them from it, vntill the time of Saint *Augustine*, and since, although it were within the bounds of the Patriarchship of *Rome*, according to the Decree of *Nice*. For the Churches

tiochenum. Et vt de honoris vestri iniuria taceam, si vnus episcopus vocatur Vniuersalis, vniuersa ecclesia corruit, si vnus vniuersalis cadit, sed absit hæc stultitia, absit hæc leuitas ab animis meis, &c.

d *In decretis Gelasi.* Prima sedes Petri, Roma, secunda, Alexandria; tertia, Antiochia.

e *Gregor. l. 6. epist. ad Eulogium.* Petrus, Apostolorum primus membrum est vniuersalis ecclesiæ Paulus, Andreas, Iohannes, quid aliud sunt quam singularia plebis capita? & tamen sub vno capite Christo omnes membra.

f *Concil. Constant. c. 3.* Qui sunt super diocesim Episcopi, &c. ne quaquam extra præfixos sibi terminos accedant, &c. Verumtamen Constantinopolitanus episcopus habeat honoris primatum post Romanum episcopum, propterea quod vrbs ipsa sit iunior Roma.

g *Concil. Chalcedonense, act. 16. vbi idem repetitur.*

of *France*: *Hilary* Bishoppe of *Vienna*, about the yeare 450. maintained, that the Pope could doe nothing there, neyther by vertue of Saint *Peters* succession, nor otherwise: Whereupon we see, that Pope *Leo* the first, who was earnestly bent to enlarge his pretences, did lay about him verie stoutly in a certaine Epistle which he wrote of purpose to the Bishops of the Prouince of *Viennois*: [h] But in what lowly termes, and how farre differing from the haughtie stile that hath raigned since? *VVe desire with one common aduise and labour, to correct the state of your Churches, not to begin any new matter, but to bring in the old, &c.* 1. *We pray you to remember that the Bishops of your Prouince haue oftentimes consulted with our Sea, &c.* this *Leo* entring like a Fox, that he might afterwardes play the Lion. Against whom this *Hilary* as his Legend saith: [k] opposed himselfe manfully, euen to the imputing of heresie vnto him. A while after this, the great *Clouis* raigning in France, letters were writtē by the Churches of France, and of Germany [l] ioyntly, to *Anastasius* second Bishop of *Rome*, conteyning these words: *The Bishops Sees, and they that sit on them, are diuers and sundrie things: And therefore the honour and dignity of euerie See is reuerently to be regarded. But if they that sit on them, go astray, they are not to be followed in their error, &c. Truly, and not in opinion, is it affirmed by the Bishops, that the authoritie of the councils is greater, then of the Pope* Anastasius. Paule *the Apostle, who crieth, Be ye followers of mee, &c. Resisted Saint* Peter *to his face, because he was to be reproued. And surely we vnderstand not this new compassion, with which these Phisitions of* Italy *will heale the sickneſſe of* Fraunce. *They that will heale our Bishoppes, haue themselues a continuall feauer, they that promise vs light, are themselues blinde. They suffer their owne sheepe to goe astray, and yet they will*

h *Leo in epist. 89. ad Episcopos Viennenſis prouinciæ contra Hilarium.* Veſtrorum Eccleſiarū ſtatum communicato vobiſcum labore componere nitimur &c. i *Item.* Nobiſcum veſtra fraternitas recognoſcat Apoſtolicam ſedem, pro iuſ reuerentia à veſtræ etiam prouinciæ Sacerdotibus innumeris relationibus eſſe conſultam.

k *Legenda B. Hilarij, & eius certamen cum Leone.*

l *Epiſtola Epiſcoporum Germaniæ & Galliæ cōtra Anaſtaſium ſecundū ſub Cladueo Magno apud Autiſiodorum incollectāea.*

Longe aliud ſunt Pontificales ſedes, & aliud præſidentes. Proinde honor & dignitas cuiuſque ſedis, venerabiliter obſeruanda ſunt. Præſidentes autem ſi deuiauerint, per deuia, ſequendi non ſunt. Nō putarius, ſed veraciter aſſirmant Epiſcopi ex multis authoritatibus; dicentes, maiorem eſſe authoritatem Concilii orum, quam vnius Papæ Anaſtaſij. Paulus Apoſtolus, qui clamat: *imitatores ite eſtote mei,* in faciem reſtitit Apoſtolorum principi Petro quia reprehenſibilis erat, &c. Intelle&us noſter refugit nouitatem compaſſionis qua vruntur erga infirmitatem Franciæ. Medici Italiæ: Continuis febribus agitantur, qui curare noſtros Epiſcopos volunt: Cæci ſunt, qui lumen eis promittunt &c. Oues ſuas errare permittunt, & paſtores noſtros ad viam veritatis reuocant; cum ſpiritualium morborum medicinam, id eſt, abſolutionem Romæ eſſe aſſerunt, &c. Sed etſi inclinata eſſet arca Teſtamenti noſtri, calcitrantibus tauris Galliæ, noſtrorum Epiſcoporum eſſe & non illorum, illam inclinatam releuare. Quod ſi in Arcam Eccleſiæ noſtri ſollicite lingua crimen intendant, ruinam interius cum Oza Leuita habere poterunt, &c. Dialectica cum tandem hunc ſyllogiſmum vigilanter intelligant; Si omnibus Epiſcopis vna ineſt poteſtas, eſt & vni: Eſt autem omnibus vna poteſtas; Igitur & vni.

will direct our Sheepeheards: and would make vs beleeue that the remedie for Spirituall ſickneſſe, namely, Abſolution, is at Rome, &c. But if the Arke of the Couenant ſhould hang of one ſide in France, it were not for them to ſet it right, but for our owne Biſhops. Otherwiſe, if they will not put to their hand, they ſhall feele their ruine as Oza did, &c. To bee ſhort, they ſhould doe well to conſider this Syllogiſme; If in all Biſhops there bee one power, it is alſo in euery one of them; But it is one in them all, Ego likewiſe in euery of them, &c. Whereof it followeth, that euen in the pretended Iuriſdiction of the Biſhoppe of *Romes* Patriarchs *See*, looke what the Biſhoppe of *Rome* had more then the other Biſhoppes, was onely by the prerogatiue of the *See*; that is to ſay, by the *Sitting* aboue others: And by what title wee ſhall ſee hereafter.

Moreouer, the Emperour ſummoned the generall Councils; and the Kings and Princes the Nationall and the Prouinciall. *Conſtantine* the Councill of *Nice*; *Theodoſius* and *Valentinian* that of *Epheſus*: *Martian*, that of *Calcedon*. The Kings *Clouis*, *Charlemaine*, *Capet*, *Lotharius*, thoſe of *Orleans*; of *Franckford* of *Rheims*, of *Gentilli*, and many other, as appeareth euidently by the Acts. Wee haue alſo the Epiſtles of *Leo* I. making ſute to the Emperour for a Councill in Italie; who yet contrarie to his requeſt and liking, appointeth it in the Eaſt. It was alſo an ordinary thing, for the Councils to ſend to the Emperours, Kings, and Princes reſpectiuely, the Actes paſt in them, that they might authoriſe and approoue them, and afterwards cauſe them to be obſerued in their Dominions and Territories. The Patriarches and Metropolitanes likewiſe were preſidents, each one in his Patriarch See, or Metropolitan Citie, and not the biſhoppe of Rome, or his deputies. And the Patriarches or Archbiſhops went not to Rome to fetch their Palles, but were elected Canonically in their owne Churches. The Biſhoppe of Roome himſelfe (as it appeareth by many Epiſtles of

Gregoris the Great, when hee was choſen, exhibited to them a confeſſion of his Faith, by a *Synodall* Epiſtle, and they likewiſe to him, to ſhowe the Vnitie of Faith: And each one of them had the right of Eccleſiaſticall cenſure ouer his charge: neither did any man appeale from them, nor yet from the Biſhops beyond the *Sea* that had no Patriarches, to the See of *Rome*. And therefore I aske, by what markes or tokens they can ſhow a *Supremacie* in the auncient Church, by any humane right, or (as they tearme it) Poſitiue Law? And yet hauing proceeded from time to time, & from one Councill to another, wee are come downe to the yeare of our Lord 600. and further, about which time *Phocas* ſlewe the Emperour *Mauricius* his maſter, & inuaded the Empire. And to purchaſe the fauour of the *Romans* after ſo horrible a murder, hee wonne the fauour of *Boniface* the third then Biſhoppe of *Rome*, by declaring him to bee the heade of the Church, and the Biſhoppe of Biſhoppes; which thing *Gregory* his Predeceſſor had ſo earneſtly withſtoode and impugned. If the Church ſo long time wanted a Head, how went it then with the members? If Chriſt were the Heade then, why ſhould hee not bee ſo now? Againe; how commeth it, that ſo long as the Biſhoppe of *Rome* was not acknowledged for Heade, the Church was in ſuch vigor, and that ſince ſhee hath alwaies beene a declyning? Againe; is it likely, that all the old Church was ignorant of this ſo wholſome Doctrine, hid in the Holy *Scripture*, and that *Boniface* the third was the firſt that muſt finde it out? That theſe ſo neceſſary Priuileges ſhould be concealed 600. yeares together, from the happieſt ages, and the cleereſt ſighted men that euer were? That ſo many Chriſtian Emperours made neuer any reckoning of them, and that one *Phocas*, a moſt execrable Parricide ſhould be the firſt that was to authoriſe them? But as the Popedome was to riſe out of the ruines of Rome, and the ſecond beaſt out of the carcaſſe of the firſt; *So* was it fatall, that the foundation of the Biſhoppe of Romes Supremacy, like

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to thoſe of her firſt king, ſhould bee laide and builded vpon Treaſon and Parricidiall murder.

But againſt the Teſtimonies of theſe Fathers, & theſe Decrees of Vniuerſall Councils, they are not aſhamed to alledge thoſe goodly bookes of *Clements*, which we haue before ſpoken of: and which wee haue ſhowed make quite againſt them: That friuolous Epiſtle of *Anacletus* ſaying, that *Cephas* ἀπὸ τῆς κεφαλῆς, ſignifieth a Head, to wit, of the Church. *Obiections.*

That authenticall Reuelation of Pope *Marcellus*, of *Peters* See traſlated from *Antioch* to *Rome*, and ſuch other traſh of the Decree, which ſome euen of their own ſide doe laugh at: Alſo certaine Epiſtles of Pope *Leo*, who thereby got himſelfe ſo much credit as he could, in the Latin church. But we know that no man muſt be iudge in his own cauſe. And if (as *Gerſon* & *Panormitan* ſay) one Lay-man, hauing the holy Scriptures of his ſide, may ſet himſelfe againſt a whole Councill which erreth from it; much more may the whole Primitiue Church, hauing all the Councils of her ſide, that were for the ſpace of 600. yeares togethes, oppoſe herſelfe againſt the Tyranny of one man alone, who cannot alledge any thing for himſelfe but his owne ambition; And all the holy Scriptures alſo, againſt the Decreetall Epiſtles of ſome Popes, and thoſe foyſted and ſhufled in for the moſt part (as appeareth by their ſtile) vnder the names of the auncient Biſhops of Rome.

The Ambition of the Biſhops of Rome, begun betime.

And yet I wil not deny, but the biſhoppes of Rome began betimes the eſtabliſhing of a ſpirituall Monarchy, after the example of the Temporall which they much enuyed: For the Church of God began by *Abell*, as *Saint Auguſtine* ſaith, and *Babilon* by *Cain*. And it is not to bee doubted, but that ſoone after the foundation of the Chriſtian Church was laide, *Sathan* alſo laid the foundation of Antichriſt. In the time of Saint *Paul* [m] [n] The myſtery of iniquitie began to worke; when *One*, ſaide hee, *was of Apollo, another of Paule, another of Cephas*; whereupon Saint *Paule* bringeth them backe againe with vehement labouring, to Chriſt onely. But

m 2. *Theſ.* 2.
n 1. *Corinth.* 3.

yet

yet I ſay, that the queſtion was neuer mooued in thoſe firſt times, but it was decided to their coſt; nor this innouation euer taken in hand, but they were put beſides it with ſhame inough. Victor, indeede, Biſhop of *Rome* tooke vpon him to excommunicate all *Aſia*, for a feaſt of Eaſter: but hee was ſharply reproued for it by *Irenæus*, and the hiſtory is in *Euſebius* o. *Stephanus* alſo receiued the Schiſmaticks of *Africa*, againſt the ſentence of the Churches beyong the Sea; But *Cyprian* (as wee haue ſeene) termeth him proud and ignorant; and can tell him, that hee medleth with another mans matters, meaning his owne. And the Councill of *Africa* holden about the ſame time, ſetteth it ſelfe againſt him. *Iulius* in the time of *Conſtantine*, began to eſtabliſh the Raigne of the Biſhoppes of *Rome*, but the firſt Councill of *Nice* preuented him, limiting his power, and ſetting him in the leuell of other Biſhops, albeit in a certaine Epiſtle of his, hee is not aſhamed to falſifie the decree made there, ſaying; that by that Council, al Biſhops are ſuffered to appeale to *Rome*. Yea in the ſixth Councill of *Carthage*, where Saint *Auguſtine* was preſent, three Biſhops of *Rome* one after another were ſo impudent P as to falſifie the decree of the firſt Councill of *Nice*, bringing forth in ſteede thereof, the Articles of the Councill of *Sardis*, but yet corrupted and falſified, pretending that from all parts men might appeale to the Biſhoppe of *Rome*. But the Fathers of the Councill could very well ſay, that there was no credit to bee giuen to their productions, and therefore ſent to the Originals; the which being peruſed, they pronounced the contrary. *Leo* the firſt alſo receiued the Heretick *Eutiches*, condemned by *Flauian* Biſhoppe of *Conſtantinople*, and bare him out a while againſt him; Wherupon his Hereſie tooke footing, which might eaſily haue beene cut off at firſt; but hee was blamed too, for this his vſurpation: And yet in the meane while hee could reprehend *Anatolius* biſhoppe of *Conſtantinople*, charging him, that he encroched vpon his brethren the biſhops of *Alexandria*, and

o Euſeb. l. 5. c. 25. & 26. Vide.

p Acta Concilij V. Carthag. de exemplaribus Con.

and of *Antioch*; and could lay before him this saying of our Sauiour, *Hee that will bee the greateſt, let him be the leaſt, &c.* and alſo the Canon of the Councill of *Nice*, that ſetteth out the bounders of the Patriarchs. But hee will not allowe that this Goſpell ſhould bee written for himſelfe: and his Legats make no conſcience to falſifie this Canon in the Council of *Chalcedon*, to cary away the Supremacy aboue the ſaid biſhops. To bee ſhort, in the time of *Chriſoſtome*, Ambition was growne ſo great among them, that hee complained, that the biſhops of *Rome* to get the Supremacy, had filled the Churches with bloud, and defiled the Supper of the Lord with Murders, euen to the deſtroying of whole cityes. And hee that will ſee the Ciuill warres (for ſo they name them) that were at *Rome* in Saint *Ieromes* time, betweene *Damaſus* and *Vrſicinus*, which of them ſhould bee biſhoppes, and after againe, betweene *Laurentius* and *Symmachus*, may reade the ſame in *Ruffinus* [q], *Ammianus Marcellinus* [r], and their owne Pontificall booke [s]. And thus, all the contentions that were raiſed by the biſhoppes of Rome in the auncient Church about the Supremacy, euen till the time of the Murderer *Phocas*, are ſo many Arguments, yea ſo many decrees pronounced from time to time againſt them, foraſmuch as they were alwaies ouerthrowne in their cauſe, notwithſtanding all the inſtances they could make, or any diligence they could vſe in pleading and defending the ſame.

[q] *Ruſſinus l. 2. c. 10.*
[r] *Ammianus Marcellinus lib. 27.*
[s] *Liber Pontificalis.*

But they will obiect, that the biſhoppe of Rome, held (at leaſt) the firſt place among the Patriarchs. I grant it, but I deny that it was to commaund others, or that this Priority ſhoulde carie with it a Superiority or power. And indeede, it is ſet downe expreſly, that he ſhall not call himſelfe the Vniuerſall biſhoppe, or the Soueraigne Prieſt or biſhoppe, but onely, the biſhop of the firſt See. I ſay further, that hee had it not as hee was *Peters* ſucceſſor, much leſſe by vertue of the places alledged out of the holy Scriptures, but becauſe in Sittings there muſt bee a firſt and ſecond place, accor-

ding to the order vsed among men, it was so ordained, or rather it grewe into a custome, in consideration of the place that the city of *Rome* at that time held aboue all other cities. For, surely, if it had beene by the *Scripture*, it should bee a wonderfull thing, that for 600. yeares together, those mysteries should haue beene hidden from the Churches, and reuealed so long after in the grossest time of her ignorance, dregges, and corruption. If in respect of the founder, why rather *Rome*, then *Antioch*, or *Alexandria*, *Sees* also of Saint *Peter* according to Saint *Gregory* [t], or all other Bishopricks, according to *Cusanus* [u], who affirmeth, *That all Bishops are Saint Peters Successors, equall in the essentiall dignity, though differing in the administration*; as the Bishops of *Spaine* also disputed in the last Councill of *Trent*? Moreouer, why is not *Ierusalem* the first *See* & not the fourth, as *Polycronius* the Bishoppe thereof disputed; Seing the very *Sauiour* of the worlde sate there? Or why is *Antioch*, where (say they) *Saint Peter* was Bishoppe before he came to *Rome*, put behind *Alexandria*, which cannot alledge any thing, but the *Succession* of *Saint Marke*, *Peters* disciple? To be short, wherein hath Saint *Iohn* offended them, who was the beloued Disciple of our *Lord*, and who preached so long at *Ephesus*, that yet notwithstanding *Ephesus* cannot haue a place among the Patriarchall *Sees*? Or what newe Apostle founded *Constantinople* 300. yeares after our Sauiours death, to conferre vpon it the dignity of the second See? But there is no man (if hee haue any iudgement) but hee may easily consider, that all this preeminence of the *Sees*, proceeded from the rancke and place that their cities held from the time of the establishment of the Christian Religion, and from no other thing.

[t] Gregor. in epist. lectis supra citatis.
[u] Card. Cusan. de concord. Cathol. lib. 2. ca. 6. & vlt. supra citatis.

Rome was then the Seate of the Empire, & beautifull lightnes of all the world; there Learning florished, thither flocked people from all parts of the earth. And therfore, when the Bishops were assembled together, *cæteris paribus*, they would in ciuill honesty, yeeld the first

firſt place to the Biſhop of Rome. And therfore the Coũcill of *Nice* alleadgeth neither Law, nor Goſpel, but only *parilis mos eſt*, a Cuſtome. Likewiſe we read in the Hiſtories, that *Alexandria* & *Antioch*, were (next after *Rome*) the moſt famous for dignity, & according to the degree that the gouernors had, ſo alſo did the Biſhoppes hold their places. And for *Ieruſalem*, ſhe was, both for the fountaine of true Religion, as alſo for the place that ſhe held, accounted greatly of by Authors, and namely by *Plinie*, who qualifieth her *Nobiliſſimum Emporium Orientis, the moſt famous mart of all the Eaſt*. But yet ſhee held her place but ill after ſhe had loſt this firſt brightneſſe. Afterwards *Conſtantinople* came to bee builded, which was called the ſecond *Rome*: And then alſo wee ſee that the Council of *Conſtantinople*[x] which were 600 Biſhops, doth giue it the ſecond place, which they wold not haue done, if they had regarded the degree of the founder, & not the degree of the city: by reaſon of which this dignity is confirmed vnto it, by *Iuſtinian*[y] in his Ordinances. *Aquilia* in *Italy*, was called ſecond *Rome* & a Patriarchſhip was there eſtabliſhed: *Rauenna* likewiſe, for a long time, euen vntil *Charle-maigne*, being not ſubiect to Rome, had her Cardinals to herſelf. And *Venice*, as it began to grow great, drewe vnto it the Patriarchſhip of *Grado*. To conclude, he that ſhall looke into all Countries, and view the Election of Patriarchſhips, & Archbiſhopricks, ſhall finde no other conſideration, but the reſpect of Temporall Gouernment. This is that which *Anacletus*[z] biſhop of Rome, ſaid, as is before alledged; That Eccleſiaſtical dignities had bin conferred vpon Cities, according to the place they held in ſecular matters: And this is that alſo which Pope *Lucinus* ſaith, alledged by *Gratian*; [a] *That the Primacies of the church were firſt inſtituted after the order of the temporall pollicie*. Alſo *Clement* 1. [b] *Where the principall Prieſts of the Paynims were, there the Primates of the chriſtians were eſtabliſhed*. The which is repeated in the ſame words by *Peter Lombard*[c] in his forth book of the Sentences. In the council of *Chalcedon*, where (notwithſtanding the

x *Concil. Conſtantinop. 1. cap 2. Conc. Chalcedon. act. 16.*

y *Nouella Conſtit. 131.*

z *Anacleti ep. 2.*

a *D. 2. C. Inillis, & C. Vrbes.* Vbi primates Gentiles etiam pro maioribus negotiis appellabant, ibi Apoſtoli, & eorum ſucceſſores patriarchas & primates poſuerunt.

b *Item.* In illis vero ciuitatibus, in quibus olim apud Ethnicos primi Flamines eorum, atque primi Legis Doctores erant, Epiſcoporum primates, vel patriarchas, B. petrus Paulus præcepit

c *Lumbard. l. 4. d. 24.*

the inſtances of the Legats of *Leo* 1.) the ſecond See was ratified to this citie of *Conſtantinople*, making the Biſhoppe thereof equall with the Biſhoppe of *Rome*, aſwell for the Temporall as the Spirituall wee reade theſe words; [d] *The Fathers haue by good right yeelded the Priuiledge of the firſt See to old Rome, becauſe of the Emperour of that city; we alſo, moued with the like conſideratiõ, do grãt the ſecõd See to new Rome*: thinking it reaſonable, foraſmuch as is is adorned with an Empire and with a Senate, that it ſhould enioy equall priuiledges with old *Rome*, and retaine the ſame maieſty in matters Eccleſiaſticall, and hold the ſecond place next to her. So then, there was no other difference, but the precedencie. And in the twelfth Acte of the ſame Councill, the diſputation betweene the Biſhoppe of *Nice*, and the Biſhoppe of *Baſianople*, is founded and decided vpon and by the dignity of the cities; for the taking away the occaſion of which contentions, this Canon is there ſet downe; [e] *That thoſe cities onely ſhall bee held for Metropolitan, to which the Emperors by their Statutes ſhall vouchſafe this Honour.* And the Councill of *Thurin*, [f] thereunto addeth, *That in what citie the Metropolitanſhippe ſhall bee, there the Biſhoppe ſhal hold his precedencie aboue others.* That is if the temporall Superiority be found to haue been tranſported from one city to another, the right of the Archbiſhoprick ſhould bee iudged to bee tranſported with it. To bee ſhort, when the See of the Empire is trãſferred to new Rome, that is to ſay, to *Conſtantinople*; we ſe, that *Iohn* Biſhop of that place, doth preſently take vpon him the Supremacie; whereof ariſe the diſputations ſo bitter, and vehement of *Gregory*, and yet doth he hold it ſtil ſo much as he may. And when alſo the Murderer *Phocas* declared the Biſhop of Rome to be Head of all the Churches, *Platina* ſaith plainly, [g] that it came of this, for that it was ſhowed, that *Rome* was the auncient See of the Empire, whereof *Conſtantinople* was but a Colonie: Or as others ſay, [h] *Propter principalitatem vrbis, for the principality of the citie.*

[d] *Concil. Chalcedo. act.* 26. Sedi ſenioris Romæ propter imperium ciuitatis illius, Patres conſequẽter priuilegia reddiderunt & eadem intentione permoti cẽtum quinquaginta duo Dei amatiſſimi Epiſcopi, æquas ſanctiſſimæ ſedi nouæ Romæ priuilegia tribueruunt; rationabiliter iudicantes vrbem imperio & Senatu ornatam, æquis ſenioris Romæ priuilegiis frui, & in Eccleſiaſticis ſicut illa maieſtatem habere negotiis, & ſecundam poſt illam exiſtere.

[e] *Concil. Chalce. act* 15. *c* 12. Quæcunque ciuitates iam liter is Imperialibus Metropolitani nominis honore ſubnixæ ſũt, eo honore tãtũmodo perfruantur; ſaluis ſcilicet Metropoli priuilegiis ſuis ſCõ. *Taur.* 6, *c.* 1. Qui cõproba uerit ſuã ciuitatẽ eſſe metropolim totius prouinciæ, Primatus honorem obtineat; & ipſe ordinationum habeat Poteſtatem.

[f] *Platina in vita Bonifacij* 3, affirmabant Romani pontifices vrbem Romam, vnde Conſtãtinopolim colonia deducta eſt, caput Imperii merito habendã cum etiam Græci ipſi literis ſuis principem ſuum τῶν βασιλέων αὐτοκράτορα vocent, &c

[g] *D.* 93. *& 95, Hoſtienſis in ſumma de Maiorit, & Obed. Gloſſa in C. Nouo. & 12 q. 7. puto,*

Thus

Thus we ſee then, that the pretended Primacie of *Rome* proceedeth not eyther from any inſtitution of Chriſt, or priuiledge of Saint *Peter:* But from *Romulus* and his ſucceſſors, who builded the Empyre there: *Non inquam, a Petra neque a Petro, ſed a ſaxo Tarpeio: Not I ſay, from the Rocke, nor from* Peter, *but from the Hill* Tarpeius, *vpon which* Rome *was builded.* And this their owne Canoniſtes confeſſe, when they are forced by the truth, [i] *Quod omnis maioritas & minoritas etiam Papatus eſt de iure poſitiuo:* That is to ſay, *That all degrees both ſmall and great, yea the Popedome it ſelfe, are of a poſitiue law, and the ordinance of man.* I know very well, that they haue a Decree of Pope *Innocentius*, which ſaith, That it is not neceſſarie to change the Eccleſiaſticall preheminence, according to the ciuill: But that was made in ſuch a time, when he (good man) was afraid leaſt the Empyre would haue drawne all the honour with it into the Eaſt, neuer bethinking himſelfe of that deuiſe which his ſucceſſors could ſince find out, to build vp their greatneſſe, with the ruines of the Empyre of the Weſt. And beſides, the Decree of one man is not to be preferred before ſo many Councils, eſpecially ſeeing, that the Decretals (as ſome of them ſay) haue not any authoritie by the Popes will, as it is meerely proteſtatiue, that is to ſay: abſolute, but onely ſo farre forth as they are agreeable to the Canons of the Councils. If they ſay vnto me, that the conſtitutions and pollicies of the Romiſh Church haue beene receiued by many other Churches, I will anſwere them no otherwiſe, then was anſwered by the profeſſors of Diuinity of *Paris*, [k] three hundred yeares agoe, at what time there were diſſentions betewene our Kings and the Pope, and by *Marſilius* of *Padua:* [l] about the ſame time, the Pope making warre vpon the Emperors of Germany, which gaue boldneſſe to the truth to open her mouth, to wit: *That in the beginning, the Churches might order and frame themſelues by that of* Rome, *becauſe learning flouriſhed there, no otherwiſe, then as the Vniuerſities of* Orleans, *or of* Augiers *confirme*

i Card. Cuſan de concord. Cath. 2, c. 14.

k *Articuli Sorbona Pariſienſis contra Bonifacium. 8.*

l *Mayſil. Patau. t. 2. c. 16* Sic vixerunt eorum ſucceſſores Preſbyteri cum ſuis Diaconis. ſucceſſiuè, &c. vſque ad tempora primi Conſtantin. &c. Ita vt nemo Epiſcoporum per omne tempus illud, in alios Epiſcopos coactiuam iuriſdictionem ex-

erceret, quamuis tamen aliarum prouinciarum Epiſcopi plures in quibus dubitabant tam de Scriptura ſacra, quam de ritu Eccleſiarum, non audentes ſe publicè congregare, conſuluerunt Epiſcopum et Eccleſiam fidelium exiſtentem Romæ, propter maiorem fortè fideliũ abidem exiſtentem multitudinem, & magis peritorum, eo quòd ſtudia ſcientiarum omnium Romæ vigebant, &c. Hoc etiam modo vel conſimili quaſi ſuſcepit a Grecis Romanus populus gratuitò, non coactè, leges duodecim Tabularum, &c. Et tamen conſtat Romanum populum Græcis nulla iuriſdictione ſubiectum &c. Sic Vniuerſitatem Pariſienſem Vidimus requiri per Aurelianenſem tanquam famoſiorem, pro ipſius habendis regulis, cum tamen Pariſienſi, nec ante nec poſt eſſet in auctoritate Apoſtolica, vel iuriſdictione ſubiecta.

l *In vita Cyprian. per Pontianum Diaconum, Tunc* Tunſcius Cyprianus, quite papam ſacrilegæ mentis hominibus præbuiſti, &c. Et per Paulinum Diaconum; Quẽ Chriſtiani Papam ſuũ nominat. Reſp. Ego. Et in Antiquis duobus, Tu Papatem ſacrilegæ mentis hominibus te exhibuiſti, Reſp Ego.

m *In epi. Cleri Romani ad Cyprianum de lapſ.* 15. Cypriano Papæ. *Item*; Optamus te, beatiſſime & glorioſiſſime papa, &c.

forme themſelues oftentimes to that of Paris, *or as the Romans borrowed their lawes of the twelue Tables, from the Græcians. But as the Græcians, if thereupon they ſhould haue pretended a ſuperiority ouer the* Romans, *had grounded themſelues vpon a weake argument, ſo likewiſe doe the Romaniſtes, if heereupon they pretend to be aboue all other Biſhops.*

Now concerning the name of Pope, which is attributed to the Biſhop of *Rome*, they that haue read Authors, know that it was a commmon title, not onely for all Biſhops, but alſo for Prieſtes and *D*eacons in the ancient Church. He that will ſee it more plainely, let him read the Epiſtles of Saint *Cyprian*, of Saint *Denys* of *Alexandria*, of Saint *Auguſtine*, of Saint *Ierome*, of *Sidonius Apollinaris*, of Saint *Gregorie* himſelfe, and the Actes of the Councils, and he ſhall find them full of teſtimonies to prooue it. And, indeede the *Greekes* call their Prieſts at this day, *Papons*, and the *Germanes*, *Pfaff*, which they that vnderſtand that tongue, deriue from this word *Papa*; which (after *Suidas*) ſignifyeth in the *Sicilians* language, father. So we ſee in the ſufferings of Saint *Cyprian*: [m] that the Proconſull asketh him: *Art thou he whom the Chriſtians call* Papam ſeu Papatem ſuam? (for they had not learned as yet in that time, to decline it well) and hee anſwereth; yea. And the Roman Cleargy writing to Saint *Cyprian*, calleth him *Beatiſſimum & glorioſiſſimum Papam: Celerinus* [o] *Benedictum Papam: Iſchyras and Arcenius* [p] *writing to Athanaſius: Beato Papæ Athanaſio, &c.*

Touching the name of *Pontifex*, that is, high Biſhop, and great Prieſt, *Ignatius* [q] calleth all Biſhops, great Prieſtes, and *Tertullian* [r] doth the like, and they acknowledge no greater dignitie in the Church, then the Epiſcopall: *Ireneus*, calleth Saint *Iohn*, the high Biſhop

o Et *in epiſt, Celerin qua eſt* 89, *apud Cyprianum*: Benedictus papa Cyprianus, &c. p *Athanaſ. in apologia* a. Beato papæ Athanaſio Iſchyras in Domino ſalutem, Item, Athanaſio beatiſſimo Papæ, Araſenius Epiſcopus Hypſelitarum, &c. ſalutem, &c. q *Ignatius ad Smyrnenſes* Honora Epiſcopum *ὡς ἀρχιέρεα* vt ſummum ſacerdotem, Dei imaginem gerentem. Ea enim nihil maius in Eccleſia conſecra, a Deo. pro mundi totius ſalute, r *Tertull, de Bapt. c.* 17, dat: Baptiſmum ſummus Sacerdos, qui eſt Epiſcopus, &c

ſhop, and *Athanaſius*, [s] all Biſhops, by that name, and *Ruffinus* calleth *Athanaſius*, great Biſhop. and hee that will read the ancient Fathers ſhall finde nothing more vſuall.

If they glorie in their Cardinals, they ſhall not find a word of them the old Church, but in this ſignification, [u] that a Prieſt-Cardinall is as much to ſay, as a Biſhop, or rather a Curate of ſome pariſh of the Biſhopricke, as in verie deed, they are all (at this day) eyther Curates or Deacons of ſome pariſh or other in *Rome*. And certainly, in the Councill they were placed in the loweſt roome: as namely, in the 6. Councill of *Carthage*, and in the councill of *Gregory* the firſt.

And the *French* Church [x] in her admonitions to the councill of *Conſtance*, ſaith theſe words: *The Cardinals are Curates of the Pariſh Churches at* Rome, *and haue their dignities in their pariſhes, and their firſt and ſpeciall office is, hath beene, and ought to be, to heare confeſſions, to preach, to baptize, &c.* But ſaith *Onuphrius*, [y] when Pope *Clement* 2. about the yeare 1046. had ſetled the Papall maieſtie, *Leo*, 9. about the yeare 1049 began to raiſe the ſtate of the Cardinals at *Rome*. To whom afterwards *Innocent* 4. about the yeare 1244. gaue the priuiledge of the red Hatt, and Scarlet robe, and to ride in the Citie. And in the yeare 1470. *Paule* 2. confirmed it, and *Clement* 5. after that, proceeded ſo farre in his *Clementines*, as he made them go before all Princes of the Earth. In the meane while, that their beginning was ſuch, as is heere ſet downe, it is plaine, not onely by the conſent of all hiſtories, but alſo by this, that there were of old but onely 28. as many as there were Titles, that is to ſay, Pariſhes at *Rome*: By this, that as they deſired to create a greater number of them, they alſo increaſed the number of the Parishes: By this, that for more then a 1000. years togither, the meaneſt biſhop went before the oldeſt Cardinal, yea before the very chiefeſt of thē: by

[s] *Athanaſ. cont. Arrianos, orat. Prima.*

[t] *Ruffinus lib. 2. cap. 29.*

[u] *Gregor. in Regiſtro l. 1, epiſt 15. 77. 79. & l. 2. epiſt. 6, 25. &c.* Iubemus vt Eccleſiam Populonienſem accedas (alloquitur Balbinum, Epiſcopum Roſellanum) & vnum Cardinalem illic preſbyterum, & duos debeas Diaconos ordinare. Item, Cardinalem te Sacerdotem in Eccleſia Salonenſi conſtituimus, &c. Sic paſſim.

[x] *Apoſtoli & reſponſio Datis per Nationem Gallicanam Dominis Cardinalibus &c. appellantibus ab eiuſdem concluſione, voto, & declaratione conſtantienſi &c.* Domini Cardinales ſunt Curati Parochiali. um Eccleſiarum Romæ & illo reſpectu, dicuntur Cardinales, i principales, &c. Et ex iſta inſtitutione eorundem primum officium eſt fuit, & eſſe debet, confeſſiones audire, prædicare, baptizare, &c.

[y] *Onuphrius in lib. de Cardinalibus.*

By this, that the Cardinalſhip was a ſtep to get to be a Biſhop, and he that of a Cardinall, was made a Biſhop, left to be Cardinall: the which was not altered till about the yeare 1190. by Pope *Clement* the third, by this, that among the Cardinall-Biſhops precedencie came by the promotion to the Biſhoppricke, and not by the Cardinalſhip, becauſe the Cardinals were iudged leſſe then Biſhops, and more (at moſt) then bare Prieſtes, which *Alexander* the third altered, after he had troden with his feete, vpon the Emperour *Fredericke Barberouſſa* about the yeare 1180. ordaining that from thence forward the bishops that were Cardinals, and the Cardinals that were no biſhops should go before biſhops, Archbiſhops Primates, Patriarches &c. To be ſhort, by this, [z] that there were many famous Churches that had their Cardinals, and retained them a long time, as *Rauenna* in *Italy*, [a] which alſo in the time of *Charlemaine*, contended that it held nothing at all of Rome.

Touching the Deacon-Cardinals, their bookes teach vs, that there was but one of them at firſt, ſo called, for that he was the principall Deacon (whom we call Archdeacon) of the ſeauen that were in the Citie, to wit, one for two Legions, the which were called *Regionary Deacons*, hauing charge of the Almes. Afterwards they were made 14. namely, one for a region, and after 18. whereof foure to bee allowed to the Church of *Lateran:* And at laſt, all Cardinals, and they ſans number. Whereupon we neede not marualle, if the Canoniſtes diſpute: *That the Cardinals haue no place in the Church: That they are inſtituted neyther by Chriſt, nor by his Apoſtles:* If the Cardinall of *Alliacum*, [b] among the Articles which he preſented to the Councill of *Conſtance*, at the commaundement of the Emperour *Sygiſmund*, giueth counſell to haue them hewen away, as ſuperfluous, and ſtanding quite without the worke. *They go further*, to omit nothing of this ſubiect: For when the Popes ſaw, they could not get the vpper hand ouer the foure Patriarches: they erected

z. *Apoſtoli dati Cardinalibus per nationem Gallicanam ſub Carolo* 5. Nō competit Romæ ſpecialiter habere Cardinales, ſed multæ ſunt Eccleſiæ, ſicut Rauenna tenſis, quæ obtinentes dignitates in iis, nominant Cardinales. Et ita eſt in pluribus Eccleſiis, Regnis, & prouinciis.

a *Patet ex epiſt. Hadriani* 54. *ad Carolum Magnum, de Leone, Epiſcopo Rauennate, qui non vult obedire Hadriano; vnde conqueritur apud Carolum. Idem Sergius prædeceſſor fecerat, quod etiam Ioannes ſucceſſor ſequutus eſt. Vide.*

b *Cardinal de Alliaco in lib de Reformat*

ted foure Patriarches Sees, in the Citie of *Rome*, [c] making *ex vrbe orbem*, as they had of a long time projected in all their dessignes. The which foure sees are, [d] *Saint* Peter *of the Vatican*, *Saint* Paule, *Extra muros*, *Saint* Mary *the more*, *alias ad præsepe*: And Saint *Iohn* and Saint *Laurence*, *extra muros*: euerie one assisted with seuen Priests-Cardinals, according to the 28. parishes or titles of the Citie: But ouer these foure Patriarches, there is a fifth, being the Soueraigne of them all, and that is the Pope, whose See is at *Lateran*, and who by a Priuiledge is assisted with seuen priestes, Cardinall-Bishops; that so, he might (at least) haue this contentment, to be that in conceit, which he could not be really and indeed. And thus these inuentions are not found in the florishing state of the Church, but after it became subiect to the ambition of one man alone.

[c] *Liber Camera apostolica, qui appellatur, Provincialis. Ioann Monach. in C Fundamenta, de Elect. in, 6c*

[d] *Vnde versus* Paulus, Virgo, Petrus, Laurensis, atque Ioannes; Hi Patriarchæus nomen in vrbe tenent.

Now then haue we found the Bishop of *Rome* declared head of the Church a little after the yeare 600. not by the tradition of Christ, or of his Apostles, but by the treason of *Phocas*, not by any councill of the vniuersal Church, but by the conspiracy of a seruant against his master, who to recõcile himself to the people of Rome, adorned their Bishop with that title, which *Gregory*, who was a little before him, (but one being betweene) had left for Antichrist: [e] and the Bishop of Rome in requitall, proclaimed him Emperour in place of *Mauritius* his Maister whom he had murdered. This goodly Ordinance of *Phocas* was confirmed by a pettie councill or conuentickle that *Boniface* called at Rome, where none else but the Latines were present, who desired no better; and afterwardes by another holden in *Africa*, in the yeare 642. at what time *Africa* was infested with continuall inrodes of the *Arabians* [f] from whence they began to inscribe the letters of Pope *Theodorus*: *To the holy Father of fathers, and Soueraigne Bishoppe of Prelates, &c.* And so we see by histories, how this monster grewe by degrees to that full height, from which he must needs

[e] *Platina in Bonif. 3.*

[f] *Sigebert. in Chronico.*

come tumbling downe. The Emperours of *Greece*, who were then (as it were) baniſhed out of *Italy*, to keepe the *Italians* vnder their obedience, left to the Biſhops of *Rome* the managing of their affayres, in ſuch ſort (notwithſtanding) as that they were bound to haue their election confirmed by the Emperor, and to date their reſcripts after the indiction and yeare of their Empyre.

g *Concil. Rom. 3. tom. 1. vbi vide epiſtolam Odoacris Regis.*

Heereof wee haue one token in the third Councill of *Rome*, g where *Baſilius* being Lieutenant to King *Odoacre*, ſaith plainely: *That Pope* Simplicius *had expreſly ordained, that there ſhould be no proceeding to the election of a Biſhoppe of* Rome, *without conſulting with the Prince*; And another, in the excuſe that *Pelagius* the ſecond maketh to the Emperour *Tiberius* the ſecond, by *Gregorie* the Monke, for that hee had beene choſen without his knowledge, and both before the yeare ſixe hundreth. But the weaker that the Emperours grew by the enterpriſes of the *Perſians*, in the Eaſt, the more the Pope eſtabliſhed himſelfe in the Weſt, in ſuch ſort, that about the yeare 680. h Pope *Benedict* the ſecond, ſet himſelfe free from all Imperiall Iuriſdiction, by meanes of the Emperour *Conſtantine* the fourth, called the bearded.

h Sigon. li. 2. de Regno Italiæ.

About ths time alſo there began a great queſtion in the Greeke and Latine Church, about Images, ſuperſtition encreaſing with ignorance: At laſt the Greekes were of minde to throw them downe, but the Pope in diſpite of them, kept them vp. This controuerſie much increaſed his greatneſſe: for by colour heereof, hee excommunicated *Leo Iſauricus*, ſurnamed *Image-breaker*, and forbad the people of *Italy*, vpon payne of excommunication, to pay him any tribute, that is to ſay, he draue the Emperour out of the Weſt, and ſet himſelfe wholy at libertie in all that part. And, indeede, then ceaſed the Office of the Exarches, which had laſted

ſted one hundred and threeſcore yeares, who were as Lieutenants to the Emperour in a part of *Italy*, and by the fauour of whom, the Church of *Rauenna* drewe the ſpirituall power vnto her: Inſomuch (ſaith *Guicciardin*) *As the temporall authoritie being there, in reſpect thereof the ſpirituall ſeemed to be there alſo.*

The Emperours of *Conſtantinople* being expelled *Italy*, the Lombards attempted the kingdome thereof, whom the Pope feared more then thoſe he had driuen away, becauſe they were both his neerer and mightier neighbours. There gouerned in *Fraunce*, at that time, the race of *Charles Martell*, verie deſirous to aſpire. The Pope therefore putteth himſelfe into the protection of the French, againſt the Lombardes, and *Pepin Martels* ſonne, paſſing into *Italy* with the force of *France*, ſubdued the Lombards.

i *Guicciardin in locis duobus.* Eccleſia Rauennas de Principatu diſputabat, quia Religionis ſedes Imperii & armorum potentiam ſequi conſueuit.

The iſſue was, that Pope *Zacharias* in requitall thereof, diſcharged the French of their oath made to *Chilpericus* their naturall Prince, who ſuffered himſelfe to be gouerned by the *Martels* that were more cunning then hee, and crowned *Pepin* being mayre of the pallace, king of *Fraunce*, forbidding (vpon payne of excommunication) both the Princes and people of Fraunce, to make choyce of any other king, then of *Pepins race*. *Pepin*, in recompence, gaue him the Exarch-ſhip of *Rauenna* and *Pentapolis* conteyning twentie nine Cities, reſeruing onely to himſelfe, the Soueraignetie, and power of chuſing the Popes; a right afterwards made good, and confirmed to *Charlemayne* in a full Synode at *Rome*, as we read in the Decree.

k *D. 63. C. Adrianus. Papam patriarcham Lateranenſi, cum vniuerſa Synodo tradiderunt Carolo ius & poteſtatem eligendi Romani Pontificis, & ordinandi Apoſtolicam ſedem. l C. In Sinu. de D. 63 & C. Ego Ludouicus. D. eadem.*

k But a while after renounced by his Sonne *Lewis* the *Debonaire*, notwithſtanding the which renouncing, the ſucceſſors did not let to vſe it againe, namely, *Otho* the firſt, who cauſed the ſame to be renewed to him by Pope *Leo* 7. of which we haue the decree repor-

reported by *Gratian*. It was also the custome then, that they dated their dispatches with these words: *Imperante Carolo, Othone, &c. Domino nostro, &c.* And thus came the Pope to be first of all, head of the spiritualty, by vndertaking the defence of him, that murthered his owne master, and afterwards a temporall Lord in part of *Italy*, by crowning a rebellious and trayterous subiect, in the place of his deposed King and Lord.

Now had this Monarchie aswel the spiritualtie as of the temporaltie, taken by degrees great augmentation & increase, the ambition of the Popes euer waking and watching to take all occasions, notwithstanding the oppositions and lets laid in their way, to keepe them within their limits and rankes. *Charlemayne* and his successors needed the fauour of the Popes, to authorise and make good their vsurpation ouer the kingdome of *France*, and to found the Empyre in the West. Which was the cause why they likewise easily suffered them in *Italy*, to vsurp vpon the Empire of the East. But in the meane while, the kings, for their part, abated nothing of their authority in *Fraunce*, nor in *Germany*.

For, they assembled councils, made Ecclesiasticall lawes, destroyed Images in their Dominions, when the Popes worshipped them in *Italy*; and hindred the Popes from encroaching in any sort, vpon the Churches of their kingdomes which appeareth by the councils of *Frankeford*, of *Aquisgraine*, *Gentilli*, *Donzi*, and others by them assembled: by the Ecclesiasticall Orders left by them in their Bookes of Actes and Statutes: [m] by the Decree, wherein Pope *Leo* 4. [n] submitteth himselfe to the iudgement and correction of *Lewis*, the sonne of *Charles*, by the councill holden at *Donzi*, [o] *Carolus Caluus* being present, who setteth P. *Adrian* within his limits, & sheweth vnto him by the word of God, by the fathers, by the canōs, & by the practise of al the old Church that the Popes haue

m *Capitula caroli Magni. Ludouici, Lotharij, &c.*

n 2. Qu. 7. Nos si incompetenter aliquid egimus, & in subditis iustæ legis tramitem non obseruauimus, vestro admissorum nostrorum cuncta emendare volumus iudicio &c. Inde magnitudinis vestræ clementiam imploramus, &c.

o *Carolus caluus in Synodo Duntiacensi. & Epistola Hincmari Archiepiscopi Rhemensis. Vbi & epistola Caroli calui ad Adrianum.*

haue not any right to drawe the Biſhops of *France*, to *Rome*, yea, one *Claudius* Biſhoppe, firſt of *Auxerres*, and afterwards of *Thurin*, is not afraide (in that time) to gaineſay the Popes Supremacy, and yet incurreth not the crime or blame of Hereſie, nor thereby looſeth the fauour of *Charlemaigne*. And this was after the yeare 800. vntill 900.

The Empire being tranſlated from the French to the Saxons; *Otho* 1. as hee commeth to the ſame authority, ſo keepeth hee the ſame ſtill maintaining, that the Biſhoppes, Archbiſhops, and Metropolitans ought to be choſen by the people, & the Clergy; are not to be troubled either with any iourneyes to *Rome*, or with anie oath to the Pope; and are to take no other oath, but to preach the Goſpell, and to keepe the holy Canons.

This is the action hee bringeth againſt *Iohn* 9. [p] iudged by the Nationall *S*ynode in Germany, the vigor and force whereof was felt ſo farre as *Italy*, euen to the ripping vp of the life and cariage of the Pope, and the calling of his head in queſtion, as his Hiſtory telleth vs. And indeede, it appeareth by many Epiſtles of *Hincmarus* [q] Archbiſhoppe of *Rheims* in the time of *Charlemaigne*, that the Biſhops choſen by the people, and allowed by their Clergy, were by occaſion of their Temporalty, inueſted by the Kings and Princes, without ſending for their Bulles to Rome.

And the Council holden at *Rheims* [r], vnder *Hue Capet*, a little before the yere 1000. doth not ſtick to write to the Pope; *That it belongeth to their right to depoſe Arnulph* Archbiſhop of *Cheims* for his fellonies & treaſõs; *That none is to iudge therein after them. And therefore that hee ſhould let them alone, vnleſſe hee will ſhowe for what they ought to preferre his Apoſtleſhipe, before ſo many others. If, beſides, hee haue made any new conſtitution, they honour very much Saint Peters See; but that the councill of Nice, which the church of Rome hath euer had in great veneration, is aboue it.* In theſe ſame griefes did the Church of *France* perſiſt vnder *S*aint *Lewis*, *Philip Auguſtus*, *Philip the faire*, and others following there-

p *Luitprandus Diaconus.* l. 6. c. 67. 9. 10. 11. &c.

q. *Epiſtola Hincmari Archiepiſc Rhemenſis ſub Carolo Magno.*

r *Conc. Rhemenſe anno* 991. *cap.* 26. *Suffragetur nobis veſtra authoritas, et in huius Apoſtatæ deiectione, & in eius qui domui Dei præeſſe poſſit Archiepiſcopi noua ordinatione, ſimulque inuocatis noſtris fratribus, neceſſaria promotione, vt ſciamus & intelligamus, cur inter cæteros Apoſtolatum veſtrum præferre debeamus. Et c. 28. Romanam Eccleſiam propter B Petri memoriam ſemper honorare decreuimus, &c ſalua tamen authoritate Nicæni Conſilii quod Romana Eccleſia ſemper venerata eſt, &c. Si autem noui quid Statuit, quid profunt leges, ſi ad vnius arbitrium omnia dirigantur. Item, In ipſa fælicitate Romæ, cum eſſent Gelaſii, Leones, Gregorii priuilegium appellationis ad ſedem Romanam ab Africanis ipſi denegatum eſt, quanto magis, &c.*

thereafter, as the Popes grewe into authority, and benefited themselues by their enterprises; where wee here the Oration of *Peter de Cogneres*, Procuror generall, who taketh his Theame out of the 22. Chapter of Saint *Mathew*; *Giue vnto Cæsar, that which is Cæsars, &c.* where wee reade the decree of a *Court Parliament*, that feareth not to say; [f] *That the preeminence of the church of Rome is but by the fauoure of Constantine*, who preferred her before *Constantinople*, *Alexandria*, *and others which contended for the same likewise*. But the next thing that fell out was, that as the Popes had rid their hands of the Emperours of the East, by the succours that the French Emperors gaue them; they likewise freed themselues of the Dominion of the French (then more terrible then all others) by fauouring the translation of the Empire into the familie of the *Othoes*, among the Germans: The which was done about the yeare 1000. betweene *Pope Gregorie* the fifth a Saxon by birth and the Emperour *Otho* the third his kinsman; vpon this expresse condition [t] (for they neuer did any thing for nothing) that the Election of the Popes should no more depend of the Emperours; That the Emperours chosen by Princes, should call themselues *Cæsars*; but that they might not take vpon them the quality of *Augusti*, before they had receiued their crowne at *Rome:* which condition was diuersly obserued, according to the valour or weakenesse of the Emperours successors; whereof we see many & often quarrels in Histories, the Popes, entertaining the Empire with continual factions, euen to the arming of the children against their Fathers. The *Othoes* being extinct, and the Empire by the emulacion of Princes, in a combustion; they sequestred *Rome*, and the greatest part of *Italy* vnder diuers pretences, from the Emperours obedience, and finally obteyned of *Henry* the second, who had neede of their fauour, that the Election of the Pope should be referred only to the Cardinals, and that the Emperours should haue nought to doe therewith. To the which

[t] *Biondus.*

we

wee will adde, for the accompliſhment of their ſetling in *Italy*; That the *Guiſcards*, Captaines of *Normandie*, who had poſſeſſed themſelues of *Apulia* and *Calabria*, vpon the Emperour of the Eaſt, to eſtablſh themſelues the more eaſily therein, become the Popes Fee-men, and giue him their hand with their forces, to put him in poſſeſſion of the Dutchy of *Beneuento*. That euer ſince they enioy the kingdome of *Naples*, and giue it by right of Homage, one while to the houſe of *Sueuia*, another while to the houſe of *Anion*, as it beſt falleth out for their affaires; keeping by this meane, both the mindes and forces of the Germanes and the French, occupied with partialities, diſſentions, and ordinarie warres.

That they pretend, that *Mawde* the Princeſſe, of great power in *Italy*, maketh them Heires of that Prouince which they call Saint *Peters* Patrimony, yea and beſtoweth *Ferrara* vpon them in free gift: And therupon they ſerue their turnes of all occaſions to annex to their Crozier all that euer they meete with. To bee ſhort, that the citie of *Rome*, which had a long time retained ſome authoritie, ſeeing hirſelfe left (as it were) deſolate, by the long abſence of the Popes, who had tranſlated the See to *Auinion*, and ſubmitting herſelfe (to haue him thither againe) to ſuch conditions as Pope *Boniface* ſhould like of, Hee would at no hand yealde to returne thither againe (ſo great a zeale had hee to Saint *Peters* Chaire, and to the Relickes of the holy Apoſtles) except they would promiſe him to abolliſh the *Bandereſi*, who were the principall Officers that remained of the Romaine libertie: whereunto they yeelded the more willingly, for that it was the yeare of *Iubily* 1400. in which, the flocking thither of all the world promiſed them the hope of an ineſtimable gaine. And hee was no ſooner entred, but whileſt they were either buſied aboue thoſe Pompous deuocions, or bleared with that ſplendeur and brightneſſe beeing new to them, and in a manner vnhoped for, hee built a ſtrong *Citadell*, the

the Caſtle ſurnamed Saint *Angell*, by the fauour of which hee hath maintained himſelfe there euer ſince: The Popes being come to this great Height, ſaith *Guicciardin*, [u] they beare themſelues in hand, that it is for them to giue laws to Emperours; they abuſe the Spirituall weapons, for theſe fraile & tranſitorie things; they haue no other delight but to ſet Chriſtians togither by the eares, they haue not any feare of God left in them, nor ſhame of men.

And now it was after this exorbitant greatneſſe of the Popes, that the key of knowledge, which God had promiſed to Saint *Peter*, was openly, and without all ſhame, changed into the key of power, and the Cenſure of the Church employed to the excommunicating of all Princes, people, and kingdomes which would not obey them; euen to the expoſing of them for a prey, and the cutting them off from ſaluation, no perſon whatſoeuer excepted. And hereof wee haue ſeene too many examples in our daies.

In this time it was, that theſe goodly interpretations came vp [x]; *All power is giuen to Chriſt of the Father, aſwell in heauen as in Earth*; [y] *Ergo*, the Pope hath abſolute commaund ouer both places. Againe; [z] God tranſlateth Kingdomes from one Nation to another, [a] *Ergo*, the Pope hath power to eſtabliſh and depoſe whome hee thinketh good. Whereupon alſo Kings & Emperours (ſtriuing, as it were, who ſhould bee foremoſt) began to kiſſe his feete, both preſent and by Embaſſadors, and by Letters, to hold his ſtirrup, to adore him (for ſo they terme it) and to ſpeak otherwiſe, were barbariſme.

In this time it was, that *P. Boniface* 8. ſetteth down for an article of Faith, *That the Pope is Lord of the Spiritualtie and Temporaltie*, ſhowing himſelfe in the Iubilye, with a key in the one hand, and a ſword in the other. That Pope *Clement* the 5. his Succeſſor, not content to commaund Kings and Emperours, taketh vpon him by an expreſſe Bull [b] to commaund the Angels to execute his pleaſure, and to fetch ſuch and ſuch ſoules

out

u *Guicciardin, in locis duobus.* Iam ita ſe gerunt vt authoritatis Pontificiæ videatur, Imperatoribus leges dare Potius quam accipere, terro: é armorũ cœleſtium in res caducas Vertunt, &c. Tandem non erga Deum & homines charitus, ſed bella in chriſtianos horum cura & Iudicra, &c. Iam per multos annos bellorum authores, incendiorum faces, &c.

Vide & Machiauellum hiſt. Florent lib. 1.

x *Matth* 28.

y *Extrauag. de maior. & obed. C.* 2.

z *Decret. l. 7. de ſentent. & re iudicata.*

a *Clement: 5. in Clem. Paſtoralis.*

b *Theſe Bulles are kept at Vienna in Paul phini, in theſe words, in fauour of the knights of Saint Iohns of Ieruſalem, and of them that he croſſed.* Mandamus prorſus Angelis Paradiſi, quatenus animam penitus a Purgatorio abſolutam in paradiſi gloriã introducant.

out of Purgatorie without ſtaying there a whit: Hee forbiddeth hell alſo, [c] from taking any holde of thoſe that ſhould croſſe themſelues for the Holy warre, yea, and giueth euery one of them power, to fetch three or fower ſoules out of Purgatorie, ſuch as they will themſelues: Againſt the which, the *Schoole of Sorbona* oppoſed it ſelfe. According whereunto alſo, it was concluded and decided at the *Rota*[d], that is to ſay, at the Popes Parliament in *Rome*; That God holdeth all for well done, that the Pope doth: That his will is the rule of all right, and of all iuſtice: That hee can abſolutely doe in this world, whatſoeuer God doth, ſeeing he is all thinges, and aboue all thinges: That hee hath the ſame Conſiſtory that God hath, the ſame Tribunall that Chriſt hath, like to God in all things, ſinne excepted: That if hee changeth his: iudgement, it muſt bee preſumed, that GOD alſo changeth his: That if he ſhould ſend thouſands of his brethren to hel, none many reproue him for it: That his power extendeth to heauen, to earth, and hell alſo. That none may appeale from him to God. That hee may decree againſt the Epiſtles of Saint *Paule*, as beeing greater then Saint *Paule*, and againſt the olde Teſtament, [f] as greater then *Moſes*, and all the authors thereof, &c. yea, and they haue gone further: for they haue diſputed whither he may not decree contrary to the Goſpel: whither hee haue not more power then Saint *Peter*: whether hee bee ſimply a man, or almoſt God, euen to the entitling of him openly; [g] *Deum optimum, maximum, The beſt & greateſt God.* To be ſhort, the Diuell hath paſſed ſo farre in this miſtery of iniquitie, that they diſputed in the Schooles, a little before *Luther* liued, & ſince too; If the Pope, like to our Lord, [h] did not participate of both natures, diuine & humane. And what I pray you could the diuel himſelf, if he had come in fleſh, haue ſaid more to deſtroy the Church? And yet notwithſtanding, the people doe ſtill worſhippe this monſter, and the Princes not only applaude it, but oftentimes deſtroy their kingdomes to ſerue his luſt; and ſacrifice

c *Idem in alia* Nolumus vt Pœna Inferni ipſi vllatenus infligatur, concedens inſuper Cruce ſignatis, ad eorum vota, tres aut quatuor animas quas velint a Purgatorio poſſe eripere.

d *Deciſion. Rotæ.* Baldus, Franciſcus de Ripa; Philippus Decius, Hoſtienſis, Carolus de Payna, Ioannes de Anama, &c. Quod Deus habet rata quæcunque facit Papa, Quod Papæ voluntas eſt regula æquitatis & iuris: Quod Papa in hoc mundo poteſt abſolutè facere quæcunque Deus facit, cùm ſit omnia, & ſuper omnia: Quod ſi multa animarum millia ſecum abducat in Infernum, nemo tamen dicat quid facis? Quod a Papa ad Deum appellare non licet: Quod poteſt ſtatuere contra Epiſtolas Pauli, quia maior Paulo. & contra vetus Teſtamentum, quia maior omnibus ſuis authoribus Veteris Teſtamenti, Quod idem Conſiſtorium habet cum Deo, idem Tribunal cum Chriſto, ſimilis Deo in omnibus, excepto peccato, &c.

e *D.* 49. *Can. ſi* Papa.

f *Gloſſ. in c.* 4. 1: de conceſſ. præb. de diſpenſando contra Vetus Teſtamentum.

g At the gate of Tolentino in Italy, Paulo 3. Opt. Max. *in terris* Deo.

h *Eraſm. in ad* Tim. 6. 1.

their poore ſubiectes euery day, for a ſweete ſmelling ſacrifice to his feete. Who would beleeue this, if the ſpirit of God had not foretold it? & who will beleeue it after vs, when the ſame ſpirit ſhall haue deſtroyed him? But this is more to be maruelled at, that when the power of the Biſhop of *Rome* was tollerable, & might bee borne with, hee neuer alleadged, either in the Councils, or in the face of the auncient Church, one text of Scripture to confirme the ſame: But now, that hee is ſo farre out of his bounds, that hee ſpurneth the earth with his feet, that hee threatneth Heauen, and exalteth himſelfe (all that euer he can) aboue Almightie God himſelfe, they are ſo impudent and ſo ſhameleſſe (but ſo muſt that Whore be) as to alleadge S. *Peters* See, and the word of God, and the keyes promiſed thereunto, as if there were no eyes in the worlde to reade, nor ſenſe in men to iudge. Let them not therefore ground their tyranny, vpon this *Tibi dabo* of Ieſus Chriſt to Saint *Peter*; for, betwixt the kingdome of Chriſt, and the tyranny of the Pope there is no agreement. But rather, if they will needes be grounded vpon ſome text of Scriptures, let them alleadge the *Tibi dabo* of Sathan to Ieſus Chriſt; *I will giue vnto thee* (ſaith hee) *all theſe kingdomes that thou ſeeſt, if thou wilt worſhip mee.* That which they haue, they haue for worſhipping the Diuell, and not for any other title they can alleadge or pretend.

And now, I thinke (with leaue of the Readers) I may conclude by the proofes contained in theſe two, Chapters, this that followeth: That the eſſentiall head of the vniuerſall Church is Ieſus Chriſt our Lord; That vnder him all the Apoſtles were equall in dignitie and in power: That after them, the Biſhops are equall amongſt themſelues; and each one of them in his miniſtery holdeth the place of Ieſus Chriſt; That none can be the miniſteriall head of the Church; that the Pope of *Rome* cannot pretend this title, either by diuine right, or by mans law. That the Precedencie which he hath had, was by reaſon of the dignitie of the city, but all

followeth,

the reſt is of Sathan, and by vſurpation. Whereof it followeth, that as hee is qualified the miniſteriall head of the Church, he cannot pretend to bee leſſe ſubiect to error, then the other Patriarches, nor the Latine Church leſſe ſubiect thereunto, then the Greeke, and the Eaſt Churches, and others.

And ſo, notwithſtanding our aduerſaries exceptions, we come againe to our former Concluſion, that all the Articles founded vpon the authoritie of the Pope, and of the Church of *Rome*, are fallen to the ground, and all their traditions and inuentions ſubiect to the examination of the holy Scriptures aſwell as the Doctrines of all other Churches.

CHAP. 9.

¶ That the Pope affirming himſelfe to bee Head of the Church, and not being ſo indeede, is the Antichriſt in the Church: and that Antichriſt could not bee receiued thereinto with any other Doctrine.

THE Pope not being head of the Church, as he ſaith he is, & hauing no Patent to ſhowe, for the prooving of this generall Lieutenancie which hee ſo proudly exerciſeth; we ſay, that hee is a Plague in the Bodie, a tyrant in the common wealth, and Antichriſt in the Church. And to proue it, I wil not enter into the particular explication of the Propheſies concerning him, which are in *Daniel*, in the Epiſtle to the *Theſſalonians*, & in the Reuelation: which in times paſt were dark, but now are cleer

euident, forasmuch as many learned men, not onely of our time, but 300. yeares agoe, haue written bookes expreſly thereof, in the middeſt of the ignorance of the world, and the crueltie of the Pope. But will say this, that if hee were not painted out vnto vs, as hee is in thoſe aforeſaide places, the only doctrine of the Pope were enough to aſſure vs, that hee is the Antichriſt that the Church was threatned with, in that there could not bee in al Chriſtendom a Doctrine more pernicious to Chriſtians, then that which hee hath foyſted in.

a *Iren l.5.c.28.* Quoniam exiſtens Apoſtata & Latro, quaſi Deus vult adorari.
b *Origen in Matt. tract.* 30. Generaliter enim vnus eſt Antichriſtus, ſpecies autem illius multa: Vt monadium generaliter vnum, ſecundum autem differentias falſorum dogmatum multa. &c. Antichriſti ſunt Baſilides, Marcion, Valentinus &c. & quicunque poſt eos reſurrexerint. Sicut autem veri Chriſti & vnius, facti ſunt qui à ſæculo fuerunt ſancti Prophetæ, &c Sic mihi intellige ſecundum vnumquemque Pſeudochriſtum, multos eius falſos Prophetas
c *Tertull. aduer. Marcion l.5.* Filius delinquentiæ, ſecundum nos Antichriſtus, vt docent veteres & nouæ Prophetiæ, vt Ioan. Apoſtolus qui iam Antichriſtos dicit proceſſiſſe in mundum, præcurſores Antichriſti ſpiritus, &c. *Idem de reſurrect. carnis, c.25* Proſtituta Ciuitas, & Beſtia, Antichriſtus, &c,
d *Cyprian. epiſt.75* Nouatianus non debet excipi quin inter aduerſarios & Antichriſtos computetur.
e *Ep. epiſt.63.* Scire debetis preſſuræ diem ſuper caput eſſe cœpiſſe, & occaſum ſæculi, atque aduentum Chriſti appropinquaſſe, &c.

Firſt, to take away all ambiguity and doubtful ſpeaking, the Scripture telleth vs of many Antichriſts, for euery Hereticke that oppugneth the truth of Chriſt, may bee called Antichriſt, either more or leſſe, as hee more or leſſe impugneth the foundations of Chriſtianity: but it ſpeaketh of one aboue the reſt, whom *Daniell* ſignifieth by the little horne which hee deſcribeth vnder the name of *Antiochus Epiphanes*; and whome Saint *Paule* calleth the man of *Sin*, and the *Son* of Perdition; Saint *Iohn*, *Abaddon*, *Apollyon*, the Beaſt, the Whore, the Dragon, the falſe-Prophet, the Angell of the bottomleſſe Pit. This is that principall Antichriſt whome wee ſeeke, and whom wee are to treate of in this Chapter. This is hee whom *Irenæus* calleth [a] *The Apoſtata, and the Thiefe, who will bee worſhipped as God: Of whome Origen ſaith,* [b] *There is one Antichriſt in generall, but there be many kinds of him, as there be manie degrees of lying: But as all the true Prophets had relation to Chriſt, ſo haue all theſe falſe Chriſts and Prophets, to Antichriſt*; Hee whom *Tertullian* [c] calleth *Filium delinquentiæ, Beſtiam, Ciuitatem proſtitutam, of whoſe Apoſtaſie, the others are the forerunners, of which forerunners ſaint Iohn* ſaith, that in his time there were many already in the world. In which ſenſe Saint *Cyprian* alſo ſaith, that *Nouatianus the Sciſmaticke ought to bee reckoned among the aduerſaries and the Antichriſts*, And yet in another place [e], that *The end of the worlde, and the time of Antichriſt is at hande*, Saint *Ierome*,

[f] That

[f] *That all Arch-heretickes are Antichriſts, and that there are ſo many Antichriſts, as there be falſe Doctrines.* And Saint *Auguſtine* [g] *That they are Heretickes to whom the diuell imparteth his power, and Antichriſtes belonging to that principall Antichriſt.* Chryſoſtome, [k] *That Hereſies are the Armies of Antichriſt: all which Antichriſts neuertheleſſe,* as we ſhall ſee, let not the marking out of this ſpeciall Antichriſt aboue all the reſt, denoted, and acknowledged by his certaine circumſtances in *Daniel*, in the Epiſtle to the *Theſſalonians*, and in the *Reuelation*, whom they particularly meane, when they ſpeake of Antichriſt, and of whom ſome haue made expreſſe treatiſes at large.

Secondly, when the Scripture ſpeaketh of Antichriſt, it ſaith, that it ſhall be an Apoſtacy, or reuolt from the faith. Alſo, [i] that this myſterie of iniquitie began in the time of Saint *Paule*, was in working from time to time by the ſhuffeling of diuers abuſes, and muſt not be deſtroyed but by the comming of Ieſus Chriſt. Alſo, that the ſonne of perdition muſt be borne of the carcaſſe of the Roman Empyre, and muſt giue a ſpirit to the laſt beaſt, [k] that is, to this Empyre, as all the ancient writers haue expounded it. And we know, that the Empyre of *Rome* fell to ruine by little and little and by peece-mele. Whereupon alſo her ſee is called *Babylon*: [l] A notable Citie, ſitting vpon great waters, that is to ſay, people, ſo farre forth, that great and ſmall, rich and poore, bond and free receiued her marke in their hand, or in their forehead. It followeth then, that Antichriſt is not one man alone, which muſt come and exalt himſelfe at one inſtant. But a State, a See, a Succeſſion of men, an Empyre vnder one certaine head lifted vp againſt Ieſus Chriſt & his Church: as we ſee, that the ſcripture vnder the name of certaine beaſtes doth commonly deſcribe Empyres. And this we learne out of the ancient Fathers, albeit ſome of them haue imagined that he ſhould be a man conceiued by the operation of the Diuell, and ſhould bee borne among the Iewes of the Tribe of *Dan*, and

[f] *Hieronym. in Matth. c.* 24. Ego reor omnes hæreſiarchas, Antichriſtos eſſe. *Idem in Nahum. ca.* 3. Tot Antichriſti, quot dogmata falſa.

[g] *Auguſt. in Apocal hom.* 10. Hæretici, quibus Draco dat virtutem ſuam. *Idem de ciuit. Dei l.* 20. *c.* 29 Hi de quibus Ioannes *Epiſt.* 1. Antichriſti ſunt ad illum nouiſſimum pertinentes, &c.

[h] *Chryſoſtom. homil.* 49 *in Matth.* Hæreſes omnes exercitus Antichriſti.

[i] 2. *Theſſ.* 2.

[k] *Apoc.* 13, 15.

[l] *Apoc.* 13. 16. 17. 18. &c.

ſhould raigne three yeares and a halfe, &c. But their owne Maximes are contrary to it, as we ſhall ſee anone, nnd no maruaile, if theſe prophecies haue beene to them, as a Cipher, or a ſealed Booke, of which there cannot be any other interpreter, but the ſpirit of God, or the accompliſhment of them: *Tertullian* [m] therefore telleth vs, that Antichriſt of whom Saint *Paule* ſpeaketh, ſhall not be hatched before the end of the Roman Empyre. And becauſe at his comming great troubles were feared in the Church, in their publicke prayers there was euer one Article, *pro mora finis*, that it would pleaſe God, to deferre the ruine of that Empyre, and conſequently the comming of Antichriſt, and the troubles of the Church. Now in Saint *Paules* time this miſterie began, and a long time after *Tertullian*, the Empyre ſtood. This miſterie, ſaith *Theodoret*, [n] which ſignifieth nothing elſe, *But the hereſies by which the dinell maketh way to Antichriſt*, vntill ſuch time, ſaith Saint *Auguſtine*, [o] *That they haue gotten vnto him a great people*. And a myſterie, ſaith *Chryſoſtome*: [p] *Becauſe he ſhall not come like a* Nero, *by open force, and without ſhame, and ſo cauſe himſelfe to be called God, but gently, and vnder hand*, which could not be done and ended in the compaſſe of one mans life; That great Empyre alſo, whoſe onely gaſpings laſted many ages, during the which, Cntichriſt could not execute his affaires, becauſe they were to proceede and rayſe themſelues vp with the ruines of that Empyre. Therefore ſaith S. *Ambroſe*: [q] *The Lord will not come, till there be a reuolt from the Empyre*. Now Antichriſt muſt preuent his comming. And Saint *Ierome*: [r] *Till the Roman Empyre be left deſolate*. And Saint *Auguſtine*, [s] *till this Empyre* de medio fiat, *be taken away, be aboliſhed*. Which Saint *Paule* ſpeaketh darkly, for feare leaſt it ſhould haue beene imputed to him, that he had,

[m] *Tertull de reſurrect. c.* 24. Donec de medio fiat Quis; niſi Romanus ſtatus, cuius abſceſſio in decem Reges diſperſa Antichriſtum ſuperducet; & tum reuelabitur iniquus, &c. *Idem in apologet. c.* 32. Eſt & alia maior neceſſitas nobis orandi pro Imperatoribus etiam pro omni ſtatu Imperii rebuſque Romanis, quod clauſum ſæculi acerbitates horrendas comminantem Romani Imperii ſcimus retardari. *Idem ad Scapul. c.* 1.

[n] *Theodoret. in* 2 *ad Theſſ. c.* 2. *Miſterium*. Exiſtimo Apoſtolum ſignificare hæreſes quæ exortæ ſunt: Per illas enim, multis a veritate abductis, Præparat Diabolus exitium deceptionis. *Idem in diuin. decretorum epitome lib.* 5.

[o] *Augu de Ciuitat. Dei lib* 20, *c* 19. Donec perueniant ad numerum, qui Antichriſto magnum populum faciat &c.

[p] *Chryſoſt in* 2 *ad Theſſa. al c.* 2. Reſte dixit myſterium; Non aperte ſicut ille, & omni exuto pudore, &c.

[q] *Am. in Epiſt. ad Theſ.* 2 *c.* 2, Non prius veniet Dominus, quam defectio a Romano Imperio fiat, & appareat Antichriſtus.

[r] *Hieronym. ad Algaſiam* Vſque dum omnes gentes quæ Romanis ſubiacent, recedant ab eis, &c, Nec vult aperte dicere. Romanum Imperium deſtruendum quod qui imperant, æternum putant, &c, Si enim aperte auduſterque dixiſſet Non veniet Antichriſtus, niſi prius Romanum deleatur Imperium; iuſta cauſa perſecutionis in orientem tunc Eccleſiam conſurgere videbatur, &c. [s] *Aug. de Ciuit. Dei l.* 20, *ca*, 19. Tantum qui modo tenet, teneat, &c. Non abſurde de impetio Romano creditur dictum, i de medio tollatur, & tum reuelabitur

had wished ill to that Empyre which they thought euerlasting, as Saint *Ierome* also noteth. And *Chrysostome* giueth the reason of it, for (saith hee) *So long as the feare of this great Empyre shall continue, no man will easily be made subiect to him: But when it shall be ouerthrowne, he shall inuade the Empyre being vacant, and draw vnto him the authoritie both of God and of men.* And so saith the very Glosse. It is not then eyther the fact, or the life of ony man alone, but the course of a succession of men, of a *See*, of an estate. Wherin the ancient Fathers, being forced and tyed by these circumstances: do iump with vs, in plain and expresse termes. For *Tertullian*, [u] calleth it, *Ciuitatem postitutam, A Citie prostitute to fornication*, to wit spirituall. Saint *Ambrose*: [x] *The Citie of the Diuell: the whore, euen to the naming of it* Rome *her selfe*. Saint Ierome, [y] *The purple whore, the Babylon*, And not onely, *Rome*, but euen the Church of *Rome*. Saint *Augustine*: [z] *The vngodly Citie, the bodie of the vngodly fighting against the Lambe: A people contrary to the people of God, which ioyntly with their head, are called Antichrist, an heriticall Church, the right Babylon*: and the same *Babylon* by him expounded *Rome*. Saint *Gregorie*: [a] *The multitude and company of the Antichrists, Preachers preaching Antichrist*. Saint *Thomas a bodie, not a man*. The Glosse: *The head and the bodie together make vp the whole Antichrist, Hugo Cardinalis*, [d] *vniuersitas, An assembly a Company*, In the which yet there is acknowledged a superiour tyrannizing in the Church. Whereupon, the ancient Fathers agree together, that he is figured in *Daniell* vnder the person of *Antiochus Epiphanes*, saint *Ierome*, *Theodoret*, [e] and others do also apply all the places of *Daniel*, of the 2 Epistle to the *Thessalonians* iniquus quem significare Antichristum nemo ambigit.

t *Chrysost. in 2, ad Thessall, ca 2* Quando Romanum Imperium fuerit sublatum tunc veniet. Et merito; Quandiu enim fuerit metus huius Imperii, nemo ei cito subiicietur. Quando autem fuerit euersum vacans inuadet Imperium, hominumque & *Dei* imperium aggredietur rapere.

u *Tertull. de resurr. carn c.* 25. Prostitura illa Ciuitas a decem regibus, dignos exitus referet, & Bestia Antichristus, &c.

x *Ambros in Apoc. c.* 17. Ciuitas Dilaboli, Roma fornicaria, Mulier purpurata est.

y *Hieron. ad Mercellam viduam*. Est hic locus sanctior Tarpeia rupe, &c. Lege in Apocalypsi quid de muli re purpurata. &c. & de Babylonis canetur exitu &c. Est quidem ibi sancta Ecclesia, &c. sed ambitio, sed potentia &c.

z *Aug hom.* 10. in Apoc Bestia, impii, corpus Diaboli, Hæretici, quibus Diabolus dat Virtutē suam, Hom. 13. Hæretica Ecclesia impia ciuitas sub nomine Christiano. Populus infidelium, contrarius populo Dei, qui Babylon dicitur, &c *Hom.* 13. Meretrix et Bestia Vnum sunt, corpus impiorum aduersus Agnum militantium: Et hoc totum

Babylon, idem lib. de Ciuit. Dei 18. c. Babylon prima Roma, Roma secunda Babilonia. Idē de Ciuit. Dei. l. 26. 29. Non nulli non ipsum Principem, sed vniuersum quodammodo corpus eius, id eum pertinentem hominum multitudinem simul cum ipso suo Principe, hoc loco Antichristum intelligi volunt.

a. *Greg in moral. l.* 33 *c.* 26 Bestia, Predicatores Antichristi, multitudo prædicantium Antichristum, &c.

b *Thomas. Bestia, corpus, non homo in Apocol.* 13. c *Glossa.* Integer Antichristus caput, & corpus.

d *Hugo.* Cardinal, Vniuersitas, e *Hieron & Theodor in Danielem c.* 11. Per Antiochum Antichristus intelligitur Item, l. 5. c. 21

lonians, and of the *Reuelation*, to one head, to one principall Antichriſt, and doe interprete the one by the other, which places cannot be meant, but of a *State*, yea of a *State* of continuance, and not of one man, how great, and how mightie ſoeuer hee be imagined.

Thirdly, this Antichriſt is called: *The falſe Prophet vomiting out blaſphemies againſt the higheſt.* His Empyre therefore conſiſteth in falſe Doctrine, and not in armes. Hee is called a woman, and a whore, hee ſhall therefore both enter and come to it by pleaſant waies, by ſleightes and by flatteries, deceiuing men by his paintings, and alluring them to his ſpirituall fornication, which is Idolatry. Hee is alſo called, *The ſonne of perdition*, as *Iudas* was: hee ſhall not therefore aſſayle the Church by open force, but ſhall betray it with a kiſſe, and ſhall not enter into it by breach, or by *Scaload*, but by ſurprize, hauing counterfeyted the keyes. And, indeed, the Empyres that conſiſt in force, and in armes, are figured in the ſcriptures, vnder the name of Wolues, Lions, Beares, and other ſuch rauening beaſtes, whereas in this Empire we haue none but women, whoredomes, cups, drinks, Enchantmentes, that is to ſay, ſleightes, ſubtilties, and deceiuings: whereupon the ſchoole-men themſelues haue concluded, that this principall Antichriſt which is heere deſcribed, cannot be *Mahomet*, nor the Empyre of the Turkes. Therefore is it, that *Irenæus* [f] calleth him (as before is alleaged) an Apoſtata, and a Thiefe, that creepeth in without vſing force: And *Origen* ſaith, that he inſinuated himſelfe *Boni ſpecie, vnder the colour of good, diſguiſing his lies with truth*, wherof he calleth him the diſguiſed truth: And Saint *Hilary*, [h] *Boaſting of the heauenly fathers name*: whereof alſo it is, that this principall Arme and Armies, are hereſies and falſe Doctrines: In the which, ſaith *Theodoret*, [i] *Lyeth his miſterie*: And of which ſaith *Chryſoſtome*, [h] *his campe is compoſed*. By meanes whereof (ſaith Saint *Gregorie*) [l] *He ſeduceth the people by his Preachers*,

f *Irenæ. l. 5. c. 25.*
g *Origen. cont Celſum lib. 6.* Quoniam tum maxime exuberat malitia, perueniens ad extremum ſui faſtigium, quando boni ſpecie prætextus, ideo per neqniſſimum illum fiet &c. *Idem in Math. tract. 28.* veritas Chriſtus. ſimulata veritas Antichriſtus.
h *Hilar. de trini. l. 9.* Antichriſtus mendacio paterni nominis glorians.
i *Theodoret in 2 ad Theſſ. c. 2.* Miſterium Antichriſti, hæreſes.
k *Chryſoſt. in Matt. hom. 49.* Exercitus Antichriſti hæreſes.
l *Greg. in Moral lib. 33. c. 26.* Multitudo prædicantium.

Preachers, the miniſters of lying. Whereof it commeth that they follow him in his Apoſtaſie and reuolt, departing with him from the true faith. Not, ſaith *Hugo*, [m] *by a locall departing, but mentall; not by chaunging of place, but by corruption of Doctrine, according as it is written, that in the latter daies many ſhall reuolt from the faith*, 1. Tim. 4. 1. And therefore is he called by the Apoſtle, *Apoſtaſie it ſelfe, giuing vnto him*, ſaith *Theodoret*, [n] *the name of the thing, becauſe he endeuoreth with all his force, to turne men away from the truth, and to make them periſh.* And *Chryſoſtome*, [o] *He nameth him Apoſtaſie, becauſe he ſhall deſtroy many, and make them reuolt yea euen, the elect, if it were poſſible.*

m *Hugo in 2. ad Theſſ. cap. 2.*

n *Theod. in 2. ad. Theſſ. c. 2.* Defectionem enim vocauit, à reipſa nomine impoſito: Conatur enim a veritate abducere, & efficere vt deficiant.

o *Chryſ. in 2. ad. Theſſ. c 2.* Diſceſſionem ipſum vocat, vt qui multos ſit perditurus.

Fourthly, he is called properly Antichriſtus, and not *Antitheos*; that is to ſay, contrary to *Chriſt* our Sauiour and mediator, and not ſimply contrary to God. Or els, according to the Greeke phraſe, bearing himſelfe for Chriſt, and taking his place, in the ſame manner that they call him ἀντάδελφον that holdeth a brothers place, although he be not a brother. Hee ſhall therefore be oppoſed particularly againſt Ieſus Chriſt our Lord, and ſhifted into his place, all the doctrine of whom lyeth in the office of Mediator and Redeemer of mankinde, and in the benefit of his death and paſſion for vs. This doctrine then will he particularly labour to abolliſh, and this office wil he chiefely draw vnto himſelfe. And yet notwithſtanding it is ſaid, that he ſhall ſit in the Church of God, being there acknowledged for God: The which certainely he would neuer obtaine, if hee ſhould profeſſe that he were Chriſt, or if in the Church hee ſhould preach directly againſt Chriſt. And therefore he muſt needes in this proceeding transfigure himſelfe; whence alſo it it ſaid, [p] that he ſhall haue two hornes like vnto the Lambe, ſpeaking yet like the Dragon, that is to ſay, that he ſhall counterfeit the Word and Doctrine of Chriſt, although he ſpeake nothing elſe but impieties, like to Sathan. Whereby it is euident (to reconcile theſe markes together) that Antichriſt,

p *Apoc. 13 11. Matth. 7 15. 2. Cor. 11, 14.*

whom we haue now in queſtion, muſt in ſhow ſpeake of Chriſt, but in effect againſt Chriſt, muſt honour him in words, but plucke away indeed (as much as in him ſhall lye) Chriſts honour vnto himſelfe: and this is indeed that Antichriſt whom we ſeeke, who vnder the ſhadow of Chriſt, ouer throweth all Chriſtian doctrine, and putteth himſelfe in Chriſts place. And this is alſo that, which the Fathers, in the verie darkneſſe of things, doe deliuer vnto vs: and by ſomuch the more cleerely, by how much they draw neerer to the fulfilling of the prophecie. *He* (ſaith *Irenæus*) [q] *is Antichriſt, that denyeth Ieſus to be the Chriſt.* And ſhall not then *Valentinus*, *Baſilides*, and *Cerinthus* be hee? *Yes*, (ſaith hee) *for although they confeſſe him with the mouth, yet they beleeue him not.* Origen, [r] *Antichriſt, hath nothing but the name of Chriſt, for hee neyther doth the workes of Chriſt, nor teacheth his doctrine, Chriſt is the verie truth, Antichriſt the truth diſguiſed.* And therefore, ſaith hee, [s] *To haue ſome pretence to lift himſelfe vp aboue God, he bringeth teſtimonies of his falſe opinions, out of the Scriptures, to thoſe that will not be ſatisfied otherwaies, and ſitting vpon the very chayre of the Scriptures, and building thereupon, doth out of them ſhew himſelfe to be as God.* Now, is not this, that which we haue ſeene in their *Tibi dabo*, their *Paſce oues meas*, their *Ecce duo gladii? &c.* Tertullian, [t] *What are theſe ſheepes skinnes, but ſuperficiall ſhewes of Chriſtians? theſe falſe Apoſtles, but ſuch as adulterate the Goſpell? theſe Antichriſtes, but rebels to Chriſt?* Rebels then indeed, though in ſhew they ſeeme not ſo, *Teaching*, ſaith Saint *Cyprian*, [u] *perfidy vnder pretence of faith, night for day, perdition in ſteede of ſaluation, Antichriſt vnder the name of Chriſt, diſguiſing by their ſubtiltie, likelihoode of truth into veritie.* And therefore, ſaith Saint *Auguſtine*, [x] *The beaſt with two hornes, like to thoſe of the Lambe:* that is to ſay, *two Teſtamentes like the Church: inaſmuch as vnder the name of Chriſt, ſhe*

[q] *Iren. l. 3. c. 17.* Qui eſt mendax, niſi qui negat quoniam Ieſus non eſt Chriſtus? Hic eſt Antichriſtus &c. Hi omnes etſi lingua confitentur, ſe metipſos derident, aliud ſentientes, aliud dicentes.

[r] *Orig. in Matth. tract.* 28. Veritas Chriſtus, & ſimulata veritas Antichriſtus, &c. Iuſtitia & miſericordia Chriſtus, &c. Solum nomen Chriſti Antichriſtus ſuſcipit, nec opera facit nec verba veritatis eius docet, &c.

[s] *Idem in Mat. tract.* 24. Templum eſſe Scripturam, quidam expoſuit ante nos; & quoniam qui aduerſatur, & extollitur ſupra omne quod dicitur Deus; qui ſedet in Templo Dei, Antichriſtus falſus eſt ſermo qui in Scripturis habetur, qui ſimulat veritatem, proferente teſtimonio impiorum dogmatum ex Scripturis, placari aliunde nolentibus. Et ipſe eſt qui aduerſatur, & ſuper cathedram Scripturarum ſedet, & ſuper edificationem earum oſtendens ſe quaſi Deum.

[t] *Tertull. de præſcript. hæret. c.* 5. Quid pelles ouium, niſi nominis Chriſtiani extrinſecus ſuperficies? Quid lupi rapaces, niſi ſpiritus ſubdoli ad fallendum gregem Chriſti intrinſecus delitescentes? &c. Quid Pſeudapoſtoli niſi adulteri Euangelizatores? Quid Antichriſti interim & ſemper, niſi Chriſti rebelles?

[u] *Cyprian. de Vnitate Eccleſ. epiſt.* 7. Aſſerentes noctem pro die, interitum pro ſalute, deſperationem ſub obtentu fidei. Antichriſtum ſub vocabulo Chriſti, vt dum veriſimilia mentiuntur, veritatem ſubtilitate fruſtrentur.

ſhee doth the more eaſily powre out the venome of the Dragon, Not, (ſaith Saint *Chryſoſtome* [y] *by oppoſing againe the Idolatrie of the Pagans, that were too groſſe:* Nor yet ſaith Saint *Auguſtine,* [z] *by ſaying I am the Chriſt:* for who would beleeue it? But ſaith Saint *Gregorie,* [a] *By hypocriſie, or fayning of holines: And Saint* Auguſtine, [b] *by keeping his miſterie cloſe, and managing all the falſe doctrines, vntill this myſterie doe breake foorth from the middeſt of the Church.* Where, ſaith *Saint Ierome*, according to the interpretation of *Symmachus, Antichriſt ſhall ſpeake as God, arrogating to himſelfe the words of his Maieſtie, no leſſe then his power, ſhall endeuour to change the Lawes and Ceremonies inſtituted of God, in a word, ſhall bring all Religion vnder his power.* Which Saint *Paule* comprehendeth in one word, ſhal ſit in the temple of God, there to chop and change all at his pleaſure. And, indeed, the Fathers, albeit they were ſeaſoned with that common opinion that Antichriſt ſhould build vp againe the Temple of *Ieruſalem*, yet, at laſt, they come all to this Expoſition: *That he ſhould ſit in the Chriſtian Church*: the other opinion being directly againſt the Prophecie of our Sauiour Chriſt: to wit: *That in that temple there ſhould not be left one ſtone vpon another*, accompliſhed in the deſtruction thereof by *Titus* the Emperour, and verified afterwards by the manifeſt miracle that appeared, [d] in the ouerthrowing of the foundations by Fiers both darted from heauen, and breaking out of the Earth, when the Emperour *Iulian* in deſpite of Chriſt, would haue ſet it vp againe. Saint *Hilary* [e] therefore ſpeaketh: *I aduiſe you to take heede of Antichriſt: Ill will it be for you, to be taken with the loue of the walles, ill is it, that you honour the Church in the buildings, and in the howſes, &c. Doe you doubt that Antichriſt will ſit there? To mee, ſurely, the mountaines and the forreſts, & the ditches, & the priſons, and the gulfes are more ſure, where the Prophets did prophecy, &c.* Which is aſmuch as if he had told thē plainly, that they ſhuld not tie thēſelues to the viſible ſhew of the Ch. To what thē? ſurely

x *Aug. in Apoc. hom.* 11; Et habeat duo cornua &c. duo Teſtamenta, ad ſimilitudinem Agni quod eſt Eccleſia, & loquebatur vt Draco. Hæc eſt illa quæ ſub nomine Chriſtiano, agnum præfert, vt Draconis veneno latenter infundat.

y *Chryſoſt. in* 2. *ad Theſſ. cap.* 2. Non inducet illos ad cultum Idolorum, ſed erit quidam dei aduerſarius, &c.

z *Aug. de Ciuit. Dei.*

a *Gregor. in moral. l.* 33. *cap.* 26. Loquitur vt Draco, &c. per Hypocriſin ſanctitatis.

b *Aug. de Ciuit. dei, l.* 20 *c.* 19. Donec exeat & e medio eccleſiæ myſterium iniquitatis quod nunc occultum eſt.

c *Hieron. in Daniel. c.* 11. Sermones contra excelſum loquetur, ſiue vt interpretatus eſt Symmachus, ſermones quaſi Deus loquetur, vt qui Dei aſſumit potentiam, verba quoque diuinæ ſibi vindicet Maieſtatis. *Item* In tantum erigitur Antichriſti ſuperbia, vt leges Dei & cæremonias mutare conetur, & eleuetur ſupra omne quod dicitur Deus, Religionem que omnem ſuæ ſubiiciat poteſtati.

d *Ammian. Marcel. l.* 24

e *Hilar. contr. Auxentium* Vnum moneo, caueæ Antichriſtum. Male vos parietum amor cepit, Male Eccleſiam Dei in rectis ædificiis que veneramini, &c. Anne ambiguum eſt, Antichriſtum in iis eſſe ſeſſurum? Montes mihi & ſyluæ, & cauernæ & voragines ſunt tutiores, in quibus Prophetæ aut manentes aut demerſi prophetabant, &c.

surely, to the Doctrine. *VVhoſoeuer*, ſaith he, [f] *denieth Ieſus Chriſt, ſuch as he was preached by the Apoſtles, he is Antichriſt.* Origen. [g] *Where* ſaith hee, *are they that call themſelues Iewes, and are not? that ſay Ieruſalem ſhalbe built vp againe before the end of the world? But the Prophet ſaith, the end ſhall follow her Deſolation. And if*, ſaith hee, *the Temple were to be built againe, it ſhould be built for him that ſhall lift himſelfe vp aboue all that is called God.* Now afore he ſaid; [h] *That he ſhould ſit in the temple*, that is to ſay, *ſhould ſeaze vpon the chaire of the Church*, that is, *vpon the interpretation of the ſcriptures.* Saint *Ierome*, [i] *He ſhall ſit in the Temple of God, that is to ſay, eyther in Ieruſalem, as ſome thinke, or as we thinke it more true, in the Church.* And there he expoundeth, the place at length. *Chryſoſtome*, [k] *In the temple of God, not that which is in* Ieruſalem, *but in the temple of the Church.* And in another place he expoundeth himſelfe, [l] *VVhen you ſhall ſee the abhomination in the holy place*, that is, *hereſie and impietie, which is the Army of Antichriſt, ſitting in the holy places of the Church, poſſeſſing the Churches, yea and in ſuch ſort, that it ſhall haue all that in ſhew, which the Church of Chriſt hath in truth, Churches, Scriptures, Biſhops, Clerkes, Baptiſme, Euchariſt, &c. all things ſo like, that there ſhall not bee any way to diſcerne the true Church, and true Chriſtianitie, but by the Scriptures alone*: That is by examination of the Doctrine out of the Scriptures. *Theodoret*, [m] commeth nearer the marke, *He calleth the temple of God, the Churches, in the which Antichriſt ſhall take to himſelfe the firſt See* (note, *primam ſedem*, for ſo is the Church of *Rome* called) *labouring to make himſelfe knowne therein as God*: To wit, (according to his Decretals) that hee is not bound to yeelde account of any thing that he ſaith or doth, no more then God is. And ſo *Thomas* himſelfe, [n] In the Church, ſaith hee, rather then in *Ieruſalem*. But Saint *Auguſtine* [o] paſſeth

f *Item* Quiſquis Chriſtum, qualis eſt ab Apoſtolis prædicatus, negat, Antichriſtus eſt.

g *Orig in Matth. tract.* 29. Vbi ſunt qui ſe dicunt Iudæos, & non ſunt? qui dicunt, Hieruſalem quæ eſt deorſum ædificabitur, priuſquam ſæculi conſummatio fiat? Conſummatio, inquit *Daniel*, dabitur ſuper deſolationem eius. Si autem ædificabitur, Templum, ædificabitur ei qui aduerſatur, & extollitur ſupra omne quod dicitur Deus, &c.

h *Idem tract.* 24. Sedet ſuper Cathedram Scripturarum, inde profert teſtimonia falſorum dogmatum, ſuper ædificationem earum ſedet, oſtendens ſe quaſi Deum.

i *Hieron.* ad Algaſium in templo Dei, vel Hieroſolymis, vt quidam putant, vel in Eccleſia, vt verius arbitramur.

k *Chryſoſt. in* 2. *ad Theſſ. c.* 2. In templo Dei, non eo quod eſt Hieroſolymis, ſed in templo Eccleſiæ.

l *Idem in operis imperfecto, & in Matth.* 49. Cum videritis abhominationem deſolationis ſtantem in loco ſancto id eſt hæreſin impiam, quæ eſt exercitus Antichriſti ſtantem in locis ſanctis eccleſiæ, &c. obtinentem eccleſias, &c. Quia omnia hæc quæ ſunt proprie Chriſti in veritate, habebunt hæreſes illæ in ſchiſmate, ſimiliter eccleſias, epiſcopos, clericos, Baptiſmum, Euchariſtiam, cætera omnia, denique ipſum Chriſtum. Volens quis cognoſcere quæ ſit vera Eccleſia Chriſti, vnde cognoſcat in tantæ confuſione ſimilitudinis, niſi tantum modo ex ſcripturis. m *Theodor. in diuin. doceret, epiſt.* l. 5. *Item* 2. *ad Theſſ. c.* 2. Templum appellauit eccleſias in quibus primam ſedem arripiet, ſeipſum deum conans oſtendere.

n *Thomas in* 2. *ad Theſſ c.* 2. Id eccleſia potius quam Hieroſolymis.

o passeth further then all this; *Shall hee sit* (saith hee) *in the ruines of Salomons Temple or else in the Church? for the Apostle would not haue called the Temple of an Idoll, or of a Diuell, the Temple of God. And therefore some thinke, that this Antichrist is a Prince with all the body of those that belong vnto him; And hold it more proper to say in Latine, as it is in Greeke,* εἰς τὸν ναὸν *in Templum, not in Templo; that hee shall sit, as if hee himselfe were the Temple of God, himselfe were the Church:* According to the ordinarie Doctrine of him and his; *That in his person the Church doth reside and consist*: Yea, the Latine Church; for that is shee whome the Fathers would properly point out vnto vs. As *Ireneus*, (albeit in those dark times hee dare assure nothing) when hee seeketh the number of 666. in the name *Latinos*, And it is (saith hee) verie like to be true: for it is the name of the Empire which at this day, hath the Dominion: *They are called Latines, but herein wee will not glorie, And also, Tertullian* q, *Eusebius* r, *Beda* s, *Saint Augustine* t, *S. Ierome* u, *Andreas Cæsariensis* x, *Beda, Oecumenius, Lyranus, Thomas Aquinas, Caietan,* y *when by Babilon*, either in the first Epistle of *Saint Peter*, or else in the Reuelation, they vnderstand the citie of *Rome*; And our aduersaries dispute not against it: Nay, themselues call it the whore clothed in Purple, that hath made the kings of the earth drunke; *In whose fore-head* (saith S. *Ierome* z,) *is written the name of blasphemie, Roma aterna.* And so doth the Glosse expound it, by Saint *Ierom, Tertullian, Aretas, Andreas, Cæsariensis*, and others. And it is not to bee alledged here, that these Fathers meant to speake onely of the Romane Empire, and not the Romane Church: for Saint *Ierome* a, a Priest of *Rome*, hee alone for all, doth open it sufficiently;

o *Augustin. de Ciuitat. Dei lib* 20. *c* 19. In quo Templo Dei, vt Deus sit sessurus, incertum est Vtrum in illa ruina Templi quod a Salomone Rege constructũ est; an vero in Ecclesia. Non enim Templum alicuius Idoli aut Dæmonis, Templum Dei Apostolus diceret. Vnde nonnulli non ipsum Principem, sed vniuersum quodammodo corpus eius, i. ad eum pertinentem hominum multitudinem, simul cum ipso suo Principe, hoc loco intelligi Antichristum volunt. Rectiusque putant etiam Latine dici, sicut in Græco est; non in Templo *Dei*, sed in Templum *Dei* sedeat, tanquam sit ipse Templũ Dei, quod est Ecclesia. Sicut dicimus, Sedet in amicum, i. velut amicus vel si quid aliud isto locutionis genere dici solet.

p *Irena lib.* 5. *c.* 25. Sed & Latinos nomen sexcentorum sexaginta sex numerum. Et valde verisimile est, quoniam verissimum Regnum hoc habet vocabulum, Latini enim sunt, qui nunc regnant; Sed non in hoc nos gloriabimur.

q *Tertull. ad versus Iudæos*, Babylon apud Iohannem, Romanæ vrbis figuram portat. *Idem contra Marcion. l* 3.

r *Euseb. lib.* 2. *c.* 25.

s *Ambros. in* 2. *ad Thess.* 2.

t *August. de Ciuit Dei lib* 18. *c.* 2. 3. *Historg. in Catal. Script. & in Esai c.* 47. x. *And. Cæsariensis in Apoc c.* 17.

y *Beda Oecumenius, Lyranus, Thomas, Caietan* 1. *Petri cap vlt.* 2. *Hieronym ad Agasiam q.* 11. Meretrix purpurata; in cuius fronte scriptum est nomen Blasphemiæ, Romæ æternæ. a *Hieronym ad Marcel. vidiuum.* Et hic puto locus sanctior est Tarpeia, quæ de cœlo sæpius fulminata ostendit quod Domino displiceret, Lege Apoc. Ioan. & quod de muliere purpurata, & scripta in eius fronte blasphemia, septem montibus, aquis multis, & Babylonis cantetur, exitu contuere. Exite, inquit Dominus de illa, *populus meus & ne participes fitis delictorum eius, & ne de plagis eius accipiatis*, Fugite de medio Babylonis, & saluate vnus.

quiſque animam ſuam: Cecidit enim, cecidit Babylon magna & facta eſt habitatio dæmonum, & cuſtodia omnis ſpiritus immundi. Eſt quidem ibi ſancta eccleſia, ſunt trophæa Apoſtolorum & Martyrum, eſt Chriſti vera confeſſio, &c. Sed ipſa ambitio, ipſa potentia, &c. luxuria veneris & gutturis ſubuertere nititur fortitudinem Crucis, cuius vexillum auſteritas ſuſtulerat prædicationis, &c.

Reade (ſaith hee to a certaine Romane Lady) *the Reuelation, and marke mee that which is written of the woman cloathed in Scarlet; of the blaſpheamie written vpon her fore-heade; of the ſeauen mountaines; of the great waters, of the miſerable end of Babylon. This is that Rock of Tarpeius ſo oftentimes darted vpon with thunder from God, becauſe it diſpleaſed him. Goe out from thence, my people, ſaith the Lord, and bee not partaker of her ſinnes, and of her wounds. Fly out of Babylon, let euery one ſaue his Soule: For ſhee is fallen, ſhee is fallen, and is made an habitation for Diuels, and the lodging place for all vnclean ſpirits.* Yea, but this is meant of the Romane Empire, or (at moſt) of the citie of *Rome*, not of the Church: yes, the very Church of *Rome*, the which at that very time he ſaw, hanging a tone ſide ready to fall, through the pride that therein ruled: *For there* (ſaith he) *the Church is, and there are the Trophees of the Apoſtles and Martyrs, and the true confeſſion of Chriſt*, But, ſaith he in another place, *The riot of the belly and of the throate, endeoreth to ouerthrowe the force of the croſſe.* For, why ſhould they ſpeake here of the Romane Empire which had then receiued Chriſtianity, and whoſe Emperours were the Nurſes of the Church? And it may be, (by the exceſſe that followed) nurſed her more then was needfull. In which ſenſe alſo, writing againſt *Iouinian*, [b] he calleth the Romane Church, *Babylon*, and warneth the good people to goe out of her: although builded vpon Chriſt, the true Rock, by the Doctrine of *Peter*, although her Prophets that deceiue her, ceaſe not to cry Peace, Peace. The Temple of the Lord, the Temple of the Lord: And this was ſo long before hand to pry ſo farre into the Truth of things.

[b] *Idem contra Iouinian. l.* 1. Nullâne fuit alia in toto orbe prouincia quæ reciperet prædonium voluptatis, in quam coluber tortuoſus irrepereret, niſi quam Petri Doctrina ſuper Petram fundauerat Chriſtum, &c. Vnde per Hieremiam loquitur Deus, *Fugite de medio Babylonis, &c. Et, Nolite credere Pſeudoprophetis qui dicunt, Pax, pax, & non eſt pax, quam ingeminant, Templum Domini, &c. Prophetæ tui viderunt tibi falſa, &c.*

Now we muſt ſee for better proof, who he is that ſitting in the Church ſpeaketh moſt of Chriſt, & maketh leaſt account of him, that honoreth him moſt with Trayterous kiſſes, & ſpeaketh moſt blaſpheamouſly againſt his comming, that in Chriſts Chaire is moſt againſt Chriſt, and robbeth Chriſt moſt of that which is his: for He that doth this, muſt needs, both by the Scriptures, and

and by the Fathers, be the right Antichriſt.

The authoritie which the pope pretendeth can not ſit any but Antichriſt.

Let vs begin at the perſon of the Pope. Chriſt hath pronounced, that his kingdome is not of this world; conueyed himſelfe away, when they would haue made him King, yealding obedience, euen to the meaneſt Magiſtrates, and commaunded all thoſe that were his, to followe his example. Contrariwiſe, the Pope ſaith that he is king of the whole earth, ordaineth of Empires as he liſteth, treadeth Emperous vnder his feet, diſpoſeth of Purgatorie, of Paradiſe, of Hell, burneth with Temporall fire, and condemneth to eternall fire all thoſe that will not acknowledge this power in him. And all this, becauſe (forſooth) Chriſt hath ſaid [c], *All power is giuen to me of the Father, aſwell in Heauen, as in Earth.* Now, let any man iudge what conformity, or likeneſſe there is between theſe two, and whither this alleadging of Ieſus Chriſt, be not an open mocking of him? Againe, Chriſt, beeing God, and the eternall ſonne of God, vouchſafed to abaſe himſelfe vnder the Angels, and vnder men, to worke the ſaluation of the world: And contrariwiſe, a man exalteth himſelfe aboue kings, and aboue Angels, & aboue the Heauens of Heauens, ſuffreth men to diſpute, that hee is not ſimply a man, but a partaker of the diuine nature with Chriſt; Giueth authoritie to teach, that hee hath the fountaine of the ſpirit of Chriſt in him, to diſpoſe the ſame at his pleaſure: And al this vnder colour of the key of knowledge, to wit, of the miniſtery of the word, which Chriſt hath giuen to his miniſters. I aſke then, ſeeing God made himſelf man, for the ſaluation of mē, who this mā may be, that maketh himſelf God, but that ſon of perdition, come for the perdition of the world?

[c] *Matth. 28.*

His doctrine the Doctrine of Antichriſt.

What ſhall wee ſay then, if hee haue made void (aſ much as in him lyeth) the comming of the Meſſias, the Croſſe of Chriſt, and the ſaluation that we haue thereby? And what ſhall wee conclude thereof, but this that *Ignatius* ſaith? [d] *Let him that is ſuch a one bee to thee as Antichriſt, yea though he ſhould giue all his goods to feed the poore, yea though hee ſhould remoone mountaines.* Wee

[d] *Ignatius in epiſt. ad Neronem Diaconum 10.* Qui crucem Chriſti negat, aut quem eius pudet, ſit tibi οὐδὲν ἀνθρώπων ἀντιλήμψεται, vt ipſe Antichriſtus, etiamſi omnia ſua det comedenda pauperibus, etiamſi transferat montes.

Finde

finde in our owne selues, that man doth nothing else continually, but offend God; and it is as possible for vs of our owne nature, to keepe our selues from sinning as to stay our pulse, or to holde in our breath.

These offences also being infinite, and committed against the Maiestie of him that is infinite, deserued an infinite punishment, for the which, all the men of the world together cannot make satisfaction. It was needfull therefore, that the sonne of GOD should come downe from Heauen in person, to satisfie by his infinite merits, for our infinite demerits; And no man could euer hope for the mercie of the father, if his Iustice had not beene executed vpon his owne son. This is the whole scope of the holy Scripture; namely, *That Christ was sent into the world to saue the worlde; That he is the onelie and alone Sauiour thereof; That hee is the Lambe slaine before all worlds, for the Saluation of those that beleeue in him.* And in this alone consisteth all the benefits of Christs comming, and all the treasure of the Church.

But see how this good gouernour of the Church hath disposed that treasure. First, he hath buried the Holy Scriptures in obliuion, forbidding the people to reade it, and learning them nothing but *Rosaries*, and *Legends of Saints, &c.* That is to say, hath extinguished (so much as in him lay) the light, to the end his illusions might haue the more efficacie in the middest of darkenesse. And the Councill of *Trent* doth still work vpon it, and wee haue seene many burned onely and meerely for hauing read the Bible. Moreouer, whereas the lawe was giuen to conuince man of sin, and the Gospell, to teach him the remedie in Christ; the Popes Doctors haue taught [e], *That man taken in his owne nature might loue God aboue all things; That good workes were meritorious to eternall life, to the increase of grace, and remission of punishment; That it was possible for man to fulfill the Lawe, And that man was first saued by the obseruation of the naturall Lawe, and afterwards by the accomplishment of the Mosaycall; and that Christians*

now

[e] *Petrus a Soto in assertionibus Catholic. Fidei.* Hominem in puris naturalibus sumptum Deum diligere super omnia. *Idem.* Facientibus quod in se est, infallibiliter dari gratiam. Bona opera meritoria esse vitæ æternæ, augmenti gratiæ, & remissionis pœnæ, &c. Homines posse Legem Dei implere, atque initio Naturalis, post Mosaicæ Legis obseruatione seruatos; nunc autem Euangelii pleno obsequio seruari.

[f] *Galat.* 3, 19.

[g] *Rom.* 3. 20, & 5, 20 & 7. 7, &c.

[h] *Petrus a Soto in assertion. Cathol. Fidei.* Omne actum charitatis absolutè mereri vitam æternam. Hominem, dum est in vita, posse propriam salutè operari.

now were ſaued by obeying the Goſpell. If it be ſo, to what purpoſe is that which Saint *Paule* ſaith [f], *That the Law engendreth ſinne, and that it was giuen* [g] *to multiply tranſgreſſions?* Againe, what excellencie ſhall the Goſpell haue aboue the Lawe, Chriſt aboue the ſhadowes? & why ſhall his comming change the lawe into Grace? Now to diuert & turne men away from the Phyſition, there is no way ſo redy as to perſwade them that they are in health; or, if they haue any feeling of their diſeaſe, to tell them that they may cure themſelues without the Phyſition. From hence theſe goodly Phariſaicall propoſitions are deriued, [h] *That euerie action of charitie doth abſolutely merit euerlaſting life; That man may work his owne ſaluation in this world;* And theſe faire diſtinctions, *de congruo, & condigno*, which doe wholy deſtroy the comming of the Meſſias. Yea, they haue gone ſo farre, that the deuouter ſort bought the Merits of Munkes, and Fryers, which they call workes of *Supererogation*, that is to ſay, all that the Monks and Fryers had more then they needed to deſerue Paradiſe, ſo that a man was not onely ſaued by himſelfe, but hee might purchaſe his ſaluation by the workes of another.

g *Rom.* 3. 20. & 5. 20. & 7 7 &c.

h *Petrus a Soto in aſſertion. Cathol. Fidei.* Omnem actum charitatis abſolute mereri vitam æternam. Hominem dum eſt in vita, poſſe propriam ſalutem operari.

And yet notwithſtanding all that, ſinne is ſo engrauen in man, that it will bee felt in the moſt ſenſeleſſe men that are. And therefore the moſt part did ſtill ſeeke to the Phyſition, and could not be ſatisfied with friuolous and vaine cloakings. But beholde another craftie trick of Antichriſt, to fruſtrate the croſſe of the Meſſias. For, in ſteed of directing them to Chriſt the only Phyſition for ſinners, hee directeth them to men, ſometimes deade, ſometimes aliue, and by little and little hath caſt about ſo well, that at length they finde themſelues to bee all directed to him. Chriſt ſaith vnto all, *Come to mee, Aſke in my name, and it ſhall bee giuen you, He* ſtretcheth out his armes to euery one: *Hee* preuenteth vs with his mercie: hee draweth vs vnto him, as it were by force. But the Pope in ſteede of ſhowing vs him, ſendeth vs to the Virgine *Marie*,

and to Saints, and to their merits, whereas all they together, in all their life, could merit nothing but death, & after death, hope for nothing but hell, without the death of Iesus Christ our Lord. To this end they haue not beene ashamed in this their kingdome of darknes, to corrupt the first promise that God made to our Parents in Paradise [1], concerning Christ to come, who should breake the *Serpens* heade, transferring it to the Virgine *Marie*. Againe, they haue attributed and applyed to her all that which is spoken of the Father and the *Sonne*, in the Psalmes of *Dauid*. *In te Domina sperani, Miserere mei, Domina, Dixit Dominus Domino mea, Sede mater mea a dexteris meis, &c. In thee haue I trusted, O Lady; Haue mercie vpon mee, O Ladie; The Lord hath said to my Ladie, Sit, my Mother, at my right hand, &c.* In such sort, that these blasphemies, which they called our Ladies howers, were the principall deuotions of the most deuout. Now, when the Virgine *Marie* is put in Christs place, I pray you what is left for him? And if for bringing him forth, she haue accomplished the Saluation of those that calle vpon her, what neede was there, that hee should lay downe his life for vs? From the verie same fountaine proceede the fourteene Saints that must bee called vpon in necessitie, the Patrons of euery profession, the Physitions for euery disease, that must be honoured by vowes, by Pilgrimages, by Offerings, and their Images, with Censings, Pictures, & al manner of Adoration: So that the Church of *Rome* had not Gods, as the Iewish Church had, according to the number of her cities, & streetes, but almost according to the number of her citizens. Whereby the saluation of the world was shored among so many persons, that the world gaue no thanks for it to the onely *Saluation* indeede; to him, I meane, who by his death hath purchased our life, Iesus Christ our Lord. To remedie sinnes, which are the diseases of the soule, wee had the merits of Saints both quick and deade, whereof a great number (as *Saint Augustine* saith) are in hell, or at least (in daunger to be

[1] *Genes. 3. of* Ipsum iemen, i. Christus, *they haue made* Ipsa, i. Virgo Maria.

bee there. To remedie the daungers of the body, as ſickneſſes, loſſes, fires, ſhipwracks, ſtripes, wounds, impriſonments, wee had Saints to looke to euery one of theſe, as had the Paynims. One point was left to our Lord, which was; that at the end of their prayers, hee was named (as it were) by Cuſtome, without any thinking vpon him, and like the ſtile of a Notarie. What ſhould wee ſpeake more of the abhominable impieties that the Popedome brought in among the Chriſtians?

It hath found vs out a Saint *Francis*, as it were a new Chriſt (and indeede they call him the Myſticall Ieſus) of whome they haue taught theſe opinions, both by Sermons, and by Bookes [k] printed by Priuiledge; *That by his merits hee could ſaue from euerlaſting death, all men that ſhould liue after him, vntill the end of the world;* [l] *That the habit of Saint Francis, had the ſame vertue, as to be cloathed with Chriſt by baptiſme; That to die, or to be buried in his habit, did deliuer from the paines of Purgatorie.* To be ſhort, when they compared Ieſus Chriſt with him, they made Chriſt much his inferiour in all thinges, in ſo much as they ſaide [m] *Chriſtus orauit, Franciſcus exorauit, Chriſt prayed, but Francis obteined, &c.* And to the end that women might haue no leſſe Priuiledge then men, they haue taught, that the Virgine *Marie*, by the merit of her Virginity, could ſaue all the women that ſhould truſt in her; and that Saint *Clare* came at the ſame time that Saint *Francis* did, to ſaue all thoſe women that would pray vnto her till the end of the world.

And what end would there haue beene of theſe blaſphemies, if men had not ſpoken againſt them, if God, by the ſpirit of his mouth, had not beene with them to bring? may we thinke that, by this time, there had beene any mention of Chriſt in the world? And thoſe things that I tell you are no fables; The bookes that haue beene written within theſe three or foure hundred yeares, are full of ſuch Doctrine, which yet

[k] *Floſculi B. Franciſci Conformis. S. Franciſc. Vitæ S. Franciſci.*

[l] *Bernardinus in Roſario* Quòd eadem gratia deſcendit ſuper eum qui habitum religionis aſſumit, & ſuper eum qui baptizatur. Quòd indutio cucullæ dat illi plenariam omnium peccatorum remiſſionem, à pœna & à culpa. *Thomas in l. 4. Sentent. p. 4.* In vitis Patrũ legimus quod quidam vidit eandem gratiam deſcendentem ſuper eum qui habitum religionis aſſumeret, & ſuper eum qui baptizaretur.

[m] *Idem Henric. Kyne. Minorita Bernardin. in Roſario Floſc. B. Franciſ.*

at this day, they dare not disalowe. These were their Lectures in Schooles,& in their most famous Chaires, when *Luther* beganne to reueale Antichrist. And see yet further, the forme of *Absolution* which their Confessors vsed; *The passion of Christ, and the merits of the blessed virgine Marie; of Saint Peter, of Saint Paule, and of the other hee Saints, and shee Saints of Paradise, bee vnto thee in remission of thy sinnes;* In which *Absolution*, the Franciscan-Fryers doe euer couple with an inseparable knot, their Saint *Francis* with Iesus Christ.

And thus wee see, how the Popes, against the word of God, and the vniforme Doctrine of all the auncient Fathers; haue not taught the people the remission of their sinnes to consist in one Iesus Christ alone, & him crucified; the which notwithstanding, is so sufficient for our Saluation, that Saint *Paule* telleth vs. That he neither knoweth nor will knowe any other thing.

The Pope by his fetches hath turned men away from Christ to himselfe.

But when the Pope, and his Fauourers had turned the people from Christ to the blessed Virgin & from the blessed Virgin to the Apostles, & frō the Apostles to the old Saints, & from the old Saints to the new which hee canonised at his pleasure, & afterwards to their Tēples, Chappels, Sepulchres, Shrines, Relickes & Images; He caused thē at last, to stray so much, that by little & little he hath brought them, about to himselfe, & by succession of time hath put himselfe altogether in the place of our Lord Iesus Christ. The bloode of Iesus Christ shed vpon the tree of the Crosse, is the satisfaction for the sinnes of all those that beleeue in him, This is the onely scope of all the old and new Testament. But the Pope, the contemner of all Religion, hath borne the world in hand, that hee was the Treasurer of this ransome paide for our sinnes: That who soeuer would be partaker therof, must needs come to him; That he bestowed this benefit vpon whome hee thought good.

And thereupon euery man began to buy saluation of him, which the onely bloode of Christ had purchased for vs, and which no other thing could purchase.

If

If a man had committed all the crimes in the world, and would haue but recourſe to the Popes Indulgences and Pardons, all offences whatſoeuer, euen the murthering of Father and Mother, Inceſt, Sodomie, were taxed and ſet at a certaine ſomme of money, which if he payed, th Pope would giue him plenarie and full remiſſion thereof. The collection of this taxe was farmed out of him that would offer moſt for it, and the Booke of the taxes [n] doth confirme it, being printed by their authoritie, with good priuiledge before ſuch time as the light of the Goſpell was againe kindled in theſe latter times. And note withall, that the moſt hideous faultes committed againſt the law of God, as Inceſt, Sodomie, dealing with Beaſtes (for all goes currant there) are not taxed at ſo high a rate by farre, as the leaſt faults committed againſt the Popes lawes, as the eating of white-meates, of butter, of fleſh vpon daies and times forbidden, &c. The Indulgences were ſolde at firſt, to Perſons, and afterwards to Families, and after that to Cities, and after all, to whole commonwealthes, and Kingdomes, without exception of any perſons, euen for the terme of fortie thouſand yeares of true pardon. The Doctrine of Chriſt was, *Hee that ſhall beleeue in mee, ſhall haue remiſſion of his ſinnes:* That of the Pope, Hee that will giue me money, there is no Hell for him. If hee had an enemie, he ſent him to Hell bound hand and foote, yea, whole Kingdomes and Nations. If ye deſired Paradiſe, hee commaunded the Angels to carie you thither, and all your kinsfolkes and friends, as appeareth by the aforeſaid Bull of *Clement* the fifth, for the Knights of Saint *Iohns* of *Ieruſalem*, and for thoſe that were croſſed.

[n] Liber Taxarum, *imprinted at Paris with priuiledge, ſub Sole aureo*

If a man feared Purgatorie, eyther for himſelfe, or for his friends, if he had done all the villanies in the world, if hee had deflowred the Virgine *Mary*, (for theſe were the execrable blaſphemies of *Tekelius*, [o] and other Preachers of Indulgences in *Germany*

[o] *Tekelius Indulgentiarum.*

many) ſo ſoone as euer he had caſt the money into the Baſon, the ſoules were preſently ſet at liberty. Yea, they proceeded ſo farre, and the Bookes of the Popes Doctors confirme it: *That they diſputed in the ſchooles, that the Pope had power to aboliſh and extinguiſh Purgatory.*

Eraſm. in epiſt. ad Tim. c. 1.

Yea more, P *That the Pope was much more mercifull then Ieſus Chriſt, for it was neuer read in the Scripture, that he deliuered any one out of the paines of Purgatory; whereas the Pope by his mercy deliuered from thence euery day an infinite number.* They that yet cleaue vnto him, when they read this, will maruaile at it, and will hardly be brought to beleeue it, becauſe that ſince Antichriſt was reuealed to the word, he hath endeuored to hide his hornes. But the learned ſort haue read it, and may read it againe, and aged haue ſeene it, and the bookes are yet extant and in vſe, in the which euerie one may plainely ſee it. Yea, but (will ſome ſay) in the middeſt of Popery, they beleeued alwaies in the true God, they haue alſo taught, that Ieſus Chriſt is God, the euerlaſting Sonne of God, and the Doctrine of the Trinitie hath alwaies continued among them whole and ſound, &c. Alas, what good is it for a ſinner, to know that there is a God who is a iuſt Iudge, but to make him apprehend the more that there is a hell?

And what good is it for him, that Chriſt the euerlaſting Sonne of God, is come into the world to ouercome the world: that is to ſay, to caſt it into euerlaſting fire, if hee know not this withall, that by his death hee hath redeemed from eternall death thoſe that beleeue in him, that he hath ouercome the Diuell, and aboliſhed hell for him.

The onely end of Chriſtes comming was, the Office of Mediator betweene the Iuſtice of God, and the ſinnes of men: hee that transferreth the effect of this Mediation any other way, aboliſheth the Croſſe of Chriſt, aboliſheth his Office, and maketh his comming fruiteleſſe and vaine. Now I aske, who

it

it is that doth ſo, but hee, that is crowned with a triple Crowne, worſhipped of Kinges, and Princes, that openeth heauen, ſhutteth hell, heateth and quencheth Purgatory as he thinketh good?

Let vs go further: Ieſus Chriſt hath left vs two Sacraments for markes and badges of thoſe that ſhould be his; the Pope would alſo haue his Sacramentes and markes apart and by himſelfe, and in greater number: And it is a ſpeciall note that Saint *Ierome* giueth: q *That Antichriſt ſhould increaſe the Sacraments of the Church*, and that his might be in greater eſteeme, then our Sauiours, he hath profaned theſe all manner of waies. We hold Baptiſme, as an entrance into Gods couenant. This Sacrament, not onely in mockery, but in ſingular reproach, he hath applied to Belles, and other ſenſeleſſe things, and ouerwhelmed it with innumerable ſuperſtitions. Nay, which is more, to exalt himſelfe (as we haue ſaid) aboue Chriſt, he hath ſet foorth and taught by his Doctors: r *That the ſame grace which deſcendeth vpon him that is baptized, deſcendeth alſo vpon him, that putteth on a Monckes habit: that this habit giueth him full remiſſion* a pœna & culpa, *of all his foregoing ſinnes* (which is more then of Originall ſinne) and, *That as often as he is mooued by inſtinct to vndertake this habit, hauing diſcontinued it, it is vnto him as a new Baptiſme.*

q *Hieron. in 2. ad Theſſ. 2. Muetabit & augere tentabit Sacramenta, Eccleſiæ.*

r *Bernardinus in Roſario* Quod eadem gratia deſcendit ſuper eum qui habitum Religionis aſſumit, & ſuper eum qui baptizatur; Quòd cucullæ indutio dat illi plenariam omnium peccatorum remiſſionem a pœna, & a culpa; Quòd concipiens nouum propoſitum voti, cuius eum forte pœnituerit, rerum baptizatur, & innocentiam induit *Thomas lib. 4 Sentent. diſt. 4, ex Vitis Patrum.*

Concerning the holy Supper, which is the communion of the Bodie, and bloud of Chriſt, he hath taken away the one halfe from the people, contrary to the expreſſe inſtitution of Chriſt, and the continuall vſe of the Church more then a thouſand yeares together, hath openly taught, that he could change and aboliſh the Sacramentes of Chriſt, and make new in their place: and hath (at laſt) by his fetches and trickes turned the holy Supper of our Lord into ſuch abhominable Idolatrie, that among the verie Pagans the like was neuer ſeene. Now, after new Mediators, after a new Chriſt, & new Sacraments, there reſted nothing elſe but a new Goſpel. Therfore about the

yeare

yeare 1192. they made a new Goſpell, drawne and fetched out of certaine pretended viſions, of a Carmelite Frier called *Cyrillus*, which they chriſtned, [s] *The eternall Goſpell*, abuſing a place in the *Reuelation, chap.* 14. By the ſame they taught: *That God the Father had reigned vnder the Law, and the Sonne vnder Grace, but that by the comming of the foure begging Orders, the holy Ghoſt began to raigne, and ſhould raigne vntill the worlds end, that they, and none elſe, that ſhould beleeue this new Goſpell, ſhould be from thence forth ſaued; that the Goſpell of Chriſt, was not the true, perfect, and ſauing one; that his Sacraments alſo were a matter of nothing. But that this Goſpell compared with that, was as the Sunne in regard of the Moone: And the Church that ſhould be founded vpon this Goſpell, ſhould be (for the proportion) far other then the Church that was before.* This goſpell was preached by the begging Fryers, and namely, by the *Iacobines* and *Franciſcans*, in *Italy* and *France*, and in other places, yea, and it was propounded to the Vniuerſitie of *Paris*, and in great likelihood to be receiued. But *Gulielmus de ſancto amore*, [t] *Eudas* of *Doway*, *Chriſtian Chanon of Beauuais*, *Nicholas de Bar* vpon *Auba*, Doctors of Diuinitie, and *Ioannes de Gerteuille*, Engliſhman, Rector of the Vniuerſitie laid open and impugned the errors thereof, which they cauſed to be condemned in the Vniuerſitie, and afterwards ſent them to *Rome* in the name thereof, to ſhew to the Pope, becauſe theſe abuſers had borne themſelues out vnder his ſupport and authoritie. Where neuertheleſſe it was ordayned, that this eternall Goſpell ſhould be burnt, but yet ſecretly, for not diſcrediting the Friers: and that in like maned, the Booke of the Vniuerſitie of *Paris* ſhould be alſo burnt, which had beene written againſt them, [x] and entitled: *Of the dangers of the latter times.* And it is verie likely, that matters had paſt further, if men had not beene mooued with the ſhame of the *Waldenſe*: and *Albingences*, whom God ſtirred vp at the ſame time, againſt theſe horrible abuſes.

[s] *Euangelium æternum.*

[t] *Gulielm. de Sancto Amore in libro de periculis nouiſſimorum temporum.*

[x] *Liber Academiæ Pariſienſis de periculis nouiſſimorum temporum.*

I

I omit a thouſand other falſe Doctrines which men may read elſewhere, onely contenting my ſelfe to haue ſhewed, that the Pope hath turned Chriſtians away from Chriſt, aſmuch as he could for his life, and aboliſhed the fruit of his comming, which is the proper and peculiar Office of Antichriſt. Now if the Chriſtian Church be not otherwiſe ioyned with Chriſt, then by the Office of Mediator, as the head is ioyned to the bodie by the necke, what could Antichriſt doe more, then take the Church by the throat, and ſo ſtrangle it? For, the Iewes, and the Turkes; whereof the one ſort for hauing beene ſo long without Prophets, & the other for the ridiculous Doctrine of their Alcoran might haue beene conuerted to the true Chriſt. They haue ſeene ſuch monſtrous impietie in the Popes and in their Courtes, ſuch contempt of Religion in their trayne, and ſuch outragious Idolatry in their Lyturgies and Seruices, that both ſortes, among whom nothing is more expreſly forbidden then Idolatry, haue had thereby Chriſtian Religion in great deteſtation, and the one ſort of them are wilfully bent to Iudaiſme, and the other ſort perſwaded, that all Religion is nothing elſe but an inſtrument of pollicy. Now, for concluſion, I demaund, what worſe things we can expect from Antichriſt, then to make Chriſt, (ſo much as in him lyeth) vnprofitable to the Chriſtians, and abhominable to the Iewes, Turkes and Infidels? Shall we expect that hee ſhould preach Atheiſme in the temples of the Chriſtians? But they that conſider onely the Sunne and the Moone, and the order of all things, would ſpit in his face. What then? that he ſhould preach the Gods of the Romans. But the diuell is more cunning then to come about by the ſame way to the ſame things. Antichriſt, ſaith *Irenæus*: y *Shall in ſuch wiſe take away the ſeruice of Idols, as he ſhall turne it wholly to himſelfe, and to his vſe.* And indeed, what differēce do we put between the worſhipping of *Caſtor* and *Pollux*, and that of S. *Nicholas* and *S. Catherine*, ſeeing that both do turne vs

y *Iren. l.* 5 *c.* 21. *Seponet idola, ſed habebit in ſemetipſum reliquorum Idolorum omnium errorem; vt hi qui per multas abominationes adorant Diabolum, per hoc vnum Idolum ſeruiant ipſi.*

from the way of saluation? Or (last of all) shall we expect that he should set vp the Synagogue againe? And what could he doe more to entertaine it, then to maintaine Idolatrie? to set it vp againe, then to make Christians become Iewes, by the restitution of all the Iewish Ceremonies? And then againe, who could haue suffered him to sit in the Temple, of which he must haue taken possession, and in the Churches that make profession of Christs name, if he had spoken (as *Origen* saith) [z] directly by Sathan, against God by Antichrist, against Christ, if he had not abused some Doctrines, or falsified some titles? It followeth therefore, that the Pope, and none else, is that Antichrist prophecied of in the Scriptures, who, vnder the name of Christ, hath taken possession of Christs place, and vnder the title of Lieutenant, hath vsurped Tyrannie in the Church of *Rome*.

[z] *Origen, in Matth. tract.* 7. Nec ipse homo peccati respondere se potestate Diaboli facere virtutes, &c.

Let vs now add to his Doctrine which is the essentiall marke to know him by, the circumstãces first of the persons, which are, Simoniacks, Magitians, Atheistes, outragious liuers, Sodomites: [a] Of the place, where Antichrist should sit, the Citie with seuen mountaines, betweene two seas, placed vpon great waters, all scarlet, all purple, painted, and pointed out in the *Reuelation*: Of the time of 666. which falleth fitly vpon the time when the Pope made himself to be acknowledged for vniuersal Bishop, exempted from all subiection of any other a little after *Gregorie* the great, who in his time marked out the fore-runners of him: and there cannot be any more doubt, but that he must needs be the very Antichrist. If (besides al this) there be any that desire the testimonies of the ancient Fathers from time to time, ouer and aboue those which we haue alleaged before touching this point, we haue this most certaine, that all the doctrine of the ancient Church is clean contrary to the doctrine of the Popes which wee haue before mentioned, so that they cannot any manner of way settle themselues thereupon: and that haue we declared elsewhere, in a Booke expresly written therof. But

[a] *Daniel*, 11, *Apocal*, 14 16, 17 18, *Peter*. 5.

concerning

concerning the very markes, albeit they ſpeake long before hand, yet they come ſo neere vnto them, that thoſe which they deſcribe vnto vs to know him by, cannot be vnderſtood of any other but of the Pope, which are by ſo much the clearer in Authors, as the accompliſhment of the things foretold, draweth on ward, as the miſtery of Iniquitie was eyther alreadie broken forth, or at hand to breake forth.

To omit therefore the repetition of that, which the Fathers of the firſt fiue hundred yeares afore mentioned, haue ſpoken in this behalfe, to wit, That Antichriſt ſhould be a ſee, or State that ſhould haue a head: That vnder the ſhadow of truth, he ſhould authorize lying: that he ſhould wind himſelfe vnto authority, by falſe doctrins: that he come towards the declining time of the Romain Empyre, and raiſe himſelfe by the ruines of it: That he ſhould ſit in the Chriſtian Church, yea, in the Latine Church, yea, at *Rome* it ſelfe: Let vs ſee, what the reſt that followed them, haue taught vs hereof. *Saint Gregorie*, Biſhop of *Rome*, as he was an eye witneſſe, ſo ſpeaketh he plainlier then they before him. The queſtion was about *Iohn* Biſhop of *Conſtantinople*, who would needs be called Vniuerſall Biſhop, he condemneth this title both in him and in all others, curſeth it, pronounceth it to be proper and peculiar eyther to Antichriſt himſelfe, or to his forerunner: *What meaneth this Pride*, (ſaith hee) [b] *but that the time of Antichriſt is at hand? That this is Lucifer which diſdaineth the company of the Angels to mount aloft, to the top of ſingularitie, that ſaith, as he did, I will aduance my throne aboue the ſtarres of heauen.* And, *I will aſcend aboue the Clouds, I will be like to the higheſt, &c.* Againe, [c] *will it not ſeeme a friuolous thing*, (ſaith hee) *that Antichriſt ſhould call himſelfe God? I tell you confidently, that whoſoeuer calleth himſelfe, or will haue himſelfe called Vniuerſall Prieſt or Biſhoppe, is the forerunner of Antichriſt*, In elatione ſua, *In that hee ſo extolleth himſelfe.* VVhere it is to be noted, that in all this matter he commonly vſeth this word, Elation,

[b] *Gregorius in regiſtro lib. 4. epiſt. 34.* Sed in hac eius ſuperbia, quid aliud niſi propinqua iam eſſ Antichriſti tempora deſignantur; Quiillum videlicet imitatur, qui ſpretis in ſociali gaudio Angelorum legionibus, ad culmen conatus eſt ſingularitatis erumpere, dicens; Super aſtra cœli exaltabo ſolium meum; ſedebo in monte Teſtamenti; in latebris Aquilonis. Aſcendam ſuper altitudines nubium; Ero ſimilis Altiſſimo, &c. Idem epiſt 32.

[c] *Idem in regiſtro lib. 6. epiſt. 30.* Nunquid non cum ſe Antichriſtus Deum dicet, valde friuolum erit, &c. Ego fidenter dico, quod quiſquis ſe Vniuerſalem Sacerdotem vocat in, elatione ſua, Antichriſtum Præcurrit.

or exaltation, [d] attending vnto, or rather, applying the verie word of the Apostle, *Qui effertur, seu extollitur, that lifteth himselfe vp aboue all that which is called God.* For example, [e] *All things that haue beene foretold,* (saith hee) *are come to passe, the King of Pride is at the doore, and an armie of Priestes is prepared for him, that they may fight for this exaltation.* Now this he spake the more freely indeed, because it was the Bishop of *Constantinople* who then did arrogate this title vnto himselfe. But see how soone after his death, his Vniuersall prediction is fulfilled in the person of Pope *Boniface* 3, who to accomplish that which the Spirit of God had foretold vs by the Apostles, worketh so by his wiles, that he obtayneth this title of *Phocas* the Emperour, who had murdered *Mauritius* and his children, and the Popes following haue euer builded vpon that foundation. Against this open Apostacie, all the Churches of *Greece*, of *Dacia*, and of *Sclauonia* did then oppose themselues. *France*, *Spayne*, *England*, *Africa* would not for a long time receiue any Legates from *Rome*, alleaging, they knewe not what it meant to haue a person *à latere Pontificis*, &c. one *Claudius*, Bishop of *Thurin*, in the time of *Charlemain* writeth learnedly against the Popes Supremacy, & his Doctrine: One *Hinckmarus* also, [f] Archbishop of *Rhemes* vnder *Carolus Caluus*, wil acknowledge him, at no hād as appeareth by his Epistles, and disposeth of Bishopprickes, by the Choyse of the Cleargie, and consent of the people. But vnder the Raigne of *Hugh Capet*, about the yeare one thousand, there was held a Nationall Councill at *Rhemes*, which denieth him all obedience, and sticketh not to pronounce him plainely to be Antichrist.

In this Councill, (wherein was president, because of the rebellion and treason of *Arnold* Archbishop of *Rhemes*, another *Arnolde* Bishoppe of *Orleans*, entitled the most wise and eloquent of all *France*, it was handled & proued by the Canons of former Councils,

[d] *Idem lib. 4. epist. 36.* Qui si nequaquam á fuæ elationis rigore voluerit inclinari, &c.

[e] Et *in epist. 38* Omnia quæ prædicta sunt, fiunt. Rex superbiæ Prope est, &, quod dici nefas est, Sacerdotum ei præparatur exercitus, quicerueici militant elationis, qui positi fuerant vt ducatum præberent humilitatis.

[f] *Hinckmarus passim in epistolis.*

§ *Thus*

That the Bishoppe of *Rome* had nothing to doe in *France*; That his See was honored, but that the Councils are more to bee regarded; That a time was, when *Rome* brought forth *Leos, Gregories, Gelasiusses, Innocents, &c. But now alas* (saith this *Arnold*) *in place of these Lights, she brings vs forth nought else but monstrous darknesse. And if then shee was denyed the Priuiledge which shee pretends, how much more now? For in these times* (saith hee) *what is there that wee haue not seene? One Iohannes Octauianus, conspiring against the Emperour Otho; One Leo Neophytus in his place, breathing out nothing but furie and warre? One Boniface a monster, exceeding all men in wickednesse; and hauing his hands imbrued in his Predecessors blood? And must so manie, the good seruants of God ouer all the world, needes bee subiect to such Monsters?* And then concludeth, *Reuerend Fathers, who doe you thinke that this is, sitting vpon the Throane lifted vp, glittering in golde and Scarlet? Who beleeue you, that hee is, and for whome, doe you take him? Surely, if hee bee without charitie, and be lifted vp* (note the word, *extollitur*) *for his knowledge alone. He is Antichrist sitting in the Temple of God, showing himselfe as if hee were God: And if hee be neither founded in charitie, nor set vp for knowledge, hee is an Image, hee is an Idoll in Gods Temple; And to goe to him for answeres, is to aske counsell of a stone.*

Now he had before grounded his *Assumption* thus: That all the Popes of his time were monsters of impietie, of cruelty, of voluptuousnesse, of ignorance: so that the conclusion followed of it selfe: Therefore this is Antichrist, and wee must not looke for any other.

§ *Concil. Rhemense sub Capeto & Ratberto eius filio, Sed ô lugenda Roma, quæ nostris maioribus clara Patrum lumina protulisti, nostris monstruosas tenebras futuro sæculo famosas ostendisti Olim accepimus claros Leones, magnos Gregorios, quid dicam de Gelasio, & Innocentio? &c. Eorum dispositioni rectè vniuersalis Ecclesia credita est; Quamuis & in hac ipsa fælicitate hoc tibi priuilegium ab Africanis Ecclesiis contradictum sit, has credo quas patimur miserias, magis quam typhum dominationis formidantibus. Nam quid sub hæc tempora non vidimus? Vidimus Ioannem, cognomento Octauianum, in volutabro libidinum versatum; etiam contra eum Othonem, quem Augustum creauerat, coniurasse: Quo fugato, Leo Neophytus in Pontificem creatur: sed Othone Cæsare Romam discedente, Octauianus Romam redit, Leonem fugat; Ioannem Diaconum, naso, dextris digitis, ac lingua mutilat, multisque cædè primorum in vrbe debacchatus, in breui moritur: Cui Benedictum, cognomento Grammaticum, Romani substituunt. Eum quoque Leo Neophytus cum suo Cæsare,*

non longè post, aggreditur, obsidet, capit, deponit, perpetuoque exilio in Germaniam dirigit. Succedit Romæ in Pontificatu horrendum monstrum, Bonifacius, cunctos mortales nequitia superans, etiam prioris Pontificis sanguine cruentus, &c. Num talibus monstris hominum, &c. innumeros Sacerdotes Dei per orbem terrarum, scientia & vitæ merito conspicuos, subiici decretum est? Quid est hoc, Reuerendissimi Patres; quid hunc in sublimi solio residentem, veste purpurea & auro radiantem, quid hunc, inquam, esse creditis? Nimirum, si charitate Dei destituitur, solaque scientia inflatur & extollitur, Antichristus est, in Templo Dei sedens, & se ostendens tanquam sit Deus: Si autem nec charitate fundatur, nec scientia erigitur, in Templo Dei tanquam statua, tanquam idolum est, a quo responsa petere, marmora consulere est.

About the yeare 1100. the Church of *Liege* [h] ſpeaketh with the ſame voice, in the authoritie of a Nationall Synod aſſembled togither of the Churches of *Germany*. Pope *Paſchalis* the ſecond, would haue had the *Germanes* to make warre vpon the Emperour *Henry* the fourth, promiſing to giue remiſſion of ſinnes, and aſſurance of euerlaſting life to all that ſhould doe it; and contrariwiſe, to excommunicate all thoſe that ſhould yeald obedience vnto him. This had bene inough, to haue declared him to bee Antichriſt, if wee holde the *Maxim* of that auncient *Optatus*; [i] *That whoſoeuer exalteth himſelfe aboue the Emperour, doth not hold himſelfe for man, but for God.* But what doth the Councill anſwere him? After many graue reprehenſions out of the word of God, ſhe declareth vnto him? *That ſhee hath nothing to doe with his Legates à latere; That ſhee curſeth his excommunications which doe ſwarue from the commandements of God, and haue no foundation but in his own Traditions; That it is a verie new and ſtrange thing, that the Preachers of peace, by their mouth and anothers hand, ſhould make warre vpon the Church; That this is not the leſſon Saint Peter taught them, to wit, that they ſhould not be Lords ouer Gods heritage, but an example to the flock: And that it is not without cauſe, that hee called Rome, Babylon, foreſeing by the ſpirit of Prophecie, that the Church ſhould be troubled with the ſtormes and tempeſts that ſhould come vnto her, from Rome.* About the yeare 1150. we had the Letters of the Emperour *Fredericke Barberouſſa* to the Princes of *Germany*, wherein hee ſhoweth vnto them, *That the Pope hath no other drift, but to ſet his foote vpon the Emperours head, that ſo he may the more eaſily ouercome the members.* And vpon this it was, ſaith *Radeuicus* [k]; *That the Pope was not aſhamed to maintaine, that the Emperour was a man within his Fee, & held his Empire of him.* Nay, the Popes are gon ſo farre, [l] *That they affect both Dominion and Diuinitie, That they will make themſelues to bee feared of all, as God, yea more then God, pretending that they are not bound to giue accompt of their actions to any bodie, which belongeth*

h *Epiſtola Leodienſis Eccleſiæ ad Paſchalem 2. It is worth the reading ouer, and it is in the ſecond tome of the Councills.*

i *Optatus l. 3.* Cum ſuper Imperatorem, non ſit niſi ſolus deus qui fecit Imperatorem, dum ſe Donatus ſuper Imperatorem extollit, tam quaſi hominum nexceſſerat metas, vt ſe vt Deum non vt hominem æſtimaret, &c.

k *Radeuicus* in appendice Friſingenſis. Quod Imperator homo ſit Papæ, Vnde vnus ex Legatis Papæ, vnde habet Cæſar Imperium niſi a Papa? Qua voce ita ſunt commoti Proceres, vt vix Cæſar eos continere potuerit, &c.

l *Auentinus in Boiorum hiſtoria.* Pontifices Romanos auctos diuitiis & dignitate a ſe cæteriſque Imperatoribus, æmulos eſſe pertinaciſſimos omnium Regum atque Principum neque parem vltra ferre poſſe manibus pedibuſque noctes dieſque eos conari, vt non tam ſe quam ſacroſ. Rom. Imperio, tanquam capite oppreſſo, cæteris membris facile imponant, affectare eos dominationem atque diuinitatem, nempe vt ab omnibus haud aliter vno magis quam Deus timeantur. Nam multos Antichriſtos ineſſe Romanenſibus illis, nec vllos alios vt opera oſtendunt, Chriſtianæ Religioni magis exitio eſſe.

to

to none but God onely, That among them there bee manie Antichriſts, and that indeede there are none more pernicious to the Chriſtian Religion, then the Popes. And the ſame Emperour in his Letters to K. *VVenciſlaus* ſaith, [m] *That the highe Biſhops of Babylon, that is Rome, doe ſit long ouer the Temple of God, and ſeize vpon the Diuinitie, That to pleaſe the deſire of theſe falſe Chriſts, the Princes doe ruine one another, and all States are in a combuſtion, That they put out their owne eyes, that ſee not, that they are cruell wolues, which vnder Sheepes Skinnes ſpoile the flock of Chriſt.* And that this was the iudgement of the German Church, and not the paſſion of the Emperour that ſpak, it apeareth by the Oration of an Archbiſhop, Preſident of the Parliamēt then holden at *Rainſburg*, [n] *For* (ſaith he) *Hee that is the Seruant of Seruants, as if hee were God will bee the Lord of Lords, Hee diſdaineth the councill of his Brethren, or rather of his Lords, He feareth leaſt hee ſhould there bee forced to giue account of that which he doth, and euerie day he vſurpeth ouer the lawes, Ingentia loquitur, Hee vttereth great things, as if he were God* (alluding to theſe words of *Daniel* ſpeaking of *Antichriſt, Os loquens grandia*) *Hee coyneth new purpoſes in his minde, to appropriate the Empire to himſelfe: He changeth the good Lawes, and eſtabliſheth his owne, He prophaneth, he raueneth, he ſpoyleth, hee defraudeth, he maſſacreeth. VVhat other is he, but that man of ſinne commonly called Antichriſt? in whoſe forehead this name of blaſphemie is written, I am God, I cannot erre, that ſitteth in the Temple of God, that ruleth there? But, as it is in the ſecrets of the holy Scriptures, He that readeth let him vnderſtand, &c.* And this is, ſaith he afterwards, [o] *That little horne in Daniell, that groweth in the middeſt often, that mouth ſpeaking great things, which hath ſubdued the kingdoms of Sicilia, of Italy of Germany: whatis plainer thē this prophecy?*

m *Idem* Imperator in literis ad Regem Wenceſlaum; Qui ſunt Romanenſes, opera eorum offendere; Chriſtum mundo pacem dediſſe, illos bella ciuilia propinare, Principes, iiſdem falſis Chriſti cohortantibus, inuicem ſæuire, &c. *Iam pridem eos qui Babyloniæ, hoc eſt, Romæ, Templo Dei incubent, diuinitatem affectare, & aſtutè id dſſimulare &c Sub Pontificis Maximi titulo, lupum ſæuiſſimum, ſi non cæci ſumus, omnes ſentire, &c.*

n. *In oratione Archiepiſcopi* ad proceres Imperii. Hoc intereſt inter Chriſtianorum & profanorum Principes, Immortalis Summus Pontifex docet, Quod hi dominantur ut diuis illi ſeruiunt, ſe rem ſeruũ ſuprema Maieſtas ſuſcepit, vt diſcipulis ſuis ſeruiret, eorumque pedes lauaret. Flammes illi Babyloniæ, ſoli regnare cupiunt, parem ferre non poſſunt; non deſiſtent donec omnia pedibus ſuis conculcauerint, atque in Templo Dei ſederint, extollunt atque ſuper id omne quod colitur, &c. Qui ſeruus ſeruorum eſt, Dominus dominorum, pares inde ac ſi Deus ſit, eſſe cupit. Sacros cœtus atque Conſilia ſtatuit imò dominorum ſuorũ alpernatur; Timetne eorum, quæ adnutu ſuo auſpicia leges, interceſſiones, in dies magis ac magis gerit, rationē reddere cogatur: Ingentia loquitur quaſi vero Deus eſſet, Noua conſilia ſub pectore volutat, vt propriũ ſibi conſtituat Imperium: Leges cõmutat, ſuas ſancit, contaminat, diripit, ſpoliat, fraudat, occidit. Perditus ille homo, quem Antichriſtum vocare ſoleat, in cuius fronte, contumeliæ nomen ſcriptum eſt, Deus ſum, errare non poſſum, In Templo Dei ſedet, longe latequè dominatur. Sed, ſicut eſt in arcanis ſanctarum literarum, *Qui legit, intelligat &c.* o Cornu hoc paruulum ſub his decem Regibus ſuccreuit, quod habet oculos, & os loquens grandia. Tria potiſſimum, Italiæ, Siciliæ, Germaniæ Regna in ordinem redegit, &c. Populum Chriſti diuexerat, diuinis humana miſcet, &c, Quid hac Prophetia apertius? &c.

In

In our *Fraunce*, *Honorius* of *Authum*, [p] about the ſame time cryed out, *Tourne thee to the citizens of Babylon, and ſee what they are: Aſcend to the toppe of this Mountaine, from whence thou maiſt beholde all the buildings of this damned cutie: Conſider the principall perſons therein, and thou ſhalt finde the See of the Beaſt, They are alwaies bent to euill, alwaies readie to drawe others to them, ſelling holy things, buying wicked, ſo much are they afraid to go to Hel alone without companie. In the Clergie, thou ſhalt finde the Beaſts Tent: For they neglect the Seruice of God, pollute his Prieſt-hood, ſeducehis people, reiect all the Scripturs which belong to ſaluation. In the Chapters of the Monks, thou ſhalt finde the Beaſts Tabernacles: for they mocke God, by their feined profeſſion, abuſe the world by their habit, and neglect his ſeruice all the while. In the Nunneries, thou ſhalt ſee the Beaſts-bed made readie; for there they learne all vncleanneſſe from their tender age, &c.* And are not theſe all the inuentions, all the Generations of the Beaſt? *Peter de Blois* [q] alſo, ſeeing that ſoules were chopped and changed in the Popedome, with ſuch ſhameleſneſſe, tooke againe the ſtile of the Prophetes, calling the Cleargie, *Syria, Idumea, the Calues of Bethel, the Idols of Ægypt, the Prieſts of Baal: expoſtulated with God, that hee would take away the Idoll out of his houſe: the Prince of Sodome, the chaire of Peſtilence from Rome, coniureth the good men to goe out from thence; from the middeſt of Babylon from Vr of the Chaldeans.* And indeed *Sigebertus* [r] who wrot about the ſame time, witneſſeth; *That the moſt honeſt, and moſt ſincere men held, that the Kingdome of Antichriſt was then begunne, becauſe they ſawe the accompliſhment of thoſe things, which our Sauiour had ſo long time before ſpoken of, and*

About

p *Honorius Auguſtodunenſis in dialogo de Prædeſtinatione & libero arbitrio.* Verte te ad ciues Babyloniæ, & vide, veni huc ad ſupercilium montis, vt cuncta poſſis cernere ædificia damnatæ ciuitatis. Intuere Principes & Iudices (ſummos Epiſcopos & Prælatos,) ecce poſita eſt in eis Beſtiæ ſedes. Omni tempore ad malum ſunt intenti, &c, ſed & alios facere inſtruunt, ſancta vendunt, ſcelera emunt, ne ſoli ad tartara veniant. Verte te ad Clerum, & inuenies ibi Beſtiæ tentorium, Dei ſeruitium negligunt, Sacerdotium per immunditiam polluunt, populum per ſimulationem ſeducunt, omnes Scripturas ad ſalutem pertinentes abdicant, &c. Contemplare & Monachorum conciliabula, & videbis in eis Beſtiæ tabernacula. Per fictam profeſſionem, Deum irridentes, iram eius prouocant, &c. per habitum, ſæculum fallũt, in ſeruitio Dei deſides exiſtunt. Aſpice etiam habitacula Monialium & cernes in eis Beſtiæ præparatum thalamũ. Hæ a tenera ætate impudicitiam diſcunt, &c.

q *Petrus Bleſenſis in epiſt.* ad quendam offi, cialem. Quia te affectuoſiſſimè diligo in viſceribus Ieſu Chriſti, propoſui te ſalutaribus monitionibus adhortari, vt de Vr Chaldæorum, & de medio Babylonis tempeſtiue exeas, vt miniſterium damnatiſſimæ villicationis omittas. Auſer, Domine, de domo tua Idolum, & confringe cornua peccatoris. Romæ omnia peruertunt, & omnia Monachis licere permittunt, imo ad omnes carnis illecebras, quas annua redimunt penſione. Cantantur eorum turpitudines in tentoriis Geth, & in compitis Alcalonis. Sic factus eſt Princeps Sodomorum, diſcipulis in cathedra peſtilentiæ ſedentibus, &c.

r *Sigebertus Monachus Gemblacenſis, apud Auentinum, de Tyrannide Pontificis.* Item Plerique omnes boni iuſti, aperti, ingenui, ſimpliices, cum Imperium Antichriſti cœpiſſe, quod ea quæ Chriſtus, Seruator noſter, tot ante annos prædixerat, eueniſſe e tempore cernebant, memoriæ literarum prodidere.

About which time also, or soone after, the *VValdenses* and the *Albingenses* in Fraunce, did openly sequester themselues from the Romish Church; maintaining among other Articles, (as it is euident by the bookes of their aduersaries) *That the Church of Rome was the Babylon in the Reuelation; And the Pope, very Antichrist, foretold by Daniell, Saint Paule, and Saint Iohn.* The ashes of whome being dispersed by meanes of diuerse persecutions raised against them, haue by the grace of God, increased & multiplyed throughout all Europe. But particularly (which is more to be admined) one S. *Bernard*, notwithstanding his profession, could not be silent herein, whose Books, and Sermons, and Epistles written to Pope *Eugenius* himselfe, are nought else but lamẽtations for the ruine & corruption of the Church, such as the lamentations of Ieremy were for the Iewish Church in the captiuitie of *Babylon*; or rather fulminations & *Anathemaes* against the cruel tyranny of Antichrist, which did euery day more & more declare it self in his time. Thus he saith; [t] *That the Court of the Popes is a Parke of Diuels; That they vsurpe an vnlawfull and insupportable power. That there is no more any shew among them of succession of Peter, but rather of Constantine; That the Bishops of his time, are the Marchants made rich with the riches of the whore; That in steede of keeping the spowse of Christ, they sell her, they make benefit of her, they prostitute her.* And who bee these? *Surely, hee goeth not farre to seeke them. VVoe,* saith hee, [t] *to this generation for the leauen of the Pharisees, which is hypocrisie, if that*

[t] *Bernard. de Consid. ad Eugenium, lib. 4. c. 2.* Inter hæc tu Pastor procedes deauratus, &c Oues quid capiunt? si auderem dicere; Dæmonum potius, quàm ouium pascua, Hæc scilicet hic factitabat Petrus? hic Paulus iudebat? *Et c. 3, l. 6. Pastorum* te populo huic aut nega, aut exhibe: Non negabis, ne cuius sedem tenes, te neges hæredẽ. Petrus hic est, qui nonciturr aliquando processisse gemmis ornatus, &c, equo albo, &c. Absque his tamen credidit satis posse implerí salutare mandatum; Si amas me, Pasce oues meas. In his successisti non Petro, sed Constantino. &. l. 6. c. 8. Habent hæc terrena Iudices suos, Reges & Principes terræ; quid fines alienos inuaditis? quid falcem vestram in alienam messem extenditis? Et l. 3. c. 5. O miseram dam Sponsam talibus creditam Paranymphis qui assignata cultui eius, proprio retinere quæstui non verentur: Non amici profecto sponsi sed æmuli. t Idẽ, *sermone* 33, in Cantic. Vægeneration i huic a fermento Phariseorum, quod est hypocrisis, si tamen hypocrisis dici debet quæ iam latere præ abundantia non valet, & præ impudentia non quærit, serpit hodie putida tabes per omne corpus Ecclesiæ, & quo altius, eò desperatius, eoque periculosius, quo interius. Nam si insurgeret apertius inimicus hæreticus, mitteretur foras, & arescere, Si violentus inimicus, absconderet se forsitan ab eo, Nunc vero quem eiiciet Ecclesia? aut a quo abscondet se? omnes amici, & omnes inimici; omnes necessarii, & omnes aduersarii &c. Ministri Christi sunt & seruiunt Antichristo: Honorati incedunt de bonis domini, qui Domino honorem non deferunt.

Inde is quem quotidie vides, Meretricius nitor, Histrionicus habitus, Regius apparatus, Inde aurum in frenis, in cellis, in calcaribus, & plus calcaria, quam altaria fulgent, &c. Nec enim officia Ecclesiarum merito cedunt, sed illi negotio quod perambulat in tenebris. Olim prædictum est, Et tempus impletionis aduenit. Ecce, in pace amaritudo mea amarissima, &c Intestina & insanabilis est Plaga Ecclesiæ, Et ideò in pace eius amaritudo amarissima. Sed in qua pace? Pax est, & non est pax; Pax a paganis, pax ab hæreticis, sed non profecto a filiis. vox plangentis in tempore isto, filios enutriui & exaltaui, ipsi autem spreuerunt me & maculauerunt me a turpi quæstu, à turpi commercio, a negotio denique perambulante in tenebris, Superest iam vt de medio fiat dæmonium Meridianum, ad seducendum si qui in Christo residui sunt adhuc in simplicitate sua, &c. Ipse enim est Antichristus, qui se non diem solum mentiatur, sed Meridiem, & extollitur super id quod dicitur Deus, &c.

may bee called hypocriſie, which for being too great, cannot; and for being too ſhameleſſe, cares not to be hidden. *There is a diſeaſe which now adaies creepeth ouer all the bodie of the Church, by ſo much the more deſperate, by how much the wider it ſtretcheth it ſelfe, by ſo much the more daungerous, by how much it lyeth inwardly. For if it were an open enemie, if it were an Heretick, hee might bee caſt foorth, and hee would wither, or if it were a violent enemie, a man might hide himſelfe from him. But what is now to bee done? Whither ſhall the Church driue him? or where ſhall ſhee hide herſelfe from him? All friends, and all enemies, all kinsfolkes, and all aduerſaries, &c. They are the Miniſters of Chriſt, and they ſerue Antichriſt: They goe vp and downe honoured with the good things of the Lord, and yet they honour not him. From hence is that Whore-like brauerie which thou ſeeſt euery day, that Play-erlike habit, that Royall attyre. From thence is this gold in our Bridles, in our Saddles, in our Spurres ſhining brighter then our Altars, &c.* And againe, *I haue nouriſhed, ſaith the Lord, and brought vp children, but they haue deſpiſed mee with their workes which are done in darkneſſe*; that is to ſay, they haue reuolted (note the *Apoſtaſie*:) And the miſterie of iniquitie, what is it elſe, but the worke of darkneſſe? And after; *The wound of the Church is inward, and therefore incurable, and therefore in her peace, ſhal be her moſt grieuous bitterneſſe, &c. There is no more to come but the Diuell of the Noone-day, euen Antichriſt, who ſhall not onely ſay, that hee is the day, but the verie Noone-day.* And in another place; [u] *The verie Offices of the Eccleſiaſticall dignitie haue paſſed in marchandiſe of Darkneſſe, and the health of Soules is no more ſought for, but the exceſſe of Riches. For this doe they ſhaue themſelues, for this they goe to the Church, for this they celebrate Maſſe, &c. There reſteth no more, but that the man of Sinne bee reuealed.* Nay, hee ſhould haue ſaide rather, Hee is come, Wee muſt looke for him no longer: There needeth but a little helpe to ſhowe him forth. For, ſaith hee, [x] *O good Ieſus, it ſemeth that all Chriſtendome hath*

[u] *Idem ſuper Pſal. 91. v. 6. ſer. 6.* Ipſa quoque Eccleſiaſticæ dignitatis officia in turpem quæſtum, & tenebrarum negotium tranſiere; nec in his ſalus animarum, ſed luxus quæritur diuitiarum, &c. Propter hoc frequentant Eccleſias, Miſſas celebrant, Pſalmos decantant; Supereſt vt reueletur Homo peccati, Filius, perditionis Dæmonium non modò diurnum, ſed meridianum; quod non ſolum tranſfiguratur in Angelum lucis, ſedext ollitur ſupra id quod dicitur Deus, &c.

hath conſpired againſt thee. They are foremoſt to perſecute thee, that ſeeme to bee foremoſt in thy Church, and to haue the cheefeſt rule, there, according to that ſaying, Hee that did eate of my breade, hath lift vp his heele againſt mee, &c. applying that to the Pope, which was expounded of *Iudas*, and transferring it from one ſome of perdition, to another, from a Traitor to Chriſt, to a Traytor to his Church. Yea, ſaith hee in another place, [y] *They haue poſſeſſed the Fort of Sion, ſeazed vpon the munitions, and they burne with all their power, the whole citie, Miſerable is their conuerſation, or rather, miſerable is the ſubuerſion of thy people, &c.* To bee breefe, what perſecution could bee more greeuous to our Lord? They beare themſelues wickedly againſt Chriſt, There are in theſe our times many Antichriſts, &c. And what bee they? Iniquitie, ſaith hee, [z] *O Lord, is come forth from thy Vicars, euen from thoſe that ſeeme to gouerne thy people,* And out of all queſtion, after the open Apoſtacie, and falling away of the Popedome, there neuer was in the weſt Church, ſuch a notable man, as he.

[x] *Idem epiſt. 42. ad Henricum Archiepiſcopum Senonenſem.* Et *apud Hugonem in Poſtilla ſuper Ioannem c. 1*, Videtur, bone Ieſu, contra te conſpiraſſe vniuerſitas Chriſtianorum; & illi in perſecutione tua primi ſunt, qui in Eccleſia videntur Primatum tenere, & gerere Principatum, iuxta illud; Qui edebat panem meum, magnificabat ſuper me ſupplantationem, &c.

[y] *Idem in ſerm. de conuerſ. B. Pauli*, Heu heu Domine Deus quaſi ipſi ſunt in perſecutione primi, qui videntur in Eccleſia tua Primatum diligere, &c. Arcem ſion occupauerunt, apprehenderunt munitiones, & vniuerſam deinceps liberè & poteſtatiue tradunt incendio ciuitatem. Miſera eorum conuerſatio miſera plebis tuæ ſubuerſio eſt, &c. Iniquè agunt & cæteri contra Chriſtum. & multi ſunt noſtris temporibus Antichriſti. &c. [z] *Idem in eodem ſer.* Amici tui, Domine Deus, aduerſus te appropinquauerunt & ſteterunt, &c. Coniuraſſe videtur contra te vniuerſitas populi Chriſtiani. Egreſſa eſt iniquitas a Senioribus Iudicibus Vicariis tuis, qui videntur regere populum tuum, &c. [a] *Guilelmus, Epiſcopus Pariſienſis in libello de Collatione beneficiorum.* About the yeare 1230. In cælum Eccleſiæ Chriſti Luciferum reſtituerunt. [b] *Rupertus, Epiſcopus* Lincolnienſis, circa 1250. apud *Matth. Paris.*

The like ſtile about the yeare 1230. one *William* Biſhoppe of *Paris* vſed, [a] who feareth not to call the Church of *Rome, Babylon, Ægypt, Sodome: Her Prelates, profaners and ſpoylers of the true ſponſe of Chriſt, that haue eſtabliſhed Lucifer againe in the heauen of Chriſts Church.*

This was Robert Greſſid, of whom read Acts & Monuments,

One *Robert* Biſhoppe of *Lincolne*, a man well approued by his holy life, and (ſaith the Hiſtorie) by miracles, being drawne to *Rome* by ſome of his Dioceſſe who oppoſed themſelues againſt the reformation which hee would haue made in his Church, is not afraide to preach before Pope *Innocent* the forth [b]

That the name of God is blaſpheamed among the people, becauſe of the Court of Rome, That they who ought to be the light of the world, were become the groſſeſt darkneſſe, Traitars to the world, and to the Church, &c. And, [c] *for the fountaine and originall of all this euill, I tremble,* ſaith hee, *to tell it, but tell it I will: for it is written, woe be vnto me, if I hold my peace, &c. It is this Court, not onely, becauſe it purgeth not abhominations, but becauſe it committeth them, & mainteyneth them, They are the Miniſters of Sathan, the theeues of the day and the night, the Angels of Darkneſſe, the Antichriſts, &c.* And he died at the laſt excommunicated by the Pope, but without taking any thought for it, being alwaies acknowledged of his own Church, and well thought of. The like alſo about the ſame time, befell *Sebaldus* [d] Archbiſhoppe of *Yorke*, for that hee laid open before the Pope, the tyranny which hee exerciſed ouer the Church, bringing him backe to *Paſce oues meas, &c.* One *Probus* [e] Biſhop of *Thoul*, who cryeth, *How long ſhall theſe Vultures of Romulus abuſe our patience? They haue ſet the Saxons and the Sueuians togither by the eares and now they are about to bring vs and the French at oads, &c. The rulers of Sathan and of Antichriſt, ſowe theſe factions among vs, and ſo long as they ſtād thus, let vs neuer make acoumpt to haue peace.* One *Haiabalus*, [f] *a Franciſcan*, that dares preach openly in *Auinion, That the Pope and his Cardinals, are Antichriſt, And the Romiſh church, the whore in the Reuelation. Being ſent for by Pope Clement 6. he affirmeth that hee was commaunded from God to publiſh it, and that hee could not otherwiſe doe, That Pope Benedict, and Iohn his predeceſſors were damned, &c. But Francis Petrarque, Arch-deacon of Parma, and a Chanon of Padua*, who liued about the yeares 1350. and whom wee may call for all kinde of learning, the light of his age, ſpeaketh more plainly yet of theſe things.

And I will not ſay, how in his Sonets hee decipher-eth the Court of Rome, vnder the name *Babylon*, calling it the *VVhore, the Schoole of errour*, the

c *Idem in ſermone de Pace. Sed quæ eſt mali tanti origo? Dicere vehementer tremiſco & expauefco, ſilere tamen non audeo, ne incidam in illud Væ Prophetæ, Væ mihi, quia tacui, &c. Cauſa, fons, & origo hæc eſt Curia; non ſolum ex eo quod has abominationes non purgat, ſed quia tales Paſtores, imò mundi proditores, in oculis huius ſolis conſtituit, &c. Sodomitis corporalibus abominabiliores, ſathanæ & Antichriſti Miniſtros, &c.*

d *Sebaldus* Archiepiſcopus Eboracenſis, apud Matth. Paris, in hiſtoria Anglicana.

e *Probus, Epiſcopus Tullenſis ſub Honorio 4. Circa annum* 1250. *Quouſque colliegæ chariſſimi, Romuleæ illi vultures patientia noſtra, ne dicam ſtultitia, abutentur? Numquam, quandiu illi ſalui fuerint, Chriſtianis ab armis feriari licebit. Nuper Saxones atque Sueuos inter ſe commiſerunt, &c. Nunc nos aduerſus Galliæ & Hiſpaniæ proceres, hi Sataneæ & Antichriſti ſatrapæ nos concitare nituntur &c.*

f *Henricus de Erphordia de Haiabalo Minorita circa annum* 1345.

the temple of hereſie: for it might be ſaid, that Poets haue a great libertie: but I beſeech the Readers to read his Latine Epiſtles, which are full of grauitie, zeale, and doctrine. There he ſaith in plaine termes: g *That in the Pope, and his followers there is neyther faith, godlineſſe, nor truth: That the Popes chayre, is the chayre of lying: That it is a defection, a reuolt, and an Apoſtaſie of a people which vnder the Standard of Chriſt, rebell againſt Chriſt, and fight for Sathan, that they eſteeme the Goſpell for a fable, and the promiſes of the life to come, for lies. He compareth the Pope and his Cleargie to* Iudas, *which betrayed Ieſus Chriſt with a kiſſe, and to the Iewes, who ſay vnto him,* Aue Rex Iudæorum. *His Prelates, to the Phariſees, that in mockery cloathe him with purple, and after crucifie him vpon Mount Caluary.* And after this he ſaith; h *Denie it now, if thou canſt, that thou art ſhee, which the holy Euangeliſt* Iohn *ſaw in the Spirit, ſitting vpon great waters. Thou art, and none other, this* Babylon, *the mother of the whordomes of the earth: thou art drunken with the blood of the Martyrs of Ieſus Chriſt, Thou art ſhe that haſt made all the kinges of the Earth drunke with thy poyſon. If thou denie it, ſhew vs ſome other with whom theſe things may better agree: If thou canſt not, then wait for that to fall vpon thy head, which the Euangeliſt addeth a little after, ſhe is fallen,* Babylon *the great, and is made an habitation of Diuels, &c. But what doe*

g *Petrarch in lib, epiſtolarum ſine titulo, epiſt. 14* Quis oro non fugiat Babylonem, & vitiorum ſimul omnium, & laboris ac totius miſeriæ mœſtam domum? &c. Noui expertus, vt nulla ibi pietas, nulla charitas, nulla fides, nulla Dei reuerentia, nullus timor, nihil ſancti, nihil iuſti, &c. De veritate quidem fileo; nam quis vſquam vero locus, vbi omnia mendaciis plena ſunt, aer, terra, domus, &c, penetralia Templorum, Iudicum ſubſellia, Pontificum ſedes &c.

Idem epiſt. 17 Vides enim populum non modo Chriſti aduerſarium, ſed, quod eſt grauius, ſub Chriſti vexillo, rebellantem Chriſto, militantem Sathanæ & Chriſti ſanguine tumidum atque lasciui entem, & dicentem, *Labia noſtra a nobis ſunt; quis noſter dominus eſt?* &c. Populum cui non modo proprie conuenire dixeris Euangelicum illud atque prophæticum; *populus hic*

me labiis honorat, cor autem, &c. Sed illud etiam Iudæ Iſcariotis qui Dominum ſuum prodens, & exoſculans aiebat, *Aue Rabbi:* Et Iudæorum, qui indutum purpura, coronatum ſpinis percutientes & conſpuentes illuſione amariſſima, flexis popliteis adorabant, & ſalutabant, *Aue Rex Iudeorum, &c.* Quid enim quid oro, aliud aſſidue geritur hos inter Chriſti hoſtes, & noſtri temporis phariſæos, nonne etenim Chriſtum ipſum, cuius nomen die ac nocte altiſſimis laudibus attollunt, quem purpura atque auro veſtiunt, &c, quem ſalutant & adorant cernui, eundem in terra emunt, venundant, nundinantur, eundem quaſi velatis oculis non viſurum, &, quantum in eis eſt illuſum, nudum, inopem flagellatum, iterum atque iterum in Caluariam trahunt, ac metandis aſſentibus cruci rurſus affigunt, *Et epiſt.* 18. Futuræ ibi vitæ ſpes, inanis quædam fabula, & quæ de Inferis narrantur, fabuloſa omnia. & retur rectio carnis, & mundi finis: & Chriſtus ad iudicium venturus, inter fæmias habentur. Veritas ibi dementia eſt &c. h *Ibid.* Famoſa dicam, an infamis Meretrix, fornicata cum Regibus terræ, *Illa*, equidem ipſa es, quam in ſpiritu ſacer videt Euangeliſta, illa eadem, inquam, es, non alia, ſedens ſuper aquas multas, &c. Recognoſce habitum; Mulier, circundata purpura & coccino &c. Noſcite ipſam, Babylon: &c. Et certe quod ſequitur tibi vni conuenit, non alii, Babylon, *Mater* fornicationum & abominationum terræ. *Et* paulo poſt. *Si* nunc quoque diſſimulas audi reliqua, Et vidi inquit, Mulierem ebriam de ſanguine Sanctorum & de ſanguine Martyrum Ieſu. Quid ſiles? aut aliam hoc ſanguine ebriam oſtende, aut omnio, ſi potes, te hanc ebriam nega, Vera enim Euangeliſtæ & Apoſtoli viſio ſit oportet, &c. Ex omnibus quidem fornicationibus tuis, de quibus biberunt omnes gentes & Reges terræ & ex omnibus abominationibus, quid expectes, niſi quod Ioannes idem

doe I ſay, waite for it, nay, thou art ſo readie. *For how much is the Sonne of perdition better then the Deuill? Thou art indeed a kingdome of Deuils, which vnder the ſhapes of men raigne in the middeſt of thee.* And in another place, [i] *Neuer haue any deſire, my friend, to returne againe to theſe Princes of darkneſſe, for, what wilt thou ſee in the Popes court? Chriſt exiled, and Antichriſt raigning in his place?* Beelzebub *the Iudge? VVolues at liberty? the Lambes in the ſtockes? Ah good God vvho ſhall deliuer the worldfrom this oppreſſion? vvho ſhall gather together the ſheepe? vvho ſhall iudge theſe vvicked Paſtors? ſhall there neuer be a limitation or end of this exorbitant vvickedneſſe?* Now, when there were ſuch as theſe, that durſt cry ſo loud, we may beſure there were many more that lamented in their hearts. *Durand* Biſhop of *Mimate*, [k] who could ſpeake enough of theſe things, for he died Auditor of the *Rota* in *Rome*, after he had called all his wits together for the reforming of the Church, in his Booke of the Councill, cannot hold from ſaying: *That there is not any more hope of her ſalnation. Oh griefe*, quoth hee, *for in the Church that ſeemeth to be verified, vvhich the Prophet ſaith of* Babylon, *ſhe is glorious, in Kingdomes, and notable in pride, ſhe ſhall be the lodging place for Dragons, and the feeding for* Oſtriches, *and the diuels ſhall there meete together, &c.* Saint *Brigit*, Saint *Mawde*, and Saint *Elizabeth*, [l] whoſe prophecies they in the Church of *Rome*, make verie great boaſt of; *The Popes*, ſay they, *are more abhominable then the Iewes, more cruell then Iudas, more vnrighteous then* Pilate, *and vvorſe then* Lucifer *himſelfe: They are murtherers of Soules; they rent the flocke of Chriſt. The Church of* Rome, *ſay they, hath long ſince fallen away from the Chriſtian faith; this ſee muſt bee throwne into the bottome of the ſea, like a heauie ſtone, and*

ait, *Cecidit Babylon magna, & facta eſt habitatio dæmoniorum, &c.* Verè iam talis facta es; Quãto enim homo perditus & deſperatæ nequitiæ, dæmone melior? Vere habitatio, imò regnum dæmonum factæ es, qui ſuis artibus, humana licet effigie, in te regnant, Tu verò amice cum eodem Apoſtolo audi vocem aliam de cœlo dicentem, *Exite de illa populus meus & ne participes ſitis, &c.*

i *Idem epiſt.* 19. Nulla vnquam te mala cupiditas tangat, vt illos Principes tenebrarum rurſus adeas, &c. Curautem, ſiue ad quid? vt videas bonos mergi, malos erigi, reptare aquilas, aſinos volare, vulpes in curribus, coruos in turribus, columbas in ſterquilinio liberos, lupos, agnos in vinculis; Chriſtum denique exulem, Beelzebub iudicem? Ad ſpectacula reuocor, non audiam; male illis mecum conuenit. O crudelis & impia ſecta hominum, nil niſi ſeipſos amantium, idque ipſum peruerſe prorſus ac neſarie Quis releuabit oppreſſum orbem? quis vindicabit affli-ctam vrbem? quis euertſos mores reformabit? quis colliget ſparſas oues? quis paſtores erroneos arguet? quis reducet aut retrahet in ſedem ſuam? Nulli ſine licentiæ ac ſcelerum

k *Durandus Epiſcopus Mimatenſis, circa annum* 1300. *auditor Rotæ, in libro de Conſil. celebrando iuſſu Clem.* 5. *ſcripto, c.* 27. Deſperata ſalus Romanæ Eccleſiæ &c. Es 1, 22. Proh dolor videtur in ipſa Eccleſia verificari dictum Eſai, 14. in figuram Babylonicæ ciuitatis, gloriioſæ in regnis, & inclytæ in ſuperbia Chaldæorum: *Erit cubile draconum, & paſcua ſtruthionum, & occurrent dæmonia, onocentaurus, &c.*

l *Brigida, Mathildis & Elizabeth Virgines in Reuelation. ſuis cœleſtibus*

and they that vvill defend it, muſt burne in the lake of fire and brimſtone, &c. And the ſame time, *Michaell Cecenas*, [m] Generall of the Order of the *Franciſcans*, was bold to teach the ſame Doctrine, both by mouth and writing: *That there were two Churches, the one of the wicked ſort, flouriſhing, in vvhich the Pope raigned: the other, of godly and good men, and this Church he perſecuted: that the truth vvas almoſt extinguiſhed. That the Church of* Rome *had made all drunke vvith the wine of her poyſon, her ſelfe being drunke with the blond of the Saints.*

The places are quoted in the 6. chapter, pag 216.

m *Michael Ceſanas Generalis ordinis Minoritarum, circa annum 1300 contra Primatum & Tyrannidem Papæ. Videetiam Antonin. in 4. parte Summæ extravag. Io. 22. quæ incipit,* Dudum ab audientia, &c.

For this he was condemned by Pope *Iohn. 22.* (who was a notorious Hereticke himſelfe) and depriued of his Charge. Hee had many great Diſciples, among the which was *VVilliam Occam*, a famous Diuine, that taught not much otherwiſe, and alſo *Iohn de Chaſtilion*, and *Francis de Arcatara*, which two, were for this cauſe burnt. We had likewiſe in Fraunce, one *Nicholas Oreſmus*, [n] who durſt preach befor Pope *Vrbane* the fifth, as appeareth by his Sermon, which is all extant: *That the Church of* Rome *vvas vvorſe then vvhilome was the Iewiſh Synagogue, by the proportion of difference betweene ſelling of Pigeons, and proſtituting of Spirituall Charges: That the time ſpoken of in the ſecond to the* Theſſalonians *vvas come: ſeeing the* Romane *Empyre was deſolate, and that betweene the deſolation thereof, and the comming of Antichriſt there vvas no middle time.*

n *Nicolaus Oreſmus circa* annum 1364, in oratione habita coram Papa Vrbano 5. & Cardinalibus, de ſignis ruinæ Eccleſiæ. Videatur tota.

And hee telleth him verie plainely, that it is the See of Rome. The which alſo *Ioannes de Rupe ſciſſa.* [o] A *Franciſcan* fryer, did not ſticke to deliuer before *Vrban* the ſixt, offering to prooue it by the woord of GOD, for which hee was priſoner a long while in *Auinion*: And it is hee, of whom *Froiſſard* maketh honourable mention in his Hiſtorie. To bee ſhort, is was the ordinarie Theame of the loſtieſt and moſt notable ſpirits that theſe

o *Ioann. de Rupe ſciſſa in li. Prophetico, cui titulus*, Vade mecum, circa annum 1350 Froiſſard *in his firſt volume ſpeaketh verie honorably of him.*

theſe laſt ages haue brought forth, to ſhew ſome of them more plainely, otherſome leſſe: *That Antichriſt was come*, and that he reigned at *Rome*: As *Petrus de Vincis*, Chancellor to the Emperour *Fredericke Barberouſſa*, *Marſilius* of *Padua*, Councellor to the Emperour *Lewis* of *Bauaria*; *Theodorus* of *Nyem*, Secretary to three or foure Popes ſucceſſiuely, vnder the great Schiſme, *Mathias Paris*, Hiſtoriographer, and Doctor *Nicholas de Clemangis*, Archdeacon of *Bareux*: The Cardinall *Cuſanus*, and *de Alliaco*, and *Iulian* of Saint *Angell*, who liued in the time of the Councils of *Conſtance*, and of *Baſile*; *Gerſon* Chancellor of the Vniuerſitie of *Paris*, *Ierome Sauonarola*, admired in all *Italy* for his preachings, & predictions in the time of King *Charles* the eight, and many others; all of them taking their argument from the power that the Pope vniuſtly aſſumed to himſelfe ouer the temporall and ſpirituall, wherein he pretendeth to ſucced Saint *Peter*, who (ſay they) neuer had it, nor once pretended it: And their Bookes confirme the ſame, ſo farre forth, that *Mathias Paris* maketh an expreſſe treatiſe of Antichriſt, [p] *That he is come, that he is acknowledged of the Hypocrites that raigne in the Church, And they raigne* (ſaith hee) *by the meanes of the traditions and fables, that haue there taken the place of the holy ſcriptures*. That *Theodorus* of *Nyem* alſo [q] diſſembleth not in his writings, that in his time were the preambles of Antichriſt. That the Cardinall *Iulian*, Legate to Pope *Eugenius* in *Germany*, after he had liuely gaineſaid him in that he would haue had the Councill of *Baſile* adiourned to another place, proteſteth againſt him, of the ſcandales and confuſions which hee ſhould be the cauſe of, in theſe words; [r] *That out of all doubt, the end is come: the Axe is laid to the roote, the tree is leaning; it can no longer hold, it muſt needs fall: That for flying the Councill, becauſe he would not loſe the Temporalty, by the iuſt iudgmēt of God, beſhal loſe both the Tēporal & Spiritu all both the bodies and the Soules. And I feare verie much* (ſaith he) *that the time is come of that Apoſtacie which the*

p *Matth. paris in tract. de Antichriſto.*

q *Theodorus a Niem. in memore vniomis, & in hiſt. de ſchiſmate.*

r *Iulianus Cardinal. S. Angelin epiſt. ad Eugenium 4. de non diſſoluendo Concilio Baſilienſi.* Heu, heu quanta erit iſta confuſio; Finis procerto eſt, Iam vt video, ſecuris ad radicem poſita eſt; inclinata eſt arbor, vt cadat, nec poteſt amplius perſiſtere &c. Sed iuſto Dei iudicio factum fuit, quod Iudæi noluerunt dimittere Chriſtum, ita & iuſto Dei iudicio fiet, quia nolumus dimittere Concilium fieri, ne forte Perdamus tempora litatem, quod perdemus eam & vtinam non corpora & animas. Item; Vereor ne aduenerit tempus, de quo dicit Apoſtolus quod oportet primum vt fiat diſceſſio, &c.

the Apoſtle ſpeaketh of. Gerſon *maketh it a* cleere caſe, [s] *That the greateſt preparation for the receiuing of Antichriſt, is the reiecting of the authoritie of the Scriptures.* And indeed, what other thing elſe hath the Papacie done for theſe 500. yeares? And whereunto tendeth the drift of thoſe men, that now adaies write whole Bookes of purpoſe, of the inſufficiency of the Scriptures, but to the propping vp of the chaire of Antichriſt? Behold alſo, ſaith *Gerſon*, the Lord ſaith vnto you, *Your houſe is left deſolate and forſaken*, that is, *The Church, which hath ſucceeded the Synagogue, vnleſſe ſhe turne earneſtly God, vnleſſe her husband haue great pitie of her.* Now all this while, I ſpeake not of *Wickliffe*, of *Iohn Hus*, of *Ierome* of *Prague*, and of others, whom God raiſed vp one after another, & who oppoſed themſelues directly againſt the Pope and the Church of *Rome*. For, euen among thoſe of their owne ſide, the greateſt & notableſt men that the world hath brought forth, haue euen in the groſſeſt darknes and moſt ignorant ages, perceiued this Apoſtaſie and defection, ſome plainly, otherſome as it were through a cloud: Inſomuch, that when abhomination was come to the full height, God raiſed vp a cloud of witneſſes among all Nations, which haue publiſhed the ſame Apoſtacie ſo loud, and ſo effectually, and that in the middeſt of ſwords and faggots, and all ſorts of torments, that the Latin Church, and all the world beſides, are from henceforth inexcuſable. And we may not forget this ouer and beſides all the reſt, that Lewis 12. the beſt of our Kings, being to paſſe into *Italy* againſt Pope *Iulius*, 2. who ſported himſelfe with the pretended keyes of Saint *Peter*, cauſed certaine money to be ſtamped of which there be ſome pieces yet to be ſeene in *Paris*, wherein was grauen *Rome* and vnderneath it, this deuiſe: *PERDAM BABYLONIS NOMEN, I will ruine the name and memorie of Babylon:* Not without notice of the abhominableneſſe of that ſee, nor yet without a ſilent approbation of all the great men of that time.

[s] *Gerſon in tractat. de diſtinct. verar. a falſis.* Scripturæ reiectio eſt præparatio certiſſima ad Antichriſtum.

[t] *Idem tract. 2. in ſer. de Cana Domini pro humilitate.* Ad quæ omnia Væ ſubiicitur horrenda concluſio; *Ecce relinquatur vobis domus veſtra deſerta.* Domus hæc; domus erat Synagogæ, cui ſuccedit domus Eccleſiæ, quam iam pene deſertioni vicinam intuemur, vt olim Synagogam &c.

What remayneth further? That with the leaue of those Fathers of the Councill not long since holden at *Trent*, wee make this Syllogisme: VVhosoeuer will be called Vniuersall Bishoppe, is the fore-runner of Antichrist, the Father of the sonnes of pride, and a very *Lucifer*, saith Saint *Gregorie*, a Pope and principall Doctor of the Romish Church, and after him a great many more:

But *Boniface* the third, who succeeded a little after him, tooke this title, and they that followed him haue continued it, and increased it more and more: and the councill of *Trent* excommunicateth all those, that will not acknowledge him for Vniuersall Bishoppe, &c. *Ergo*, the Pope is Antichrist; and for a Corollarie, all they are excommunicate by the Councill of *Trent*, that do not acknowledge him for Antichrist.

But, (will the Cleargie of *Rome* say) if the Pope were the Antichrist that the Church was threatened with, we which are the Church, should haue knowen him, and should haue withstoode him. Contrariwise, I tell you, that if you had knowne him for Antichrist, he had not beene the Antichrist: It was of necessitie that you should follow him, and that you should be vnder him, yea and a part of him, to accomplish the Apostacie. This is that which the Pharisees said when Christ came. If this man were the Christ, who should know him better thee wee. we haue the Church, we haue the Scriptures, we are the expounders of them, wee are the eyes of the people, hee cannot escape our knowledge.

And yet in the meane time the Councill of *Ierusalem* condemned and crucified the Christ for a deceiuer and contrariwise, the great *Rabbies* with an infinite number of the people, followed (a while after) that miserable *Barcozba* to ruine and destruction, acknowledging him for the Messias, and the true Christ.

Iohn 2. 40.

To the end, (saith our Sauiour) [a] *that the word of Esaie*

[a]

ſaie the Prophet [x] *might be fulfilled, Lord who hath beleeued our ſaying, and to whom is thy arme reuealed?* [y] *They haue eyes, but not to ſee, they haue eares but not to heare: The Lord hath blinded their eyes, & hardned their heart, &c.* And I ſay, that the ſame is come vpon you, vpon you (I ſay) that boaſt of the name of the Church, in the diſcerning and acknowledging of Antichriſt.

x. Eſai. 53. 1
y. Eſai. 6. 9.

For hee is come with all the ſignes and woonders that the Spirit of God hath fore-ſhewed vnto vs, in the ſame place; at the ſame time, by the ſame way, and in the ſame habit. There is nothing that agreeth not with him, or that can agree with any other but with him onely. In the meane time, the Romiſh Church, that is, the Cleargie of *Rome*, (for that title they take vpon them) hath receiued him for her husband.

The Councill, the late Councill of *Trent* hath worſhipped him for GOD vppon earth excommunicating all thoſe that would not cleaue vnto him: The Kinges and Princes haue lent him their armes to perſecute and murther thoſe that would haue reuealed him to the world. And wherefore? Becauſe it was neceſſary that this word of GOD vttered by the mouth of his Apoſtles ſhould be fulfilled: z *Hee ſhall ſit in the Temple of God, ſhewing himſelfe that he is God,* a *He ſhall make drunken all the kings of the earth. He ſhall abuſe all the world, &c. Bycauſe they haue not loued the truth, God doth ſend them a ſtrong illuſion, that they may beleeue lying.* So the Councill of *Ieruſalem* condemned Chriſt, and the Councill of *Trent* hath approoued Antichriſt.

z 2. *Theſſ.* 2.
a *Apocal.* 17. & 18.

The Cleargie crucified Saluation, and the Cleargie hath adored perdition. The great Doctors of the Lawe were therein blinde, bycauſe Chriſt told them of a Spirituall Kingdome, and they looked for a temporall: And the Prelates of the Romiſh Church haue taken delight to put out their owne eyes, becauſe Antichriſt hath brought them the tẽporal kingdom which

they longed for. But notwithſtanding death, and the Croſſe, and the conſpiracies of all the world, the ſpirituall kingdome of Chriſt was victorious ouer all the kingdomes of the earth. And ſo likewiſe notwithſtanding the temporall Kingdome of Antichriſt, and his adorations, and the plots and complots of all the Kinges and Princes of this world, which labour to vphold him, he muſt needes be deſtroyed by the breath of Chriſts mouth, he muſt needs fall and periſh vtterly.

They reply, but if the Romiſh Cleargie were ſo abuſed, what did the Church then, and where was ſhe? Certainly, the Cleargie of *Rome* (to take it aright) is not the Church of *Rome*; but the abuſe, and the ſickneſſe, and the oppreſſion of this Church: The Church of *Rome* alſo, to interprete her with all the fauour that may bee, is not the viſible Church, but a part thereof. And therefore, it might be anſwered in one word: That if the Apoſtacie and reuolt were in that part, the fidelitie and obedience might remaine in ſome of the other parts, and eſpecially vnder grace, when the viſible Church is no more tyed to one Nation, Citie, Temple, or Altar, but ſpread both vniuerſally and equally throughout all the world. But though thou were a Iew, [b] borne vnder the Law, keeper of the couenants, of the diuine ſeruice, and of the promiſe, I ſay vnto thee again, that he that told thee, that Chriſt ſhould come, told thee alſo, that when he came thou ſhouldeſt not know him: That he that told vs, that Antichriſt ſhould ſit in the temple of God, told vs conſequently, that this temple where hee ſhould take vp his ſeate, this part of the viſible Church, ſeeing it was to be deceiued in him, ſhould not diſcouer him: the greateſt ones, being ſo deceiued miraculouſly: becauſe they would be blinde: the *Rabbies* who liued at their eaſe, becauſe they would not follow the pouerty & infirmity of Chriſt: the Prelats made drunk with the fortuns of the world, either becauſe they wold partake

[b] Rom.9.

partake of the fauour, or would not vndergoe the furie of Antichriſt. And yet (neuertheleſſe) the true Church, namely Gods elect liued ther-vnder, & preſerued thẽſelues within that chaffe: But oppreſſed, but afflicted poſſeſſing their ſoules in ſilence and in patience, crying and calling to God from the depth of their ſoules, *How long, Lord, wilt thou ſuffer theſe things? &c.* And breaking forth ſometimes to the eares of the peruerſe world, and of that vizor of the Church, as once the Prophets did: And for what, wee haue ſeene before, inough for to condemne them: but not inough (obſtinate as they were, and ſo would be) to bring them to Repentance. So in times paſt did the true Iſraels, the Church of God, preſerue itſelfe, notwithſtanding the falſe ſeruice of *Baall*, vnder the oppreſſion of *Manaſſes* and of *Achab*, and of diuers other kings: So the true Iudaiſme, the true faith in Chriſt in a few *Nathanaels*, vnder the leauen and lumpe of the Scribes and Phariſees, & vnder the *Phylacteries* of *Annas* & of *Caiphas*: And ſo the true Chriſtianity in a fewe *Athanaſiuſſes*, vnder the rigor of *Arrianiſme*: yet they in the meane time keeping their ſoules and their bodies pure before God, abſtaining both from falſe doctrines, and from falſe ſeruices. And therefore, if thou aſke of Saint *Paule*; [c] *Hath not Iſraell beleeued the Goſpell?* how can that poſſibly bee? Hee anſwereth thee, *Becauſe Iſaias had ſaid, Lord, who hath beleeued our preaching, &c.* And yet neuertheleſſe, ſaith he, *The ſound of the Goſpell is gone out into all the world.* And if thou reply: But is it creedible, *That Iſraell hath not knowne Chriſt?* Heare ſaith he, *Moſes, I will prouoke you to iealouſie by a nation that is not my people; I will anger you by a fooliſh Nation.*

[c] Rom. 9. & 10.

As if he ſhould ſay to them, and wee to you, I will hide my ſecrets from you, yee proud Phariſes, and will reueale them to the humble, And yet you neuerleſſe altogither inexcuſable: for, ſaith hee, *All the daie long haue I ſtretched out my hands vnto you, but you are a people rebellious, and gaine-ſaying.* And if Iſraell bee

ſtill obſtinate, & you with them; but not with ſuch a Title, for what are you more thē we & more thē other Churches? *And hath God thē caſt away his people? nay, god forbid,* ſaith S. *Paule,* [d] *For I alſo am an Iſraelite, of the poſteritie of Abraham, of the tribe of Beniamin, &c.* And ſo ſay wee to you, God forbid, for wee haue intereſt in the Church, aſwell as you, borne Chriſtians according to the fleſh, with the ſame promiſes, and the ſame prerogatiues that you haue. *God then,* ſaith hee, *hath not caſt away his people, which he knewe before:* He hath not caſt away his Church predeſtinated before all worlds, redeemed in the time prefixed by the bloude of his onely beloued ſonne. And that appeared in the Church which hee gathered out of the Synagogue, by the preaching of his Apoſtles: And it hath appeared in our daies, in ſo many people which hee hath drawne from Antichriſt to Chriſt: in ſo many thouſandes of ſoules which he ſtil euery day draweth frō thence by his mercy: *Not,* ſaith ſaint *Paule,* [c] *manie wiſe after the fleſh, not manie ſtrong, not manie noble, but thoſe for al that, whome he hath vouchſafed to chuſe for the confounding of the ſtrong, and of the wiſe, and for the abolißing of that which ſeemeth of greater ſhowe: The wiſe* (ſaith hee) *and the Scribes, and the Deſputers of this word.* Which lay hid in former ages, vnder the confuſion of the Romiſh Church, as Iſraell in *Babylon,* and in their diſperſings, where God, ſaith the Prophet, [f] was a little Sanctuary vnto them: ſought out, and burnt vp in theſe laſt times, in the purpoſe of men, to conſume them to aſhes, but in the purpoſe of God, to lighten, and to ſerue (as a Lanterne) for the guiding and directing of his Children: But in all ages knowne to God, for his trewe Church, albeit vnknowne to this viſible Church of *Rome*: According to that which Saint *Paule* alleadgeth to them, of the aunſwere that God made to *Elias* who complayned that hee was left alone, *I haue reſerued to my ſelfe ſeauen thouſand men that haue not bowed the knee to Baall.* Whereupon the Apoſtle concludeth againſt *Iſraell,* and wee conſequently againſt the

d Rom. 11.1

c 1. Cor. 1.26.

f Ezech. 11.16

the Clergie of *Rome* in ſtronger tearmes, *So then at this time*, And ſo (ſay wee) in the ages before, and in this, *there is a remnant left according to the election of grace*, And that abundantly acording to the riches of his mercies.

Yet for all this they goe on ſtill, and beeing driuen from Reaſon, they come to inconueniences. And what ſay they, is then become of our Fathers, in all this time that you ſay Antichriſt hath poſſeſſed the Church? Whereunto that which is already ſaide before, might ſerue for a ſufficient anſwer.

Of the *Rabbies* that moue this queſtion I aſke, what they haue done with them, they I ſay, who had their ſoules in keeping, and tooke the charge of them, and could ſkill thereby to gather great riches, and build faire houſes? I aſke of them againe, what is becone of the poore people of all the Eaſt Churches, being farre greater then the Latine Church, which the Pope by his excommunications out of that fulneſſe of power which hee pretendeth, hath ſent to hell by whole Millions for theſe ſixe or ſeauen hunded yeares? To bee ſhort, I may ſend them to that which our Sauiour ſaith, that when the ſonne of man ſhall come, and ſhall deſtroy Antichriſt with the breath of his mouth, it ſhall then bee the time of *Noe*, or of *Lot* in *Sodom*, when there was neither faith nor charitie in the world.

But to this poore people that haue beene abuſed by *Antichriſt* and his followers, I anſwere after another ſort.

Firſt, that this falſe Doctrine of *Antichriſt* did not ſpring vp all at one time, but grewe by little, till it came to hir full height, ſo that it was not ſo deadly at her beginning, as when it came to her ſtrength. But when it was moſt ſtrong, and in her greateſt thickneſſe, God alwaies reſerued a great many in all cuntries that groaned vnder his tyranny

yea

yea & ſome alſo that cryed as loude as euer they could by their writings, as we haue alreadie ſhowed. And, indeede, about fortie yeares agoe, a man woulde haue ſaide, that in all France there had not beene any at all that could diſcerne Antichriſt and his Doctrine. And yet (notwithſtanding) at the firſt libertie that was graunted, there were whole cities found full of them, as if God had created them all in one day.

Secondly, as our aduerſaries doe put a difference betweene the Church and the people, pulling and haling to their Prelats the name of the Church, which ſhould bee common to all Chriſtians: So doe we make a difference between the people that cleaue to the Romiſh Church, and the faction of Antichriſt: betweene thoſe that liue vnder the Pope-dome, and the Popes fauourers: betweene the Enchaunters, and the enchaunted: betweene the Phariſes, whom Chriſt calleth the generation of Vipers, and that poore diſeaſed woman g bound by Sathan, whome yet he tearmeth the daughter of *Abraham*.

g *Luk.* 13. 10.

Wee ſay, that among this poore people which hath beene abuſed ſo long time vnder the darkneſſe of Antichriſt, there was a part of the body of the Viſible Church: but that the Pope and his followers are the plague of that bodie, which doth ſuffocate it all that euer it may. Wee ſay that it was the Church of Chriſt, but that Antichriſt held it by the throate, to the ende, that the life and the ſaluation which floweth from Chriſt, might not bee conueyed into it. That it was a flocke of Chriſt, but gouerned partly by Hirelings, & partly by wolues.

In the people then, wee conſider the members of the vniuerſall Church, but in the ſcabs, and infections that couer them, wee note the venome of the Papacie, and in their puſhes, the adulteries which the *Romiſh* Church hath committed with Antichriſt. To be ſhort, wee ſay, that the people were of the Chriſtian common wealth: but the Pope with his faction, a *Catiline* to ſet it a fire, whom *Cicero* very fitly calleth a plague,

and

and not a part of the common wealth. And indeed, as of ill diett, and of a superfluitie, there is bred in mans bodie an Impostume, which yet is not the Bodie, nor any part of the bódie, but the dissease, and oftentimes the death of the Bodie; and so (saith Salust) *Catiline* was borne *ex luxu Reipublicæ*: Euen so say we (with Saint *Ierome*) that of the delights, superfluities, and idleneſse of the Church of Rome, the whore sprang vp and Antichrist was borne therein: who notwithstanding is neither the Church, nor any part of the Church; but the disease and the pest of the Church, which had so infected all the body, that there appeared no more health nor soundneſse in it; and had beene the pre sent death of the bodie, had not God of his singular mercy discouered and laid him open vnto vs.

Thirdly, we say, that this Empoysoner with his complices hath cast into the fountaine of life, that is to say, into the doctrine of saluation in *Iesus Christ*, all the poyson he could deuise, and hath infected with his venom all the most daintie meates that God had geuen for the nourishment of his people: But God hath geuen grace to some, to abstaine from it; to some others, to cast it vp againe in time, to others, to disseuer it frō the meate; to others, to ouercome it by the help of a good complexion; so as many haue alwaies escaped it, notwithstanding the wicked intent of Sathan, & Antichrist, and of their confederats. For example, we know that the most part of the people were neuer acquainted with these mischieuous Doctrines *de congruo et de cōdigno, de opere operato*, &c. which the Schoolmen haue left in writing; that is to say, the principall Blasphemies of Poperie, the greater part being not able to be brought to beleeue that they could merit eternall life by their workes, for all that euer the muncks coulde preach vnto them. Againe, albeit through custome & Ignorance they went to Saints and Images, and frequented masses and pilgrimages, yet we reade & haue oftentimes seene that in the conflicts of death they would alwaies & principally cleaue fast to the Crosse

of Iesus Christ, and all the *Cordeliers* that stood preaching in their eares; the habit and markes of their S. *Francis*, could not once pull it away from them. Hereof we haue an example in Saint *Barnard* himselfe, and might note the like in others of our time. Saint *Barnard* in some places sauoureth of the contagion of the time wherein he liued, as he could hardly do otherwise. But see his Refuge [h] when he is tempted of the Diuell in the extremitie of his sickneſſe.

I confeſſe (saith he) *that I am altogether vnworthy. I know that I cannot by mine owne merits obtaine the Kingdome of Heauen: But my Lord hath obtained it by a double right, by inheritance from the father, and by the merit of his paſſion: Now he is content with the one, and giueth me the other, And when I claime it by the gift which hee hath made me thereof, I cannot bee confounded.* And in another place; [i] *My merit is the Lords mercie: I am not poore in merits, becauſe hee is rich in mercies: I haue greatly ſinned, but I will remember the woundes of the Lord, &c.* Thus then we aſſure our ſelues by the mercie of God, that a great number held the foundation in Iesus Christ, whereof the Apoſtle ſpeaketh, albeit that Antichriſt had ſhaken it, and (as it were) ouerthrowne it in them, all that poſſibly he might.

Finally, wee say with Saint *Cyprian*, [k] *If our Predeceſſors either of ignorance, or of ſimplicitie* (holding notwithstanding the foundation) *haue not kept & held that which our Lord hath taught them by his authoritie and example* (as it is more then certaine they did not) *that the mercie of our Lord might haue pardoned and forgiuen them.* But, as this good Doctor addeth: *We* (for our parts) *may not hope for the like fauour, becauſe we are now admoniſhed, and faithfully inſtructed by him.* And this matter ſhall bee for the Chapter following.

CHAP.

h In vita *Barnardi. l. 1. ca. 12.* Cum extremum iam trahere spiritum videretur, in exceſſu mentis ſuæ ante tribunal Domini ſibi vitas eſt præſentari; Adſui. & Sathan ex aduerſo, improbis eum accuſationibus pulſans. Vbi vero omnia fuerat proſecutus, & viro Dei tanquam proſus parte dicendum; ille territus & turbatus ait; Fateor non ſum dignus ego, nec propriis poſſum meritis regnum obtinere cœlorum, cæterũ duplici iure illud obtinens Dominus meus; hæreditate ſcilicet Patris, & merito paſſionis; altero ipſe contentus, alterum mihi donans; ex cuius dono iure illud mihi vendican., non confundor.

i *Idem ſuper Cantic.* Metum profundè meritum, miſeratio Domini. Non plane ſum meriti inops quandiu ille miſerationum non fuerit. *Ibid.* Ego fidenter quod ex me mihi deeſt, vſurpo mihi ex viſceribus Domini, quoniam miſericordia affluunt, &c. *Vide fuſius epiſtolam quam moribundus ſcripſit ad Abbatem Bernardum.*

k *Cypr. de ſacr. Dominicæ, epiſt. 68.* Et Videris tractet chariſſime, ſi quis de anteceſſoribus noſtris vel ignoranter, vel ſimpliciter, non hoc obſeruauit & tenuit quod nos Dominus facere exemplo & miniſterio ſuo docuit, poteſt ſimplicitati eius, & indulgentia Domini, veniam concedi: Nobis vero non poterit ignoſci, qui nunc a Domino admoniti & inſtructi ſumus &c. Quod vltra iam contemnere, & in errore priſtino perſeuerare, quid aliud eſt quam incurrere in obiurgationem Domini? &c. In *Pſalmo Ad quid iuſtificationes meas & aſſumis Teſtamentum meum per os tuum? tu odiſti diſciplinam, & abieciſti ſermones meos retrò, &c.*

CHAP. 10.

It is commaunded expressly to departe from Antichrist.

That euerie one is bound to seuer himselfe from the Communion of Antichrist: And, that the Pope and his followers are Schismaticks, and not they that depart from them.

THE matters being so, as wee haue before prooued, it should not now bee greatly needfull, that wee render a reason for that we haue withdrawne our selues from the Communion of the Pope, and from those false worshippings which hee hath foysted into the Church. For, seeing hee is that Antichrist which the Church was threatned with; and his Synagogue, that *Babylon* of Idolatry, out of which wee haue an expresse commandemēt to depart[a] if we wil not be partakers of her sins, & plagues, & drinke of the cup of Gods wrath which is prepared for her; we might iustly be charged with a most vile & abhominable fault, if we did not as we are commaunded. And indeed, if it were lawful for the true Citizens of *Rome*, when the citie was in the power of the *Gaules*, to make their retrait into the litle towne of *Veis* to *Camillus*. And if all the auncients were of opinion that the Common wealth was then at *Veies*, albeit the wals were still standing about *Rome*, (and wee haue seene too many such examples in this our time:) much more ought wee to retire our selues from the Tēple which Antichrist hath inuaded & so many vvaies profaned, not being able (at the first dash) to driue him avvay, vntil that, hauing gathered togither the true seruāts & Chāpions of Iesus Christ frō out of his clutches, we may be (by his grace) strong inough to put him to

[a] 1. Ioan. vlt. Apoc. 14. & 18.

flight, and to restore againe the true seruice of God: Or rather, till the Lord himselfe do bring this excellent worke to passe by destroying this sonne of perdition, by the power of his word, at his glorious comming. And this also is the case in which *Origen* writeth to *Celsus* [b] *It is lawfull in fauour of the Trueth to make assemblies against the Lawes: No lesse,* saith he, *then for good Citizens to assemble themselues against a tyrant vsurping the commonwealth, &c.* And if hee bee to bee holden for a Traitor and guiltie of high Treason, that followeth the armie and Colours of a Vice-gerent, or Lieutenant generall which is reuolted from his prince, much more are we Traitors to the honour of our God, & to him who hath vouchsafed to saue vs by his pretious bloud, if we fight against him vnder Antichrist vsurping his place, or stand by him at all: Especially seeing he assumeth this title of Lieutenant generall by a counterfeit Cōmission, being no more by Christs institution, in the Christian Church, then the meaner Bishops as hath beene prooued. But yet to cleere all the doubts that may arise about this matter, I am content to handle it more at large.

b *Origen. cont. Celsum.* Non est absurdum in veritatis fauore consentus contra leges facere: Quemadmodum enim qui contra Tirannum ciuitatis conspirant, &c.

When it had pleased God to giue vs the grace to discerne the Popes false commission, by force whereof he made himselfe head of the Church, and that by examination aswel of his Doctrine, as of those markes which he was to bring with him, we plainly perceiued, that he was Antichrist, and none other. They among vs that were called to preach the trueth as the dutie of their charge required, preached it in the Church, They (I say) that their calling were to teach, declared and published him both in bookes and Sermons: and many, whom God endewed with such zeale and courage made open and lowde protestations against him, and that in the midst of flaming fires. They pointed him out (as it wer) both to people, and to common weales, they proclaimed him in the eares of Princes, they vndertooke to proue it by the impiety of his doctrine in a general and free Councill.

The proceeding of such as first vndertoke the Reformation.

When

When it was assembled, in steed of disputing by the Scriptures, our aduersaries, either refused the Scriptures or esteemed basely of them, in steed of examining their quicke reasons by the rule of faith, they burnt them quicke against all faith. And that they might neuer haue more occasion to hope after a free Councill, nor dare to come thither vpon any safe conduct, they haue set this downe for a Decree, [c] *That there is no faith to be held with Heretickes.* And the same Decree was presently put in execution vpon the persons of such among them, as they had sent for, and called thither. Afterwards, when as (notwithstanding all this) we still insisted to haue a free councill, we were condemned without being called vnto it: and had this aunswere made vs for all, that they were matters which had been decided long ago, and were no more to be spoken of. And therupon being cut off from the Church of *Rome*, we haue beene proceeded against with fire and fagot, with swords, warres, and massacres. At last, when we saw they made no reckoning of our words, when in the councils we could haue no audience, when we were excommunicate and driuen from the Church of *Rome* with all manner of violence: following the example of the Apostles, at such time as they were cast out of the Synagogue of the Iewes for hauing preached Iesus to be the Christ, we began to assemble our selues together to serue the Lord with one accord, first in secret places, and afterwards more freely: and when we could not, with a safe conscience, communicate with the Idolatries brought in by Antichrist, nor yet driue him from his seate at the first blow being so mightily vpholden by the kings of the earth: wee laboured to free out of his bondage and slauery, by the spirit of the Lords mouth all those that would giue eare vnto vs.

[c] The councill of Constance.

Now, I aske, what our aduersaries can finde fault with in this our dooing, eyther for the matter, or for the manner of our proceeding? If they looke into the matter, wee separate not our selues

vpon a iollitie, but by forcible conſtraint, nor for light matters, but for manifeſt Idolatrie, for making void the Croſſe of Chriſt, for perdition which raigneth in the place of ſaluation. To be briefe, we haue withdrawne our ſelues from this Prince of confuſió, who is reuolted from our Lord by open rebellion: And we appeale to their owne iudgement, whither they think it not lawfull for vs to leaue the communion of Antichriſt ſitting in the chaire of Ieſus Chriſt? For if euery one ſhould winke at him, who ſhall diſcouer him? and if euerie one ſhould cleaue vnto him, who ſhall driue him away? and if all the world were ſilent, where is the ſpirit of the Lords mouth that muſt deſtroy him? If they denie him to be Antichriſt, wee vndertake to prooue it, and then the queſtion is no more of our ſeparation, but of our Doctrine. If they finde fault with the manner of our proceeding, ſurely, in condemning vs, they condeme the Apoſtles, who when they had gone ouer all Iſraell, and vndergone a thouſand dangers to make our Sauiour Chriſt to be receiued into his owne houſe, and in the middeſt of the Temple, and ſaw (at laſt) that they were diſapointed thereof by open force, by excommunications, by *Anathemaes*, they receiued him into their priuate houſes, and preached him in ſmall aſſemblies, till at the laſt they brought all the world vnder his ſubiection.

d 1. Corinth. 10. 7
e 1. Ioan. 5. vlt

To warrant this action of ours we haue the expreſſe word of God, for we hold and maintaine that the Church of *Rome* is full of Idolatrie: Now the word of God ſaith: d *Be ye not Idolaters; and* e *children, keepe your ſelues from Idols.* And if they doubt of it, we come to the proofe. we maintaine that ſhe is all in diſorder, altogether hereticall. Now it is commaunded vs, f *withdraw your ſelues from euery brother that walketh inordinately, and not after the inſtruction which he receiued of vs.* Againe, g *Reiect him that is an Hereticke after the firſt and ſecond admonition.* Againe, h *If an Angell from Heauen do teach thee otherwiſe then that which we haue preached vnto thee, let him be accurſed.* And

f 2. Theſſ. 3. 6.

g Tit. 31. 0.
h Galat 1, 8,

this

this *Anathema* or curſe, doth it not import a ſeparation both of heart and of bodie; and a renouncing both of the Doctrine, and of the ſeruice? by a ſtronger reaſon then, euery inordinate and heretical company, which is by ſo much the more violent to cary vs away to deſtruction, by how much the more authoritie and power it hath. We maintaine, (to be breefe) that the Biſhoppe of *Rome* is Antichriſt ſitting in *Babylon:* And out of *Babylon* we are commaunded with vehemency to depart, * *Goe out, goe out from thence my people, &c.* Whereof it followeth, that we haue done that which wee were enioyned to doe, and had offended greatly if we had not done it: and (which is more) we haue done it in due forme, and after wee had warned the Church that ſhe ſhould goe foorth of this Sodome: yea, after we had (ſaith the Prophet) [i] *Brought Balme for the ſore of* Babylon, of the Romiſh Church, ſo much as wee could, to ſee if ſhee might be healed.

* *Eſay.* 52. 11.

i *Ierem.* 51. 8.

So that wee may ſay with the ſame Prophet, wee haue done our dutie, and all that we can to ſaue her, [h] *VVee haue medicined* Babylon, *but ſhe is not healed, let vs leaue her there, and let vs goe euerie one into our countrey: for her iudgement is come vp vnto Heauen, and is lifted vp to the Clouds.* And in this verie ſenſe are theſe places taken by the Fathers: who as they haue vnderſtood one *Babylon* by another, the Roman by the *Chaldean*, ſo haue they expounded the places of the *Reuelation* which doe commaund vs to flie out of the Romane *Babylon*, by thoſe of *Eſay* and of *Ieremie*, that doe driue vs (as it were) with violence, out of the *Chaldean*: out of this, if we will preſerue our liues, out of that, if wee will ſaue our ſoules.

h *Ierem.* 51. 9.

Tertullian, [l] indeed, expounding the place of *Eſay*, vnderſtandeth that this commandement reacheth to the Apoſtles & Diſciples of Chriſt, to wit, that they are to ſeparate thēſelues, & to breake off from the Iewiſh Church when they would not receiue the *Meſſias* for (ſaith

l *Tertull. aduer. Marcion. lib. 3.* Cum huic negotio accingeretur Apoſtoli, renuntiauerunt Preſbyteris, Archontibus & Sacerdotibus Iudæorum, &c. *Scripturam implebant Diuertite: diuertite,* iuclamat Eſaias; *Excedite il. linc, & immundum ne attigeritis,* blaſphemiam ſcilicet in Chriſtum: *Excedite de medio vtique Synagogæ, &c.* Sic & ab iis ſo Iudaiſmo diuertentes cum Legis obligamenta & onera Euangelica iam libertate mutarent, Pſalmum exequebantur: *Diſrupti ſumus vincula eorum, &c.*

(saith he) *when they prepared themselues for this worke of the Gospel to preach the same in all the world; they renounced the Priests, the Gouernors, and hie priests of the Iewe, &c. following that which Esay had said; Go out from thence, &c. Touch no vncleane thing; that is to say, Be not partakers of their blasphemies against Christ, &c. And so saith he, they fulfilled the Psalme; Let vs breake there bonds, and shake off their yoke:* But that his meaning also was, that the same Commandement reached to the Christian Church, the cõming of Antichrist he conceaueth not from vs, for saith he, [m] we are remoued from the very dwelling of that Babylon *in the Reuelation, not from her suggestions only*, that is to say, *her allurements: or rather; Not from her Chayre*; that is to say, *from her doctrine. And in another place,* [n] *No man hath yet fled from Antichrist; No man hath yet bewayled the fall of Babylon, &c, where Pamelius Archdeacon of* Saint *Omers* hath verie well obserued that he alludeth to the place, *Go out of Babylon, &c. and to that which* is saide, *that The Church should flie into the desert frõ the Dragon, &c Andreas Bishope of Cæsarea,* [o] *saith, That which is said to Lot, Saue thy soule, and to the Israelites in Esay, Go out of Babylon, &c. is heare likewise cõmaunded to the people of God. Saint Ierome vppon Esaie* [p] *Go out, retire you, &c. we vnderstand this of the Apostles, and of all the company of the saints, who are commaunded to go out of Ierusalem, and to preach the Gospell in all the world, and not to tary among the Iewes that blaspheme his name, &c.* The like saith Saint *Cyrill*; wiich saint *Ierome* doth manifestly extend to euery Hereticall Church, (much more then to that where Antichrist shall raigne) expounding this place of the 2. Thessal. 3. *withdraw your selues from euery brother that walketh inordinately, for saith he* [r] *by the authoritie of this place a man may* withdraw *himselfe from euery Christian that walketh not according to the precept of the Apostle:* How *much more then from the Tyrant of the Christian Church? (And so did the Councill of Basill interpretet it,* [r] *against Pope Eugenius.) But in another place very plainely to the Romish Church it selfe*

m Idem de coronamilitis c. 12 Ab ipso incolatu Babylonis illius in Apocalipsi Ioannis, submouemur, nedum a suggestu.

n Idem de Resurr. carn. c. 22. Nemo adhuc fugit Antichristum; Nemo adhuc Babylonis exitum fleuit. Ibi Pamelius.

o Andreas Cæsar Episcopus in Apocal. c. 18. Quod ad B. Loth in Sodomis agentem dicitur; Saluando salua animam tuam: Et apud Esaiam ad quosdam Israelitas; Recedite, recedite, Exite inde, Immundum ne tetigeritis, Idipsum hoc loco, Dei populo mandatur.

p Hieron. Esai. c. 52. Recedite, &c Exite de Babylone. Hæc de Apostolorum, omniumque Sanctorum intelligimus choro, quibus præcipitur vt recedant de Hierusalem, & in toto mundo Euangelium prædicent, &c. vt nequaquam cum Iudæis blasphemantibus maneant; sed separentur ab eis, &c.

q Idem Cyrill. Esai. cap. 52.

Hieron. in 2 ad Thessa. cap. 3. Huius loci authoritate subtrahendum est ab omni Christiano qui non secundum præcepta Apostoli incedit

r Concil. Basilien. apud Aeneam Sylu. li. de gestis Concilii Basilien.

ſelfe, exhorting the Lady *Marcella* to depart from thence: Read ſaith he,[t] *the reuelation of Saint Iohn, & conſider that which is there ſaide of the woman cloathed in purple, of the blaſphemy written in her forhead, of the ſeauen mountaines, of the great waters, of the fall of Babylō Go out from thence my people, ſaith the Lord, and be not partaker of her faultes: fly from her, & ſaue euery one your ſoule, &c.* from Rome, for he calleth her Rupem *Tarpeiam; The rocke of Tarpeius ſo often times ſtricken with lightning from heauen,* From the Romiſh Church: for he ſaith plainely, There is a holie Church, *and there are the Trophies of the Apoſtles and Martyrs.* And yet neuertheleſſe he addeth, [u] *flie, &c. and beleeue not the falſe Prophets that ſay* vnto you, *The temple of the Lord* as now adayes, The Church, the Church: *for her Prophets haue ſeene falſe and fooliſh things: they haue not layd open vnto her her iniquitie that ſhe might turne to God.* And what would he then haue ſaid if he had ſeene her ſome ages after, if he had riſen againe in this time of ours, ſeing he taketh on ſo for corruption in manners, and ſome light error in her doctrine?

[t] *Hieronymus ad Marcellum viduam, vt commigret Bethleem.* Et hic puto locus ſanctior eſt Terpeia rupe, quæ de cœlo ſæpius fulminata oſtendit quod Domino diſpliceret, Lege Apocalypſin Ioannis, & quid de Muliere purpurata & ſcripta in fronte eius blaſphemia ſeptem montibus, aquis multis, & Babylonis cantetur exitu contuere; *Exite*, inquit Dominus, *de illa populus meus & ne participes ſitis de lictorum eius vt de plagis eius non accipiatis, Fugite de medio Babylonis, & ſaluate vnuſquiſque animam ſuam: Cecidit enim, &c.* Eſt quidem ibi ſancta Eccleſia, ſunt trophæa Apoſtolorum, &c.

[u] *Idem in Iouinian. l. 2* Nullane fuit alia toto orbe prouincia quæ reciperet preconium voluptatis, in quam coluber tortuoſus irreperet niſi quam Petri doctrina ſuper petram ſuper Chriſtum, &c. Vnde per Hieremiam loquitur Deus? *Fugite de medio Babylonis & ſeruate vnuſquiſque animam ſuam* Et nolite credere *Pſeudoprophetis, &c. qui ſemper ingeminant, Templum Domini, &c. Prophetæ tui viderunt tibi falſa & inſipientia, non aperuerunt tibi iniquitatem tuam, vt te ad pœnitentiam prouocarent, &c.*

Notwithſtanding all this, they neuer lin crying, That we haue broken the Communion of the Church, That we haue ſet vp alter againſt alter, that we are ſchiſmaticks, &c. Such were the outcries of the Phariſes againſt the Apoſtles of our Lord, *you violate the Temple, and the Alter, and the Law, &c.* And therevppon they arme Kings and people on euery ſide againſt vs. This therefore is the thing which wee are preſently to anſwere.

They haue not broken the Communion of the Church.

Firſt, the communion of the Church conſiſteth not in a locall vnion, nor the ſeperation from the Church, in remouing of place: for theirare a great manie without, in reſpect of place, which are within, according to *Charitie:* and many within, the place, which in reſpect of faith, are without. But the true *Chriſtian Communion* conſiſteth in the Vnion of fayth, and in the vnion of *Charitie*, which Saint *Auguſtin* calleth [x] *a cloſe adioyning vpon Conſignitye, or rather a continuation, or ioyning*

[x] *Auguſt. de Baptiſm. contra Donatiſt. l. 3. c. 3*

without interruption, that is, *a Continuitie of hearts and of doctrines.*

And true ſeparation conſiſteth in the diuerſity or contrarietie of theſe verie ſame things. Touching the Vnion of faith, it conſiſteth in that heauenly Doctrine which is comprized and ſet forth vnto vs in the Olde and New Teſtament, tending onely to this point, to make vs feele our ſinne, and to ſhew vs a remedie therfore in one onely Ieſus Chriſt crucified. And this is that Doctrine for which, according to the example of all the old ſeruants of God, wee ſuffer; and for hauing taken it away from vnder Antichriſt, who ſhamefully troad it vnder his feete, we are perſecuted, excommunicated, and murdered. We are then vnited in faith, with the Patriarkes, Prophets, Apoſtles, Martyrs, ancient Doctors, and generally with the whole Church before the Lawe, vnder the Lawe, and vnder Grace, yea and vnder the tyrannie of Antichriſt.

If they denie it, wee ſubmit our ſelues to prooue it: and there ſhall be no more cauſe to cauill about the ſeparation, for that is a meere ſhift, but to examine the Doctrine. If they confeſſe it, by denying that wee are vnited with them, then they confeſſe that they are not vnited with the auncientes: And therefore, they muſt not thinke it ſtraunge if we renounce the communion of the Papall Sea.

Concerning the communion of Charitie, which conſiſteth in ſuffering and bearing the euils one of an other, and in not lightly condemning one another: wee hold all thoſe for true members of Chriſt, which worſhippe one GOD alone in ſpirit and truth, and hope for their ſaluation in one onely Ieſus Chriſt, the Sonne of God, come in the fleſh, and crucified for the ſinnes of the world, which is the ground-worke of ſaluation to all men. With ſuch, wee deſire all vnion, in whatſoeuer Countries and Regions they are, and whatſoeuer corrup-

corruption may bee (otherwaies) among them, not onely in manners, but alſo in ſome pointes of Doctrine, bewayling the ſeruitude eyther corporall or ſpirituall which they ſuffer, and praying the Father of lights that it would pleaſe him to illuminate them more and more by his holy Spirit. Contrariwiſe, all men know, that the Popes Conſiſtorie hath excommunicated for theſe ſixe hundred yeares, all the Eaſt Churches, and onely for this, that they will not ſubmit themſelues to the Biſhoppe of *Rome*; an article meerely concerning his owne ambition: And that the Pope hath ſuffered them to bee ouer-runne by the Turke of malice and ſpite, for that they had rather endure all extremitie, then acknowledge him for head of the Church.

And as for the vnion of Charitie towards them that ſtill cleaue to the Pope, whereas no man can hold any thing deerer then his life, yet haue we expoſed our liues to fire, to water, and to the ſword that the truth might be reuealed vnto them, and beg of God euery day that he would enlighten them by his holy ſpirit; that he would circumciſe their eares and their hearts to heare and vnderſtand his word: Contraryewiſe, the Conſiſtorie of Rome doth purſue vs to death by all manner of waies, and for theſe fower ſcore yeares & more (by all which time ſo many people haue continually ſighed after a free Councell) hath not had ſo much Charitie as to graunt vs one eyther Generall or Nationall; to the end it might make vs ſee the Error, wherein (as it pretendeth) we are, or to examin the Reformation which we call & crie for as a thing moſt neceſſary; Anſwearing for all, to ſo many Princes that haue required and ſollicited the ſame. *That they are matters decided alreadie, and ought not to come any more in queſtion.*

An aunſwere altogether friuolous, as wee haue ſhewed before: conſidering there is neyther Iudge nor Court of Iuſtice (no not among the

verie Infidels) so barbarous and void of humilitie, which, for the agreeing but of two persons, would refuse it to heare ouer a cause againe, wherein there had beene a sentence past before, for the diuersitie of the circumstances, and the nature of the Iudges, being men, and consequently subiect to fayling. A plaine argument then, that the consistorie of *Rome* doth eyther doubt greatly of doctrine (according to Tertullians Rule.)

y Tertull. in Apologet. c. 4. Suspecta lex est, quæ probari se non vult; improba autem si non probata dominetur.

y *That that Law is suspected that cannot abide examination and wicked that wil bee obeyed with out examination,*) or else that they haue a very great want of Charitie in a case of such weight as concerneth the saluation of more then halfe Christendome. To be short, we are vnited and knit together, with all Christians, in the doctrine of the Bible, in the rule of faith, & in the simbols of the Church: But wee vtterly reiect the pestilent Glosses, and Traditiõs of the Pope, inuencions and profanations of his false Prophets: and would most willingly and in brotherly sort communicate the Truth to our Brethren, in the middest of their Churches, and with the Danger of our liues; (And what greater Charitie can we haue then to die for our Brethren?) The Pope (on the other side) fearing to be discouered, and his followers doubtinge thereby to forgoe some temporall commodities haue in steed of hearing vs, excomunicated vs, and (asmuch as in them lay vtterlie consumed vs. And therefore, they are those that breake the Communion of the vniuersal Church. Not we, who to hold the same, haue submitted our selues to all reason, and to all daungers whatsoeuer.

z Vide Athanasium de morte Arrii in epistola ad Serapionem.

a August. contra Maximin. lib. 3. c. 14 Nec ego Nicænum nec tu debes Ariminense, tanquam præiudicaturus, proferre Concilium, Nec ego huius authoritate, nec tu illius detineris, &c.

And surely, this was not the Charitie of the Primitiue Church, nor of the auntient Fathers, The Councell of Nice had condemned *Arrius*, z their decree was seconded with a Iudgement of God: And There was neuer any Councell more Famous. Yet neuer the lesse Saint *Augustine* a will not haue it to serue as a fore iudgement against

Maximinus

Maximinus[1], Biſhoppe of the *Arrians*: He deſireth but to enter into diſputation, neuer ſpeaking of any Councell. In like manner, the firſt Councell of Epheſus, where the Hereſie of Neſtorius was condēned, impeacheth not the ſecōd, nor that afterwards of Chalcedon. They that ſought for nothing els, but to make the Truth appeare, as being aſſured they were able to defend it, neuer refuſed to handle it oftē in diuers councills, ſauing (ſaith *Cardinall Iulian*) *Pope Eugenius*, [b] who ſeeketh all the quircks that law can affoord, to avoyd conference with the Huſſites. By cauſe, ſaith he, [c] *that he miſtruſteth the Holy Ghoſt, and bycauſe he feared, if a Councill were once open, that they would enter in diſpute about his temporalty, as the Iewes did, that ſayd, If we lett him alone, meaning, Ieſus, the Romains will come & take away our place.* And yet it is the Popes Legat that ſpeaketh this and euen to the Pope himſelfe.

Altar against Altar

Secondly, whereas they alleage Altar againſt Altar, if we conſider the nature of the Chriſtian Church, it is nothing to the purpoſe In antient time, vnder the law there was but one Temple, and one Altar [d] without the which they were forbidden to ſacrifice, whence it is, that yet at this day the Iewes which are ſcattered ouer all the world, offer no more ſacrifice vpon an altar, And therefore, they that erected Altars in Dan and in Bethel, albeit they ſacrificed not to any but to the true God, and that according to the ſacrifices ordayned in the Law, were guilty of death, bycauſe they trāſgreſſed the expreſſe commaundement of God who will haue obedience, and not ſacrifice, and bycauſe they withdrew thē ſelues from the vnion of all people in Chriſt to come, figured in on City of Ieruſalem, in one Temple, and in one Altar. And therefore we doe not reade, that the Prophets did euer eſtabliſh the order of the ſeruiſe of God in any other place, although the Temple of Ieruſalem was polluted with Idolatry, and that God, ſayth *Ezechiel*, [e] was departed from thence becauce of the Idol, of Ieloſie ſet vp within his Temple, which he doth againe, ſaith Saint *Ierome*, [f] with our

b *AEneas Siluius l. 1 de geſtis Concil. Basilien* Vnumhoc Eugenius viſus eſt quæſiuiſſe, vt vel patres Concilii diſiparet, vel libertatem eis adimeret, &c.

c *Iulian Cardin. legatus in Germania, ad Eugenium 4. pontificem.* Cur timendum eſt Concilium Hoc eſt diffidere de Spiritu S. Sed vereor ne contingat nobis ſicut contigit Iudæis, qui dixerunt, *Si hunc dimittimus, venient Romani, & tollent locum noſtrum & gentem* Et nos dicimus, Si admittimus fieri Concilium, venient Laici, & tollent temporalitatem noſtram, &c.

d *Exod. 27. 1. 2.*

e *Ezech. 8. v. 3.*

f *Hieron. in Ezech. 8.* Quod quidem poteſt et de noſtra Hieruſalem,

noſtroque Templo intelligi, quando in exemplum Ophni & Phinees Idolorum ſcelera operamur in Templo Dei.

Temple that is, with the Chriſtian Church; when therein we do practiſe the Abhominations of Idolls: But we reade that they cryed out againſt thoſe that maintayned the Idolatry, yet without ſacrificing in any other place: And, g *That in whatſoeuer place the truly faithfull ſhould be diſperſed, God was vnto them as a little Sanctuary.* But by the comming of our Sauiour Chriſt, as we haue often ſaid, it is otherwiſe. For now all the world is *Ieruſalem*, and the Temple, and the Altar of the Lord. We pray not any more towards the Eaſt; but which way ſoeuer we turne vs to God, we euermore meete with *Ieſus Chriſt.* When therefore the Apoſtles can not be ſuffered to preach Chriſt in the Temple at Ieruſalem they preache him in the Houſes; and when they are againe driuen frō thence, they ſhake the duſt off their feet, and go and preach in other places. And when they are forewarned by the Holyghoſt, of Gods vengeance to come vpon the City that had crucified Chriſt, they make no difficulty, ſaith Euſebius, h to draw the aſſembly (that is the true Ieruſalem and the true children of *Abraham*) from thence into the little Towne of Pella, beyond Iordan. If therefore the Temples in Conſtantinople be turned into Temples of Mahomet, the Chriſtians may ſerue God and offer vnto him the ſacrifices of prayſe at Pera. And if Antichriſt do ſitt in the Church of Rome & in the middeſt of her Temples, we may ſerue Chriſt in the Porches: And if we cannot preach againſt him vnder the Roofe of the Church, we will do it vnder the Roofe of Heauen, which is equally the Lords Temple.

g Ezek. 11. 16.

h Euſeb. lib. Hiſt. eccleſiaſt. c. 5. Migrant Apoſtoli ante bellum ex vrbe Metropoli & Regia cum Sanctis, in oppidum citerius, nomine Pellam, &c.

A towne hard by Conſtantinople.

And this is the cauſe, why being forbidden by kings and Princes, and that on penaltie of Rebellion, to preach in Temples againſt the Idolatry committed in them, and on the other ſide, being expreſſly commanded by God, to keepe our ſelues from Idolatry committed in them; and on the otherſide, beeing expreſly commanded by God, to keepe our ſelues from Idols, and to publiſh the trueth, wee haue aſſembled the true faithfull ones into ſuch places as wee could to ſerue God togither according to his word, and haue led

led foorth *Ierusalem* into the towne of *Pella*, after the Example of the Apostles, and according to the libertie which our *Sauiour* Christ hath giuen to the Vniuersall Church. But by departing from *Rome*, wee haue stayed in the heauenly *Ierusalem*, which is founded vpon the Doctrine of the Apostles, from the which shee is departed. And wee haue not builded an Altar against the Altar of our Lord, but an Altar of Christ, against the Altar of Antichrist, a Temple of liuing stones groũded vpon the chiefe corner stone, against the temples of Idols builded vpon the stone of offence, which is Antichrist. We adde hereunto, That when the Fathers, Saint *Cyprian*, *Optatus*, Saint *Ierome*, & others do speak of Altar against Altar, they doe properly applie it to meere Schismatickes to those, who approouing the same Do make neuertheless a factiõ a part, by their waywardnesse, ambitiõ, or particular obstinacie, as, the *Nouatians*, *Luciferians*, *Audiãs Donatists*, & such like. To vs it cannot be applied by our aduersaries but vnproperly, to vs I say that reiect their doctrine accusing it of Heresie, and pretending it to be the offspring of *Antichrist*; from the which, Antiquitie hath euer held it a thing both lawfull & necessarie, to breake off, & to depart. There is therefore a notable difference betweene Ierusalẽ & Rome, Rome which holdeth not in *Christianitie* the place of a right Oliue tree, in respect of other Churches as wilde. [i] *Rome*, which is not our vine, which is but a braunch subiect to withering, and consequently to be cut downe, and that (saith the Counsell of *Basil*) [k] *not the Successor of Peter only, but Peter himselfe?* if he were not held vp by the mercie of God, And by consequence, One thing it is to be separated from the Romish Church, & another, to be separated from the Catholicke & vniuersall Church, of which the Church of Rome doth scarce deserue to be called a member. Ierusalẽ was the Temple of the Lord, now the whole world is his temple: in cõparison whereof, Rome is nothing. To Ierusalem was the sonne of God promised, to Rome the sonne of perdicion. And from this peculiar Tẽple of god by cause it refused saluatiõ, the apostles withdrew

i *Rom.* 11. κλάδος & ἀγρίελαίου.

k *Æneas Sylu. de gest. Concil Basil.* 1. *Ego vitis vera, & Pater meus agricola est? & vos est a Palmites, Omnem palmitem in me non ferentem fructum tollet.* Verba sunt ad Apostolos dicta inter quos etiam eum auferri vult non ferentem fructum.

withdrewe themſelues, and remoued the Chriſtians into another place, that they might not be enwrapped in her deſtruction. From the fellowſhip therefore, and participation of the ſeruices of the *Romiſh* Church, which worſhippeth and vpholdeth perdition, we were bound ſo much the more to retire our ſelues, vnleſſe wee would drawe downe vpon our heads the horrible vengeance of God, which the holy Ghoſt denounceth to be prepared for all thoſe that remaine therein. And for this our ſeparation, we haue both the precepts and examples of the Fathers, which are ſo much the ſtronger for vs, as the cauſe is ſtronger which hath mooued vs thereto in theſe latter times, which is not one Hereſie, but a whole armie of Hereſies, and with them Antichriſt poſſeſſing and plundring the Church. *Clement* ſaith, [l] *He that will be ſaued muſt ſeparate himſelfe from him that will not be ſaued.* And this place is expreſſly alledged by the Councell of Baſill, [m] pretending by it, that they ought to ſeuer them ſelues from the Communion of Pope Eugenius 4. Ignatius, albeit none ean haue the vnitie of the People and miniſters of the *Church* with their Biſhop, in more recommendation then he, yet addeth this exception: *Keepe you* (ſaith hee) [n] *the opinion of your Biſhop, that feedeth and leadeth you according to God.* But, ſaith he, [o] *If any man follow him that cutteth himſelfe off from the truth, he ſhall not inherit the kingdome of God: And he that departeth not from the Preacher of leaſing, ſhall be adiudged to Hell.* And theſe be the markes he giueth of ſuch a one: *Whoſoeuer*, ſaith he, *walketh* Secundum aliena præcepta, *after other commaundements then the commaundements of Chriſt, is not of Chriſt: Haue nothing to do with him, though he were your Father.* Againe, *He that teacheth ought beſides the things that are commaanded, let him be held for a Wolfe, though he weree a Virgin, or a Prophet, and ſhould worke miracles.* Irenæus, [q] *We muſt cleaue to thoſe that keepe the Doctrine of the Apoſtles, and leaue thoſe that leaue the principall ſucceſſion, which is the gift of Veritie,* Athanaſius

[r] *Where*

l *Clement ad Iacobum.* Eum qui ſaluari vult, oportet ſeparari ab eo qui ſaluari non vult, m *Aen. Syl de geſt. Concil. Baſil. l. 1.*

n *Ignatius ad Epheſios, epiſt. 11.* Accedite ſententiæ Epiſcopi qui ſecundum Deum vos paſcit.

o *Idem ad Philadiphen. ſes epiſt. 6.* Si quis eum ſe ſtatur qui ſe abſciderit a veritate, non hæreditabit regnum Dei: Et non abſcedit a mendacii concionatore, in gehennam condemnabitur, &c. Siquis graditur ſecundum aliena præcepta hic non eſt Chriſti, ſed vulpes corruptor vineæ Chriſti. Cum illo ne commiſce, amini, quamuis pater ſit, et iamſi filius, &c.

p *Idem in epiſt. ad Hiero.* 10. Omnisqui docet παρα' τὰ δίκαι παραδόσεις præter ea quæ mandata ſunt, habeatur pro lupo, quamuis ἀξιόπιστος fide dignus, quamuis ieiunet, quamuis in virginitate degat quamuis ſigna edat, quamuis prophetet? qui ſub ouina pelle exitium peſtemque defert ouibus.

q *Irena lib. 4. cap. 43 &. 44.* Ab omnibus abſiſtere oportet qui abſiſtunt a principali ſucceſſione, quocunque loco colliguntur &c Ad hærere autem his qui ſucceſſionem habent ab Apoſtolis, & cum Epiſcopatu ſucceſſione, charisma veritatis certum ſecundum voluntatem Patris acceperunt.

[r] *where is now the Church that doth freely worship Christ? If their be good men in any place, they must be hidden, as the Prophet was.* Saint Hilary; [f] *Doo ye doubt,* saith he, *that* Antichrist *shall sit within these faire Churches? Surely, to me mountaines, lakes, forrests, dennes, and gulfes are more safe, where in times past the Prophets did prophecie. Get ye away therefore from* Auxentius, *the Enemy to Christ, and the Angell of Sathan,* And yet notwithstanding this was the Bishop of *Milan,* founded in an ordinary succession and calling. But what is not this to depart from the Church? let vs heare further. *They,* saith Saint *Cyprian,* [t] *are the Church, that abide in Gods House; They ae not ioyned to the Church, that are severed from the Gospell* Nor they then severed frō the Church, that are ioyned to the Gospell. Saint *Basil* [u] *we must not goe out of the Congregation of the Church:* But *Of the church,* saith he *that worshipeth God in spirit & truth* Now he addeth; *whosoever worshipeth any other but God with the honor that is due to God, cannot worship God in his court, in his holy fold.* Saint *Ambros;* [x] *we are commaunded aboue all things to seeke the faith of the Church: If Christ be dwelling there, we must chuse him,* (to witt for our dwelling place:) *But if either a perfidious people, or Hereticall master doo defile and prophane the habitation, we must auoyde the fellowship of Hereticks; we must thinke that such a Synagogue is to be fled.* And *in a word, if any Church forsake the faith, we must leaue and forsake her.* For he had said before, [y] *There is none but Christ only which we must neuer leaue, neuer change for any other: To whome it was well said, Lord, to whome shall we goe, thou hast the words of eternall life,* And this place is also inserted in *Gratians* decree to the same purpose. Saint *Ierom;* [z] *The Church consisteth not in the walles, but in the truth of the Doctrines. where true faith is, there is the Church: when the Hereticks themselues did possesse*

[r] *Athanas contra Arrianos* Quæ nunc Ecclesia libere Christum adorat Si alicubi pii, vt Propheta, abscondendi

[f] *Hilar contr Auxentium* Male sub his tectis ædificiisque Ecclesiam Dei veneramini, &c. Anne ambiguum est in iis Antichristum esse sessurum? Montes mihi, & sylvæ, & lacus, & caueres, & voragines sunt tutiores, In iis enim Prophetæ aut manentes aut diuersi prophetabant. Absistite itaque ab Auxentio, hoste Christi, Sathanæ Angelo &c.

[t] *Cyprian epist.* 55. Illi, sunt Ecclesia qui in domo Dei permanent.

Idem in lib. de lapsis Ecclesiæ non iungitur qui ab Euangelio separatur.

[u] *Basil in psal.* 28. De eo quod dicitur; *Adorate Dominum in atrio sancto eius,* non est egrediendum e congregatione Ecclesiæ nec faciendæ seorsum conuenticula & schismata, &c. Nimirum Ecclesiæ; in qua veri adoratores Patrem in spiritu & veritate adorant. Nemo vero eorum qui aliud quid præter Deum diuino honore colit Deum adorare potest in atrio & ouili sancto eius

[x] *Ambros. in Luc. lib 6, n 9.* Fides in primis Ecclesiæ quærenda mandatur; in qua si Christus habitator sit haud dubie eligenda, sin vero populus perfidus aut præceptor hæreticus deformet habitaculum, vitanda hæreticorū communio,

fugienda Synagoga censetur. *Si* qua est Ecclesia quæ fidem respuat detestenda est, [y] *Idem ibid.* Christus est solus quem nemo deserere debet, nemo mutare. Cui bene dicitur; *Domine ad quem ibimus? Verba vita æterna habes, &c. C.* 24 q. 1, Quæ dignior a *Hieron, in Psal.* 33. Domus Dei, quæ est Ecclesia, non in parietibus consistit, sed in dogmatum veritate; Ecclesia ibi est, vbi fides vera est Cæterum ante annos quindecim aut viginti, parietes omnes hic, omnes Ecclesias has possidebant hæretici: Ecclesia autem vera ibi erat, vbi vera fides erat.

faith, there was the Church. So then, to depart from the faith, or to abide in it, is to be without, or within the Church. And *Chrisostome* [b] hath the same words. Wherupon also he concludeth, [c] *Hee doth not goe out of the Church, that goeth out in bodie, but he that in spirit leaueth the foundations of the Ecclesiasticall Trueth: wee are gone out from them in bodie, but they from vs, in spirit: wee haue left with them the foundations of the walles but they with vs the foundations of the Scriptures: wee are gone from them, according to the appearãce of men, but they from vs, according to the iudgement of God. And therefore, these Christians that are corporall, doe persecute vs that are spirituall; But to them is that properlie applyed which our Sauiour saith, Ierusalem, Ierusalem, which killest the Prophets, &c.* To wit, as *Origen* saith, [d] *Because they are gone out from the Close of the Church, inasmuch as they are gone out from Faith & charitie. As a man may bee out of the Church (ipso iure) although hee bee not excluded by the Bisshoppe, and (contrariwise) a man may bee within, although hee bee not admitted thither.* And indeed our Fathers of the French Church being assembled together in a Nationall councill, vnder *Hue Capet*, did so define and determine of it The question was [e] about the enterprizes of the Bishoppe of *Rome*, which were not then so wel knowne nor yet so importante as afterwards they were. They had oftentimes complayned therof, but no right could euer be done thẽ: What cõclud they? [e] *The Gospell* (say they) *telleth vs, that when a certaine man had thrice sought fruite of his figtree, and founde none, hee would haue cut it downe, but that hee was admonished to stay. Let vs stay then, but meane-while let vs see where vvee may get the foode of Gods vvord. Let vs goe into Flanders, into Ger-*

b *Chrysostum. in c. 24. Matth homil 7.*

c *Idem in Matth hom. 46* Non ille de Ecclesia exire videtur, qui corporaliter exit; sed qui spiritualitur, veritatis Ecclesiasticæ fundamenta relinquit. Nos enim ab illis exiuimus corpore, illi à nobis, fide. Nos apud illos relinquimus fundamenta parietum, illi apud nos reliquerunt fundamenta Scripturarum; Nos ab illis egressi sumus secundum aspectum hominum, illi autem a nobis secundum iudicium Dei: Ideo & illi corporales Christiani prælequuntur nos; spirituales, specie colorata, varietate fundata. propterea quæ superius Dominus commemorauerat, ad illam Hierusalem corporalem & esse videntur, *Ierusalem Hierusalem qua occidis prophetas, &c.*

d *Origen in Leuit. ho. 14* Exiit a veritate, exiit à timore Dei; exiit a fide, a charitate, sicut superius diximus. quomodo quis exeat per hæc de castris Ecclesiæ etiamsi per Episcopi vocem minime abiiciatur, si cut è contrario, interdum fit vt aliqui non recto iudicio eorum qui præsunt, Ecclesia depellatur & foras mittatur &c.

e *Concil. Rhemense sub Capeto, circa annum, 990* Quo consultum ibimus, & angelium docerquendam in ficulnea terra fructum quæsisse & quia fructum non reperera: Incidere voluisse, sed admonitum expectasse. Expectemus ergo Primates nostros, quoad possumus ac interim diuini Verbi pabula vbinam reperiri possint, inuestigemus. Certe in Belgica & Germania quæ vicinæ nobis sunt, summos Sacerdotes Dei, in religione admodum præstantes inueniri in hoc sacro conuentu testes quidam sunt. Proinde si Regum dissidentium animositas non prohiberet inde magis Episcoporum iudicium petendum forte videretur, quum ab ea vibe quæ nunc emptoribus uenalia exposita ad nummorum quantitatem iudicia trutinat.

Germanie, and other neighboring cuntries, vvhere vvee shall finde better then at Rome, for in those cuntries there are greate Seruants and Priests of God excellent for Religion, vvhereas Rome is all for money, her Iudgements are vveighed vvith golde, and her fauours vvith vvhat vvill yee giue mee. Not beleeuing (as appeareth) that to bee out of *Rome*, was to bee out of the Church: But, as some of the Schoole-men haue saide (to take away all ambiguitie) [f] *to bee cut of the Faith of the Church.* The practise of the Auncient church doth also confirme the same, when wee reade in the Ecclesiasticall Historie, [g] That so soone as they of *Samosata* had espied the Heresie of *Eunomius* their Bishoppe, they forsooke him, and his assemblies, nor would so much as one man or woman either pray to God, or conuerse with him: [h] That so long as there were Bishopps either Hereticks, or suspected of heresie at *Antioch*, the good people as wel of the Clergie as of the common sort, left the publike assemblies, and serued God purely in their priuate meeting: [i] That when *Athanasius* was out of *Alexandria*, and *Lucius* made Bishoppe in his place, the people left his Sermons and his prayers, not acknowledging that the same Doctrine proceeded out of the Chaire. And yet notwithstanding, both of these were Saint *Peters* chaires, saith *Gregorie*, in the succession of the which, according to our aduersaries themselues, there was not any fault to be found: When also wee reade, [k] That the people of *Rome* to keepe themselues tot he *Nicen Creed* would not gee into the Church, so long as *Felix* the Bishoppe was there, because they suspected him of heresie for his familiaritie with the *Arrians*, yet a Pope, from whom his owne Church reuolted, not once reckning of his Succession, nor bearing any respect to his chaire. For otherwise, what should become of the Church of *Alexandria*, when *Dioschorus* the Patriarch is an *Eutichian*, of the Church of *Constantinople*, when

[f] *Pic. de ord. cred. the.* 2. Extra Ecclesiæ fidem, non est salus.

[g] *Theodor. hist. Eccles.* 4. c. 12. Nemo omnium non seruus, opifex, agricola, hortulanus, denique neque vir, neque mulier in cœtum Ecclesiasticum conuenit, nemo eum vel aspiciebat vel alloquebatur cum illo lauari in balneo, &c.

[h] *Idem lib. 1. cap. 22.* His cunctis inerat odium Arriana labes, ideoque plurimi studiosi pietatis, tum Sacerdotes, tum plebs, desertis Ecclesiasticis cœtibus, priuatim conueniebant si vocabantur Eustathiani quod talis coetio post Eustathii exilium extitisset

Idem l. 4. c. 30. Multitudo doctrina Athanasii pasta, hoc contrario visu cibo, a conuentibus se Ecclesiasticis separauit.

[k] *Idem l. 2. c. 17.* Erat autem deprecatio populi ad Imperatorem talis, vt Misereri vellet tantæ ciuitatis spoliatæ pastore suo & expositæ luporum insidiis. Sed Imperator respexit, non illam pastore indigere quæ prudentem bonumque haberet. fuerat autem creatus post Liberium vnus ex diaco-

nis illius, Felix nomine, qui incorruptam fidem seruabat Niceæ expositam coniungi non verebatur Nemo tamen omnium ciuium Romanorum in æde orationis ingressus est cum ipse intus foret, &c.

Nestorius is an Arch-heretick, [1] preaching his heresie therein; garnished with good calling, and all formalities requisite; fortified with a showe of Sanctitie, notable for eloquence and for Doctrine, wanting nought but the truth; from the which he departing, his Church also departeth from him; the secõd Patriarch for place, holding nothing of *Rome*: Nay, claming the first *See* before *Rome*. Wee learne likewise out of the Historie, [m] that vnder the great Schismes, many famous Churches drewe their necks from vnder the obedience of contending Popes: Some, euen becausse they would not bee Subiect either to the one, or to the other, vntill such time as the Church in some good Councill had determined thereof, which most often deposed them both, for hauing obtained the place by factions, and conspiracies: How much more, such as were Intruders, & abusers togither (to vse their own tearmes:) How much more knowne *Antichrists*? And yet this is that wee pretend, this is the Scope of our Dispute.

Thirdly, it is one thing to withdrawe our selues from the Popedome, and another thing to goe from the poore Church that is there holden in Tyranny: It is one thing to forsake the faction of the Pope, and another the Church which hee possesseth. Euen as it is one case to fly from a citie, and another, to flye from the plague that is in the citie: And so it is one case, to depart from the common wealth, & another, to shake off the tyrants yoke that vsurpeth it, They that flye the plague, are readie to come backe againe, when the plague is gone, and they that auoide the tyranny, are prest to ioyne againe with the tyrannized citizens, so soone as the tyranny shall bee banished from them. Yea, which is more, in heart and minde they are within the citie, and within the Common wealth compassionating with their fellow-citizens and cuntry-men, condoling their seruitude, and labouring their deliuerance by all the meanes they can deuise: Whereas the tyrants that hold the citie,

1 *Theodor. de Nestorio haret. fabul. rum lib. 4.*

m *Auent. l. 6. de schis. mate anni 1255. Maxima pars neutrum Pontificem recipiebant; illud D. Pauli vsurpantes, Omnia vestra sunt, siue Paulus, siue Apollos, siue Petrus. Vna fides vnus Deus & pater omnium, Atque illud Christi in ore erat; Vnus Magister vester est, vos autem omnes fratres.* Gerochus Reichenbergensis Præful de hoc schismate plura scripsit, quibus titulum de Antichristo dedit. Mansit hæc seditio duode vigiuti annos in Christiano orbe

hold the Citie, and that ſeeme to haue the charge ther-of, are excluded from all fellowſhip, not of the common-wealth alone; but of all mankinde, as the Law ſaith. So did *Thraſybulus* being retired to *Phyla*, whileſt the thirtie Tyrants tare in peeces the common-wealth of *Athens*: So did *Camillus* at *Veies*, when the *Gaules* waſted the Citie of *Rome*: So did *Athanaſius*, and ſome few good men with him at *Rome*, whileſt the *Arrians* fauoured of *Conſtantius* the Emperour, ſpoyled and corrupted his Church of *Alexandria*: So did thoſe poore Churches of *Samoſata*, of *Alexandria*, of *Antioch*, of *Conſtantinople*, of *Rome* her ſelfe, vnder the Dominion of their Biſhops eyther Heretickes, or fauourers of Hereſie. And ſo are we affected at this day towards the poore Churches of *Fraunce*, of *Italy*, of *Spayne*, and others, which Antichriſt holdeth by the throat to make them forſake their ſaluation, and from which, for our owne ſaluation, wee haue beene conſtrained to bring our ſelues away. Let Antichriſt and his fauorers giue place, and depart away with all the factions and infections they haue brought into the Church, & we are ready to returne vnto our brethren, to ioyne vs againe to them as neere as euer we did, to runne to the Churches with them, there to reioyce together in God, for our reuniting, and for their deliuerance. Let the Wolfe, I ſay, go out of their fold, and we are all as readie to go in againe, as *Athanaſius*, and the faithfull of that time, were to returne vnto their Churches.

In the meane time, we pray God that he would driue him out of the fold, that he would take them away frō vnder his pawes, that he would ſhew mercy vnto them, & we our ſelues do all that we can to pluck them away from him, to plant the true Doctrine, relying vpon that hope which their owne doctors of the beſt ſort do giue vs, that the truth ſhall at length preuaile: albeit the chiefeſt part of the Latine Church haue followed lying, and the baſeſt haue embraced the truth, as in the time of *Athanaſius* and of *Hilary*, baniſhed for the true

Confeſſion of Chriſt, ouer-borne by the multitude of people, by the authoritie of the Biſhops, by the glorie of the Empire, yet reſiſting by the Scriptures, and in the end victorious, through the power of gods word who euermore aſſiſted them. To be ſhort, we are vnited to them in doctrine, if they will regard the auncient doctrine of the Church of *Rome*: But we condemne the Popes doctrine wherewith he oppreſſeth their Conſciences. We holde alſo the vnion of true Charitie, for what greater loue (as we haue ſaid) can there be in the world, then to leaue the world for ones Brethren But we renounce the Tyrant that murdereth their ſoules. And ſeing God of his mercie hath deliuered ours from his tyranny, for the ſaluation of them, wee doe by his word proclayme warre againſt him with all our harts, which things being well conſidered, it is eaſie for vs to diſtinguiſh who are ſchiſmaticks, that is to ſay, the Authors of the *Separation* that is made in our time in the weſt Churches, eyther our Aduerſaries, or wee.

n C 24 q. 1. C. *Non* oſſeramus, & q. 3 C. *Inter* ſchiſma; & *ibi Gloſſa & doctores.*

o Auguſt. *aduerſ. Creſconium Grammaticum & Donatiſt paſſim.*

The Canoniſts ſay,[n] That ſchiſme muſt not be conſidered either in the number, or in the place, but in the cauſe, and that he is a Schiſmaticke, which is the cauſe of Schiſme, not he that beginneth the Separation: Euē as he that denyeth ones Right is Cauſe of the ſute, and not he that firſt commenceth it. Now, we haue required the Pope and his Prelates to reforme the Church, according to the Scriptures, and the auntient forme thereof, deſiring to remaine in vnity with our Brethrē: But they in ſteede of yealding to this our iuſt requeſt haue excommunicated vs, without hearing vs. Therefore the Prelates of the Romiſh *Church* are the *Schiſmatickes*, and not we that ſtill craue nothing elſe but a reformation, to revince vs againe vnto them.

Againe; the Canons define[o] the eſſentiall cauſe of euerie Schiſme to be want of Charitie, Now, we (for our parts) haue offred to lay downe our liues to recouer our brethren from error: and contrariwiſe the Prelates of

Rome

Rome to draw vs out of the Error wherein they pretend we are, would neuer (notwithstanding any instãce we could make) grant vs a free Councill: But whensoeuer they called vs to their assemblies, it was to burne our bodies, not to lighten our mindes: and all their Councils were conspiracies to kill vs, and not consultations to cure vs. Therefore in them is the want of Charitie, and consequently, the cause of Schisme.

Againe, the Canonists teach vs [p] by the Canon Law, that is to say by the Pope himselfe: *That the Pope which suffereth a controuersie concerning saluation to waxe olde in the Church, affecteth diuision and heresie. That if hee be required to redresse it by a Councill, and doe it not, of Apostolicke hee becommeth Apostaticke, and Schismaticke. That from such a one, the Cardinals Prelates, Priests, people, and Prouinces, ought to reuolt and fall away, because he suffereth (so much as in him lyeth) the people and children that are borne, to grow into two heads, and into two Churches. That all they that winke at it, especially if they haue a charge, and a calling to withstand it, are partakers of his fault, and Schismatickes aswell as hee, notwithstanding all the oathes, homages, and obligations they may haue made vnto him.* And, indeed, King *Charles* the sixt, by the Councill of the Diuines of *Paris* [q] who followed these Rules, declared himselfe, his kingdome, and subiectes to be broken off from the communion of Pope *Iohn* 22. And after that againe, by the said Councill, exempted himhimselfe from the obedience of *Benedict* 13. and *Gregorie* 12. admonishing and requiring all Princes to doe the like: *Because* (saith hee in his protestation) *they enterteyned diuisions in the Church by their old wrangling trickes, and would not submit themselues to the ordinarie course of a free Councill and to the determination of the* Church: Now it is a hundred and threescore yeres agoe that this cõtrouersie begã in the Latine Church; and about foure score years since it was spred ouer all *Europe*. The Princes & people still importuned a free

p *Doctores Bononienses in Concilio de schismate Benedicti, 13 & Gregor 12. Theod a Nyem l 3 Cusanus de concord Cathol. l. 2. c, 14 & 24. q 1, Non asseramus, & q. 3. Inter schisma, & C, 7. q. Nouatianus, cum Glossa, & can seq c 24. q, 1, Iusanum 1, & C, Dicimus in Glossa 2, D, 19, C Anastasius &, C, Nulli, D, 79. C, Siquis pecuniam C. 2, q, 7 Sacerdos Et ibi Glossa Quod quantum in se est, nutriant populum & infantes excrescentes, ad duo capita, & duas Ecclesias, An, 1407.*

q *Litera Academ pariss apud Theod a Nyem, tract 6. c, 14. 15 & 6, Et, lib, 3 ca, 34. Item in, lib. Nemus Vnionis, c, 7 Chronica Gagum & li Grandi mear, V. I.*

free Councill, but the Popes, by one meanes or other, euermore shifted it off: practising in the meane while all courses both ordinarie and extraordinarie to tread them downe that required Reformation. Therefore it is plaine, that they and their faction (though the saluation of Christendome, were not in question) as (now it is) are by their owne Canons found Schismatickes, and they that winke at them, fautors of schisme: and that they, who haue conueyed themselues away from their obedience (albeit the Pope were head of the Church, and not Antichrist) are grounded vpon right and truth, exempted from all suspicion of schisme & innocēt of all the euils & disorders which through schisme haue risen in the Christian Church. But if (on the contrarie) the Pope be Antichrist, as we hold he is, and Popish Doctrine contrary to saluation in Iesus Christ, & all the seruice that is said or sung in all the Churches that acknowledge him, which they call the Church of *Rome*, be polluted with Idolatrie, then we must no longer argue whether we haue done well by withdrawing our selues from thence, or no, but conclude fully, that we are Traytors to God, who hath created vs, to Christ, that hath saued & regenerated vs, to the Church, that hath bred vs, briefely, to our brethren and our own selues, if we protest not against his blasphemies, if we depart not from his obedience, if we renounce not his communion, to be short, if we doe not our vttermost to make him knowne to euerie one, and to deliuer the Church from his oppression and tyrannie.

Heere they obiect vnto vs; that *Moses* for all the Idolatrie of the Golden Calfe, committed among the people of *Israell*, did not depart from them. I grant it, but they should add, [r] that *Moses* chid *Aaron*, and chastized the people, and brake the golden Calfe, and beat it to powder, and cast it into the water. Hee had no need then to flie Idolatrie, because he could put it to flight. Now, we will not be more scrupulous then *Moses* was, let them suffer vs to breake their Idols in pieces

[r] Exod 33.

peeces, and to cast Idolatrie out of their Church, and we will aske no better then to dwell among them. They obiect againe; That our Sauiour Christ frequented the temple, notwithstanding the marchandise that was bought and sold therein. Bnt there is a great difference betwixt that marchandize, and the Idolatrie that now adaies raigneth in the Romish Church; were it no more but this, as themselues say, that they sold Pigeons indeede, and heere the holy Ghost in conceit. But yet againe, let them suffer vs (as the Iewes did our Savior) to whip the Marchants of that whore, that buy and sell mens soules by their simonies, out of the Church, and we will soone returne thither. They further charge vs, that *Ieremie* [r] preached in *Topheth*, where was committed abhominable Idolatrie; but they should add that which the Text expresseth: *That he preached there against Idolatrie*: That *Amos* [t] prophecied in *Bethell*, in the Chappell of *Amasias*; But let them add withall, that he did it to denounce vnto him the horrible vengeance of God that hung ouer his head: That the man of God [u] prophecied in *Bethell*, in the time of *Ieroboam*; Let them not then conceale that it was to pronounce against him, that his Priests should one day be sacrificed vpon that Altar of his; and that, when the King prayed him to goe home with him, hee flatly denied him, because the King made no account of his admonitions.

[r] Ierem. 19.

[t] Amos. 5. 13. &c.

[u] 1 Reg. 13.

But we will say more to them, let them but suffer vs to preach in their Churches amongst their Idols, and we will make their Idols fall downe at the bare sound of the word of God, without once touching them: Let them suffer vs to place the Arke of God, and his holy couenant, in their Temples, and they shall find within a short space, all their Dagons [x] broken in peeces. We refuse not then to go thither, to preach there, for this is the thing we chiefly desire, to make the truth known to our brethren: But we cannot come there, and hold our peace: for woe be to him,

[x] 1. Sam. 5. 4

that heareth his God blasphemed without protesting against it; and that seeth his Brother wandering, and will not bring him into the right way. And therefore, after the example of *Ieremias*, of *Amos*, and of the man of God, we will crie out of Idolatrie, before Kings, before people, and in the verie face of all their abhominations; yea, and we haue done it, and haue sealed our protestations with our bloud. But againe, following the example of the same men, wee will not offer sacrifice vpon the Altar that King *Achaz* caused to bee made after the patterne of the Altar of *Damascus*, though *Urias* the high Prieſt winke at it: As little will wee worship in *Dan*, and in *Bethel*, (for the Prophets neuer did it) though the visible Church of *Israell* bee translated thither.

Wee will not (I say) haue any fellowship with the sacrilegious impieties brought in by Antichrist: for it were a great wickednesse to doe it, and treason against God to conceale it, and a blockishnesse in all not to enquire after it, and a blindnesse inexcusable in that light which at this day shineth euerie where, to communicate with such woorkes of darkenesse.

Obiection the Baptisme of the Romish Church.

They obiect againe, If you take the Pope for Antichrist, and our seruice for Idolatrie? why then doe you receiue our Baptisme: or if you hold that for good, why doe not ye communicate with our Church? First we say, that God hath had such pitie of his Church, that he hath not suffered Antichrist to change any thing in Christes Baptisme touching the substance, although he may haue couered it with many superstitions: as he suffered not, that Circumcision, which was a marke of the Couenant, should be abolished amongthe ten tribes of *Israell*, nor in *Iuda*, whatsoeuer Idolatrie was there committed. We say then, that the Church of *Rome* doth still bring forth children to God by Baptisme, but by Idolatries she nurseth them afterwards, and bringeth them vp to the Deuill: as *Ezechiell* y said, that Ierusalem and

The substance of Baptisme hath beene preserued in the Romane Church.

y Ezech. 16.

and *Samaria* bare children to God, as an adulterous wife doth to her Husband vntill she be diuorced; but that afterwards she sacrificed them to *Moloch*, that is, to false Gods. The which place Saint *Ierome* extendeth to Hereticall Churches in these words: [z] *So our Ierusalem, if she shall be supplanted by the fraud of Heretickes, doth bring vp children, which she giueth to be deuoured by Diuels, and when she killeth them, she thinketh to giue them life, &c.* Drawing it in example from *Ierusalem* and *Samaria*, to the Christian Churches that fell into Heresie: As also Saint *Augustine* reasoneth from the Circumcision of some Churches, to the Baptisme of others, when he saith; [a] *I would not Circumcize a Samaritan againe, if I were a Iewe, and that hee came to confesse his sinne to mee: Nor would I rebaptize an Heretieke returning to the faith, if he were baptized in the name of the Trinitie, &c.*

Christ baptizeth, and not the minister of the Church

Secondly wee say, that it is not the Hereticke that baptizeth, but Christ by the hand of the Hereticke, so long as Baptisme remayneth whole and sound. Wherein wee follow the practise of the Primitiue Church, the Decree of the first Councill of *Nice*, the opinion of all the fathers of the Primitiue Church. The Canon attributed to the Apostles, saith. *The Bishop that rebaptiseth him, that hath true Baptisme, let him be deposed. And likewise he, that rebaptiseth not them that are baptised in the name of the three without beginning, of the three sonnes, of the three Paraclets or holy Ghost. &c.* The Canon of the Council of *Nice* [c] also doth not ordaine that any should be baptized againe, but they that returned from the *Paulianistes*, *Cataphrygians*, and such like, to wit, that retained not the essentiall words of Baptisme, whom (to speake properly) they rebaptised not: for without those words they could not haue been baptised. And this saith *Irenaus* [d] was the Baptisme of Heretickes in

[z] *Hieron. in Ezech. lib. 5. ca. 16.* Nostra etiam *Hierusalem* si haretica fraudulentia supplantata fuerit tollit filios suos, &c. quos tradit dæmonibus deuorandos; & cum interficiat, viuificare se credit, &c.

[a] *August. epist 203.* Non denuo circumciderem Samaritanum, si Iudæus essem, & eo tempore ad me suum errorem confessus veniret. Ita nec hæreticum rebaptizabo, in Trinitatis nomine baptizatum. Non est, ais, locus in præputio; Nec magis imo multo minus in corde, &c.

[b] *Can. Apost. 46. Episcopus* rebaptisans eum qui verum Baptisma habet, deponitor, &c. *Item.* Qui in tres principio carentes, aut tres Filios, aut paracletos, &c.

[c] *Concill. Nicen. c. 19.* De Paulianistis & Cataphrygibus si quis confugerit ad Ecclesiam, statutum est rebaptizari eos debere.

[d] *Irenæ. l. 1. c. 13.* Forma Baptismi apud Valentinianos; In nomine ignoti Patris omnium, in veritate Matris omnium, & in nomine descendentis Iesu ad vnitionem, redemptionem, & communionem

virtutum, &c. Est & alia forma Hebraicis nominibus vel potius Barbaricis, *Vide.*

his time; *In the name of the Father vnknowne of all; In the truth of the Mother of all things, In the name of Ieſus Chriſt deſcending for the Vnion, Communion, and Redemption of vertues, &c.* Now we, by gods gracehaue beene baptized in the name of the Trinitie, or three perſons, in the name of Chriſt, and not in the name of Antichriſt, or of his Idols. And for the Fathers, *Optatus* ſaith, [e] *After the Trinitie, it is not lawfull to baptize in the Trinitie:* And he addeth the reaſon, [f] *Becauſe it is Chriſt, and not man that baptizeth, ſo that the ſame Sacrament is both with you, and with vs.* Which he ſaith not of the Heretickes that had changed the ſubſtance of Baptiſme, as the *Baſilidians, Valentinians, Apellians*, and ſuch like: but the contrarie. And Saint *Auguſtine*, [g] *The baptiſme of Heretickes doth not loaue to waſh, becauſe Chriſt may cleanſe by a polluted man, foraſmuch as it is he that baptiſeth, and not man.* Againe, [h] *The Donatiſts doe ill, and againſt all piety, to rebaptiſe the Catholickes: But wee (contrariwiſe) doe well, that dare not diſallow the Sacraments of God, no not in a ſchiſme.* And indeed in the Councill of *Nice*, which condemned the *Arrians* for pernicious Hereticks, the Baptiſme conferred by them is not excepted againſt, becauſe they retained the ſubſtance thereof. Whereupon the maſter of the Sentences ſaith, [i] *We rebaptiſe not them that are baptiſed vnder ſchiſme or hereſy, becauſe men haue but the miniſterie of baptiſing, and Chriſt onely the power.* And Durand, [k] *Heretickes are infidels touching the act of faith, although they communicate with the faithfull in the Sacrament of faith, to wit, in Baptiſme.*

Thirdly, by Baptiſme wee are adopted from our Infancie into the houſe of GOD: But it is not enough to bee receiued into his familie, except wee ſerue him according to his commaundements, for otherwiſe weee depriue our ſelues of the benefitte receiued by Baptiſme, and it turneth to our greater condemnation. This therefore is vnto vs as the right of Naturalizing in a common-weale, which bindeth

e *Optat.* l. 5. poſt Trinitatem in eadem Trinitate baptizare non licet *Idem.* l. 1 Apud vos & nos idem eſt Sacramentum, Ideò non iteramus, nec poſt vos emendamus.

f *Auguſt. contra epiſt. Parmeniani. lib.* 2. Quærunt Donatiſtæ; An mundare pollutus poteſt? Reſp. Auguſtinus, Mundat Chriſtus per pollutum, quia baptizat Chriſtus,

g *Idem de Baptiſmo contra Donatiſtas l.* 1. *cap.* 1 Impie faciunt Donatiſtæ, qui rebaptizare conantur orbis vaſtatem Et recte nos facimus, qui Dei Sacramenta improbare nec in ipſo ſchiſmate audemus, &c

i *Magiſt Sent l.* 4. *d.* 5. *c* 2. 3. 4. & 6. In hereſi aut ſchiſmate baptizati, non rebaptizantur quia homines habent quidem miniſterium baptizandi, at Chriſtus ſolus poteſtatem.

k *Durand in l.* 4. *Sent d.* 3. *q.* 1. *Hereticiinfideles ſunt, quo ad actum fidei, licet communicét cum fidelibus in Sacramento Fidei, ſcilicet in Baptiſmo.*

bindeth vs to performe the dutie of good citizens, and of ſimple enemies that wee ſhould be, maketh vs Trators and Parricides, if wee ſerue the tyrant that hath inuaded it, and beare armes againſt the lawes thereof. For although we bee borne vnder tyranny, yet are wee borne for the Common wealth, and enrolled in the Regiſter of the citizens, and not in the Catalogue of the Tyrants ſlaues; yea, though the tyrant or his Miniſters ſhould keepe the Regiſter. Now, a citizen that is borne vnder tyranny, and hath ſerved a tyrant, and yet afterwards acknowledging his fault, retireth to the defenders of the publike libertie, hath no neede of new writings of his endenizing, although by his former factes, hee made himſelfe vnworthy of ſuch a benefit. So likewiſe wee ſay, that, hee that is bound to the Popedome, that hath maintained Antichriſt, that hath ioyned himſelfe to his faction, & to all other Heretickes, that hath fought againſt Chriſt, being yet baptized according to Chriſts inſtitution, if he returne to his dutie, hee needeth no ſecond baptiſme. For admit hee had renounced Chriſt, yet Chriſt renounced not the right hee hath in him: and ſo much lacketh it, that his baptiſme is defaced, as this verie man, that without baptiſme had beene accounted but a ſimple enemie, by this tytle was to bee iudged a Traitor, and guilty of high treaſon againſt the diuine Maieſty. And therefore hee needeth an aboliſhing of his fault, and not a renewing of his baptiſme. And who ſo will conſider the words of baptiſme in their true ſenſe, he ſhall finde, that by them they are bound to depart from Popery, if they will hold their baptiſme, [l] *When they renounce the Diuell, his pompes, and his Angels, &c. For, what is all that eſpecially* (ſaith *Tertullian, but Idolatrie.* And this is that which Saint *Auguſtine* anſwereth to the *Donatiſts*, who rebaptized thoſe that returned from the Heretickes. They ſaid thus to Saint *Auguſtin*, [m] *Baptiſme cannot bee rightly giuen but in the true Church*: Hee anſwereth them, *Baptiſme cannot be rightly had but in the true Church.* And he expoundeth him-

l *De Abrenuntiatione Tertull. de ſ. ætat. c. 4* Renuntiaſſe conteſtamur Diabolo, & Pompæ, & Angelis eius Quod erit ſummum ac præcipuum, in quo & Diabolus, & pompæ & Angeli eius cenſeantur, niſi Idololatria?

m *Auguſt. contra epiſt. Parme. lib. 2*, Aiunt Donatiſtæ, Baptiſmus in ſola vera Eccleſia recte datur. Reſp. Auguſt. baptiſmus in ſola vera Eccleſia recte habetur.

n *Auguſt. contra Creſconium Grammat. lib 1. c. 22.*

o Idem de Baptiſ. cont. Donat. l. 4 c. 2 Quod ex vnitate habent baptiſma, non valet ad ſalutem, niſi ad eam reſolvatur, &c.

Ecclesia recte habetur n *Aug. ad. contra Cresconium Grammat. lib. 1 c. 32.*

himselfe thus: for (saith he) n *We say, Baptismũ in parte Donati esse, sed non dicimus & prodesse, immo dicimus & obesse, that Baptisme is among Donatus his factiõ, but that it doth no good, nay rather, that it doth hurt, saue inasmuch as they who haue receiued it there, make it beneficial to thẽ in the true Church, to the which it belongeth properly.* To be short, *It is* (saith he) o *to thy condemnation, if thou continue in heresie, or in Schisme: To thy Saluation, if thou returne to the verity, to the vnitie, to the true Church: If, say we, thou leaue the pay of Antichrist, & return to the Cãpe of Christ.* Fourthly; yea, but there is no Baptisme save in the Church: & when you depart from vs, you depart from the Church. Answere; There is no Baptisme indeed but in the Church, & we deny not also that the Church of *Rome* is a particular Church: For in this that we hold that Antichrist ruleth there, we hold consequently that it is the Church, because he could not sit any where but in the Church. But it is one thing to be a Church, & another, to be the church tobe an impure part of the vniversall visible Church, or to be the pure & true Church of Christ, the Communion of Saints, the assembly of the true faithfull: And therfore it is one thing to separate our selves, or rather to bee excluded from the Church of *Rome*, a part of the vniuersal visible Church, albeit vnworthy, inasmuch as she is polluted with the adulteries of Antichrist: And another thing to withdraw our selves, or to be cut off from the cõmunion of the Church, that is truely catholike, from the bodie of christ, from his true spowze, as we have saide before, Moreover, we depart not from the Temple, but from the Idolatry committed in the Temple, nor from the cõmon wealth, but from the Tyranny opressing the cõmon wealth: Nor frõ the city, but from the plague that infecteth the city. Nor from the cõmunion of the people, to the which we wish al happinesse and al salvation: but from the conspiracie of Antichrist & his cõplices. We do not therefore renounce the Baptisme received among them, but we ratifie it, & endeavour to conforme our selves to that which it teacheth vs, & to

o *Idem ade Baptiscent Donatist. l. 4, c. 2,* Quod ex vnitate habent baptisma, non valet ad Salutem, nisi ad eam redeant, &c.

Obiection.

that

that which it requireth at our hands. By it we are boūd to ſerve God, & to renounce Sathan, & following the ſame, we ſeek to ſerve him according to his word, & we renounce Idols the imps of the divell. By theſe writings of free Deniſon, we are boūd to vphold the antiēt lawes of the chriſtian common wealth which is the church, & according to the ſame, we ſet forth again the law of God, her only Lawmaker, & labour to free the church from all new yokes & burdēs which Antichriſt hath impoſed vpon the cōſciences of mē. By baptiſme we have made an oath to Chriſt, and the Pope will divert our ſervice frō Chriſt, to his idols, & to himſelf. We will therfore ſerve Chriſt, againſt Antichriſt, and the church, againſt the conſpiracy: for therfore it is that by gods grace we have bin baptized in this church, thogh it be never ſomuch oppreſſed & deformed. Otherwiſe, the true Iewes in the time of our Savior, who were circumcized vnder *Annas*, *Caiphas*, & others in the viſible Iewiſh church, might not, or durſt not ioyne thēſelves to Ieſus Chriſt, nor to his Apoſtles, which (notwithſtāding) they did without ſcruple, being taught by the Scriptures, that the Sacraments had no reference but to Chriſt, as we are taught in the chriſthā church, that ours have no efficacie but from Chriſt, nor any roote but in Chriſt. But yet for al that, the Miniſters of him, whom ye pretend to be Antichriſt, haue baptized you. They haue indeed caſt water on my head, but Chriſt only hath baptized me. The Tyrant, or his Officers which he hath eſtabliſhed after his pleaſure, haue made mee lift vp my hand, & giue the oath, but they made me do it to the commonwealth, & not to the tyrant, to the name of Chriſt, & not to the name of Antichriſt. The forme of the oath remaineth entire, although the ſtate be changed. To follow therfore the Tenor of my oath, I will get me into the armie of the true citizens, I wil ſeeke the pure Church wherſoeuer it be retired, & will renounce the communion of Antichriſt, who, vnder colour of my oath, maketh me violate my oth. Which is the cauſe alſo, that the fathers (who feared leaſt the hereſy of *Arrius* which had gotten ſo much ground

Another obiection.

might

might bee the Apoſtacie and defection of Antichriſt, (at leaſt) the Suburbes and Entrances thereinto, Saint *Hilary*, *Athanaſius*, Saint *Baſill*, and others, doe not yet conclude to rebaptiſe thoſe that returned from it, no nor thoſe, that *Neſtorius* Patriarch of *Conſtantinople* and his miniſters had baptized: Becauſe the eſſentiall forme of baptiſme had continued among them both, although they blaſpheamed notoriouſly againſt the nature and eſſence of Chriſt: All theſe fathers iudgeing that this baptiſme needed not but to bee effected and ratified in the true Church: Lawfull, ſaide Saint *Auguſtine*, P *So farre as it is done according to Chriſts imitation, but not lawfully poſſeſſed out of the true Church.*

P *Auguſtin de Baptiſm cont. Donatiſt. c. 7. l. 5. Baptiſma legitimum, ſed non legitime poſſident.*

To conclude this point, It is ſaid vnto vs, *Preach the truth*: We haue done it, but they haue excommunicated vs. It is ſaid vnto vs againe, *Fly from Idols*: And, *Goe out of Babylon*: Wee haue done ſo, but yet then, when mens obſtinacie againſt the truth forced vs therto. Finally, being by the magiſtrate ſhut out of Churches, wee haue, after the example of the Apoſtles, gathered the faithfull into howſes, erected againe the true *Ieruſalem*, at *Pella*, and entertained the trewe Church in the deſerts. If men conſider the deede in it ſelfe, it cannot bee blamed, for wee ſtand vpon the commaundement of God. If they ſay, admit it was to be done, yet that it belonged not to our Miniſters to doe it, then the queſtion will be onely of their calling which ſhall bee handled in the Chapter following.

CHAP.

CHAP. 11.

¶ That the Miniſters of the reformed Churches had, and haue a lawfull calling to reforme the Church.

FORASMVCH as our Aduerſaries cannot deny the corruption that is crept into the Church, nor the tyranny of Antichriſt, with other dependances thereof, from the which wee labour to ſet her free by the word of God; That the bottome of the cauſe might not be ſearched into, but as late as might bee, they come vpon vs with a wrangling trick, and aske vs, what is and hath beene the calling of our Miniſters, to reforme the Church, and to teach therein: which is the ſame thing that *Sedechias* the falſe Prophet ſaid to *Micheas*, [a] *By what way went the ſpirit of the Lord from mee to ſpeak vnto thee?* The Phariſies to our Saviour Chriſt; [b] *Thou art a Carpenters ſoone, & who hath ſent thee?* The high Prieſts to the Apoſtles [c] *By what authoritie do you theſe things?* To whom wee might anſwere in one word, after our Saviour, [d] *The words that wee preach, beare witneſſe of vs.* Beſides this, they alledge their long Succeſſion, that they are the children of *Abraham*, ſaint *Peters* Heyres, &c. To whom our ſauiour Chriſt maketh anſwere for vs, [e] *I know that ye are Abrahams ſeede, but ye are of your father the Diuell,* And ſaint *Paule*, [f] *Bee not deceiued, brethren. The ſonne of perdition ſhall ſit and be worſhipped in the Temple of God.* But becauſe they haue of late times written whole volumes of this onely point, wherein they couch all theſe controuerſies, it ſhall not be amiſſe to handle it more at large.

a 1. Kings 22.
b Matth. 13, Mark. 6.
c Acts. 4.
d Ioann. 8.
e Ioann. 8
f 2. Theſſ 2.

Euery Chriſtian hath a calling in the Church, to aduertiſe of Antichriſts ſurprize.

When a ſcarfire hath taken in a citie, or the enemie maketh a ſcalado vpon it by night, if the meaneſt citizen giue the Alarum; Yea, or a ſtranger, whiles the Sentinels are a ſleepe, they neuer aske him by what commiſſion hee did it, much leſſe doe they call him in queſtion for it: but they fetch water, and runne to the walles, they ſee what the matter is, and euerie one conneth him thankes that gaue ſo good a warning. Contrariwiſe, when wee diſcouer Antichriſt ſitting in the Church, and take vpon vs to confute him openly, in the face of a Councill, and in his owne preſence, in ſteed of hearing vs, of weyghing our reaſons, of looking into the Scriptures where he is ſo liuely painted, and by which wee are to viewe him, they fall to examining vs of our qualities, and what commiſſion wee haue to giue warning of him, yea, they put vs to death, worſe then if wee had betrayed the common wealth. If the Gouernours of Places ſhould doe the like, when men giue them aduertiſments, what place is there, that would not be ſoone in the enemies hands? And what Prince would not iudge them Traitors, and thinke they had intelligence with his enemies? The Queſtion here, is not of our qualities, but of the qualities of Antichriſt, and of his Doctrine: The matter toucheth the duetie of thoſe whom we aduertiſe, it concerneth the ſaluation both of them and of thoſe that relie vpon them, and of our ſelues likewiſe. If the aduertiſment proue true, it is the ſafety of the Church: if it bee found falſe, it commeth of our owne. The queſtion then is, for the examining of the circumſtances of the aduertiſment, and not the qualities of the Aduertiſers. Yet the good intent, (though erronious) was neuer recompenſed with puniſhment. In the conſpiracie of *Catiline*, the Senate gaue eare to a baſe woman, againſt the greateſt men of *Rome*. When the *Gaules* would by night ſurprize the Capitoll of *Rome*, the Sentinels ſpeake not a word, the dogs were dumbe, there was none but the Geeſe that cryed: and yet euery one made account of it, and ranne thither, and, but for their

their cry, that citie which afterwards conquered all the world, had beene loſt. Wherefore, if we were the vileſt and moſt contemptible of the Church, we deſerue (at the leaſt) to be heard, eſpecially, when we ſeeke not to ſpeake in the eare, as Backbiters doe, but in the face of the Church, and in their verie eares whome wee accuſe, and that not from our ſelues, but from God, by authoritie of his word. So wee reade that Chriſt, who vvas promiſed in the Ievviſh church, vvas reuealed by the Angell to the Sheepheards vvatching their flocks, [g] and the Sheepheards publiſh him among the people. Novv after our aduerſaries lavv, they ſhould haue been ſet by the heeles. *Apollos* alſo [h] knevv not but the Baptiſme of *Iohn*, and conſequently could not haue anye charge in the Church. And yet for all that, through feruencie of the ſpirit, hee goeth into the *Synagogue* at *Epheſus*, and beeing mightie in the *Scriptures*, declareth the vvay of GOD, namely that Ieſus vvas the Chriſt.

g *Luc.* 2.

h *Acts*, 18.

The brethren of *Epheſus*, vvho vvere the Gouernours of Chriſtes Church, ſo farre are they from putting him backe, that they commend his zeale, and exhort him to paſſe into *Achaia*, and write to the diſciples that they ſhould receiue him: Not to inuert Order, for wee knowe it is ſaide, [i] *How ſhall they preach, except they bee ſent?* But becauſe in a generall diſorder, men reſpect not alwaies the formalities of Order, and alſo, becauſe that to aduertiſe either the Church, of a neceſſarie Reformation, or a particular, of his ſaluation, euery Chriſtian is ſufficiently grounded vpon a generall calling, by the zeale which hee oweth to the ſeruice of God, and by the charitie that bindeth him to his Neighbour, reſeruing to the Church the examination by the word, whether hee be well grounded therein, or no.

i *Rom.* 10.

Examples of the Primitiue Church.

And hereof wee haue examples alſo in the Primitiue Church In *Ædeſius* and *Frumentius*, [k] who beeing by ſome occaſion carried into the *Indies*, doe there preach the worde of GOD

k *Theodor. lib. 1. c. 23*

and make euen Christian assemblies, being but meere Lay men, for *Athanasius* did not lay hands on *Frumentius*, that hee should there doe the office of a Bishoppe, till long after: In a poore woman-slaue also, who instructeth the Queene of the *Iberians* in the knowledge of Christ, & a while after the king himselfe, teaching thē (so well as shee could) the seruice of God, & aduising thē (at last) to sēd to the Emperour *Constantine* for some Doctors: And all this (notwithstanding) in a time when the Christian Church had all her forms and rites. Now it could not bee, but that they preaching the true God, and the saluation by Iesus Christ must needes abhorre Idols, and consequently incurre the perill of their liues which the exception of our aduarsaries had secured them of, what neede haue we to bring our selues so farre in danger, wee that have no Calling in the Church? But zeale and charitie taught them, that they were bound to doe it, And that this exception would not secure them from the account which they were to make of their Talent. The same say wee of the revealing of Antichrist, forasmuch as to preach saluation, or to giue warning of perdition commeth all to one effect, That (questionlesse) euery Christian is bound to reueale him to the Church, when God hath made him knowne to him: That wee must not stand vpon these precise points of formalitie, and so much the lesse, for that hauing gotten possession of the Church, it is to be presumed he hath inuerted all Order.

Idem lib. 1. c. 24

And who then would be aduised to stand vpon his leaue to giue the alarum, and to depart from him? Because also, that these extreamities require extraordinary motions, such as in cases of lesse necessitie the learnedst Doctors among our aduersaries haue iudged to be necessarie. *Gerson*, [m] that is not afraid to say, *That there may be many cases in which a Councell may be helde without the pope, namely, if he shun it.* And, [n] *Not by the Cardinals alone, but per quoscunque fideles by any Christiās whatsoeuer, either in powerful authority or charitable admonition.*

m *Gerson. de pot. ecclesiastica, consid.* 12. Si sufficienter requisitus de Concilio, renuit contumaciter, in pernicium Ecclesiæ

n *Idem in propos. vtilib. ad extirp. schismat.* Nec solum a Cardinalibus, sed in casu, per quoscunque, fideles, præsertim maiores. siue authoritatiua potestate, siue charitatiua admonitione.

monition That there be ſome caſes, [o] *Wherin a meere lay-man, having no charge in the Church, may and muſt oppoſe himſelfe againſt a whole Councill, as* (ſaith hee) *if it ſwarue from the truth of the Goſpell.* In which caſe, ſaith *Picus* alſo, [p] *We muſt not doubt, but God giueth courage to the leſſer part of the Councill againſt the greater, to the inferiour, againſt the nobler:* caſes that haue fallen out in theſe latter times, and that in ſtonger tearmes. When the Popes haue ſo long time together ſhunned the Councils; and haue not held them, but ſo, as they ſhould be eyther hurtfull, or vnprofitable to the Chriſtian Church. When in the Councils, the holy Scriptures haue not ruled, but haue beene plainely caſt behind the traditions of men; when the Church, by their owne confeſſion, [q] *Hath need of reformation aſwell in the head, as in the members:* aſwell in faith as in manners: When, ſaith the Cardinall of *Alliacum*, [r] *She is come to that paſſe, that ſhe can no longer be gouerned but by Reprobates,* To ſuch paſſe, ſaith *Gerſon*, [s] *That in matters of Faith and of Religion, there is not to be expected or hoped for eyther a reformation, orelſe a good determination, but ſo farre forth as the ſecular power ſhall add her authoritie thereunto.* How much more yet, when the queſtion is of Antichriſt poſſeſſing and ſpoyling the Church, In which caſe, their owne writers haue not beene afraid to ſay [t]; *That Lay-men might meddle with the Reformation of the Church.*

Concerning the Reparation of ſuch Ruines as haue beene made in the Church by the Pope and his adherents, that is a further matter: and we know that a lawfull calling is thereto neceſſary. But heerein alſo we ſtand vpon a better foundation then they doe, tha haue nothing to boaſt of but this bare vizar, though the great titles and honours of the world be on their ſide.

The Calling of the firſt Reformers of the Church in our dayes, Ordinary.

If therefore our aduerſaries aske vs, what the calling of our firſt Miniſters was, that vndertooke the Reforming of the Church in the latter times, Wee aunſwere, that it was the ſame calling & ſucceſsion which

o Idem de exam. doctr. Simplex non authoriſatus poteſt ſeſe Concilio opponere, ſi ſentiret maiorem partem ad oppoſitum Euangelii, malitia, aut ignorantia, declinare.

p Picus de fide & ord. cred. theore. 6. & 22. *ſuperiori capite.*

q Articuli Cardinalium a Paulo 3. electorum.

r Card. de Alliaco, de Reform. Eccleſiæ. In eum iam ſtatum deuenit, vt regi non poſſit niſi per reprobos.

s Gerſon. in dial. apologetico Video quòd in doctrinis quæ fidem, quæ religionem, quæ bonos mores reſpiciũt vix inuenietur hac tempeſtate, rebus vt ſunt manentibus, nec habito forti fauore potentiæ ſecularis, terminatio debita, vel expedita iuſtitia. Experto credile, nec deductionem aliam pro nunc peto; neque de remediis apponendis verbum fecerim, ſurditati, vbi non eſt auditus, Sic iubet Sapiens, &c.

t Ioan. Hieron. Albanus de poteſtate Papæ & concilii.

they so much brag of: But that ours would vse that calling rightly, which they doe abuse, and to that vaine succession wherewith they set themselves forth, haue added the succession of true doctrine, which they had corrupted, without the which, euene succession is but the continuance of abuse, and but a vaine title. For, *Wickliffe, Iohn Hus, Luther, Zwinglius, Oecolampadius, Bucer, Capito, Martyr*, and others, out of whose schoole the ministers that haue gathered the Churches from vnder Antichrist came forth, were Priestes, Curates, Doctors of Diuinitie: I omit Archbishops, Bishops, and Cardinals, in *Germany, England, Fraunce*, and *Italy*; in whose calling there wanted as little, as in that which our aduersaries doe approoue and magnifie in theirs. As Priests, they were Pastors, and had the charge of preaching the truth to the people, and of communicating the sacraments vnto them, according to the institution of our Lord: As Doctors, they were called to expound Diuinitie in their Lectures, and in their bookes, and obliged by an oath, vsuall in all Vniuersities, to declare the truth in the Church, and to the Church, to confute all opinions repugnant to the word of God, and with all their might, to expell and banish them vtterly. Now in their time they found the word of God eyther hid from the people, or else disguized, the honour due to God alone, diuerted to men and Images; the bloud of Christ troad vnder foote; the Sacrament of the holy Supper partly turned into Idolatrie, and partly denied to the poore people: To be short, all the holy scripture profaned, and impoysoned with the Popes Glosses, and choaked and deuoured vp of mens traditions. And when they shewed these things to the Bishops and Metropolitans according to the order of the Church, they did not onely set light by them, but were the first that did persecute them, because they themselues were the greatest part of the disease in the Romish Church. I aske therefore, these things being presupposed) whether their calling did not commaund them to go further, namely, to preach the

the truth to the people, and administer the Sacraments purely, without their leaue: And, if they had done otherwise, whether they had not withheld the truth in vnrighteousnesse, whether they had not left their calling, contemned the Oath made to God and to his Church, and abused the people? Both sorts then, I meane) our aduersaries, and our first ministers had one and the the same ordinarie calling. But heerein lyeth the difference, that ours followed it, and they left it; ours did that which the dutie of their charge required, they flung it from them, ours led forth their sheepe into good pastures vpon the mountaines of *Israell*, they deuoured them vp, or left them for a prey to the wild beastes, or droue them to Fennes and Marishes where they rotted away. So a magistrate shall be called to the gouernment of a common-wealth, where he shall find the good lawes corrupted by the negligence or malice of his predecessors, the common Hall and Place of Iustice, full of iniustice, the Offices subiect to sale, shifts, briberies, and corruptions. He taketh in hand to reforme all this, and to reduce it to the censure of the lawes. Now, he that should aske him by what right or title he offereth to do it, were he not worthy to be laught at? For (indeed) he followeth his calling diligently and in earnest. Hee tooke not his oath to entertaine abuses, but to maintaine the lawes, and euery way to aduance the discipline of Iustice, and the benefit and safetie of the common-wealth. If (contrariwise) hee had winked at these euils, should he not haue done directly against his charge? In like manner these our first ministers, after they had first required a Reformation at their hands, of who it seemed to depend, & finding nothing done by the, did afterwards set their owne hands to the work, in discharge of their consciences. And surely if we might ask the Apostles, who they be that are their true successors, they wold not answer vs, they that haue a triple-crowne, or such a Pall, or such a miter, but they that haue the word of god, & teach the people after their exãple. For so lerned they of the true master, that, *who so*

doth

doth the will of God his father, the same is his mother, and his sister, and his brother. Now at the preaching of these first men, the Pastors of the Churchs were awakened in *Bohemia*, in *Germany*, in *England*, in *Scotland*, in *Denmarke*, and *Sweden*; and after that, many in *Fraunce*, in *Spayne*, and in *Italy* it selfe, and bethought themselues of their dutie. Some kingdomes therevpon became reformed altogether: The same Bishops that before had preached lies in *England*, *Denmarke*, and *Sweden*, preached the truth in the same Churches, and in the same Pulpits. Of those if our aduersaries aske for the succession, it is of their side for the most part, for they haue still succeeded one Bishop another, from the first that preached the Gospell there. If for calling, it is the same that they haue, for they were called to be Bishops and Pastors, and they execute the charge which before they had neglected. The difference then (as we haue said) is in this onely point: That they fed the people before with huskes, and now by Gods grace they fed them with the food of life: before they soyled their flockes in the mire of Antichrist, and now they wash them in the bloud of Iesus Christ. Not, but that in these first ministers for hauing vndertaken so great a worke, they were not forsed to acknowledge, in this ordinarie calling, certaine heroicall and extraordinarie motions, according to that measure of the Spirit which it pleased God to impart vnto them, proportionable to the ministery to the which he appointed thm: But such (neuertheless) as did not abolish, but authorise so much the more, this ordinarie calling, vnperfect of it selfe, and faultie through corruption which the Pope and his crew had brought thereinto. So did the Priests of *Israel* and of *Iuda*, who cried out against the corruptions of the Church, aske of *Ieremy* and of *Ezechiell* (in a time when euery man filled his hand, and entered into the Offices of the Church ogainst the due formes) who causeth them to speake, who sendeth them? If they know not, *That they are the temple of the Lord, That the law doth not perish from the*

In this Ordinary calling, yet extraordinary motions.

Examples in Israell

the Prieſt,&c. Yet they were both (againſt this cauelling) grounded in an ordinarie calling no leſſe then the Prieſts were: *Ieremie,* [u] the ſonne of *Hilkiia* of the Prieſts of *Anathoth, Ezechiell* alſo a Prieſt, the ſonne of *Buzi,&c.* Enough to cut off all occaſiō of flinching, if they had ſtood vpon a good conſcience. But ouer and beſides that, God had armed them with a moſt ſpeciall calling to confound all the contradictions they were to meete with, and vnder which they muſt otherwiſe haue haue fainted. To wit, *Ieremie,* [x] to whom it is ſaid *Before thou cameſt out of the wombe, I ſanctified thee, I haue ordained thee to be the Prophet for the Nations. Say not I am a child: for thou ſhalt go whither ſoeuer I ſhall ſend thee: I am alſo with thee to deliuer thee,&c. Ezechiell* [y] alſo, to whom the Rolle of the warnings and threatnings, which God ſent vnto his people, is giuen to eate vp, to make him vnderſtand it; *Although to impudent children, and rebellious, to a people ſtiff-hearted and full of thornes.* But, *feare not* (ſaith the Lord to him) *for I haue made thy fore-head as the Amant, I haue made thy face ſtrong againſt their faces, and thy forehead againſt their foreheads,&c.* That is to ſay, I haue put my word in thy mouth, againſt which all the power of man cannot ſpeake. Heereof wee haue a notable Hiſtorie in the Chriſtian Church: The queſtion was betweene the Catholickes and the Donatiſtes, where the true Church might bee; and to cleere the ſame, the conference of *Carthage* was held, by authoritie of the Emperour *Honorius*, in the preſence of the Tribune *Marcellinus*. Saint *Auguſtine* who ſpake for the Catholickes, would examine it by the ſcriptures: *Petilian*, who defended the cauſe of the *Donatiſtes*, by the calling of the Biſhops, thinking to bring him to this point, to name *Cecilian*, Biſhop of *Africa* for his Ordinator, who they pretended had burnt the holy bookes, and thereby was vncapable both of being a biſhop, and of ordaining others, [z] *who art thou?* ſaith *Petilian* to ſaint *Auguſtine, and whence haſt thou thy beginning, and who is thy father,* (that is, who

[u] *Ierem. chap. 1. 1.*

[x] *Ierem. 1. v. & 7. 8.*

[y] *Ezech. cap. 2. & 3.*

[z] *Collat. carth. tertia, arti. 227. 228. 229 236 Tu quis es? Filius es Cecilliani, an non? Vnde cœpiſti, quem habes patrem, Vnde tua progenies, Vbi tuum caput Si non habes, ergo hæreticus, &c.*

conſecrated thee,) *And where is thy head, and thy fountaine, and if thou haue none, art thou not then an Hereticke?* But Saint *Auguſtine*, who will alwaies come to the ground, what anſwereth hee? [a] *This queſtion*, ſaith he, *is but a cauill and an euaſion belonging no whit to the cauſe of truth? &c. I am*, ſaith he, [b] *in that Church which* Cecilian *was in*: [c] *My communion began at theſe words, It behooued that Chriſt ſhould ſuffer, and riſe againe the third day, and that remiſſion of ſinnes ſhould be preached in his name, beginning at* Ieruſalem, *and from thence, throughout all the world.* Cecilian *was my brother, and not my Father, nor he that conſecrated me: In this caſe I acknowledge no father but God, no head but Chriſt: For although the Apoſtle ſay,* (I haue begotten you) *yet that thou maiſt know that the baſe or foundation of that fatherhood is not humane, he addeth,* (*by the Goſpell of Chriſt.*) *In a word,* ſaith hee, (*to omit theſe ſuperfluous demaunds*) *I am a Chriſtian, a faithfull, a Catholicke, I defend one Church, the which, whatſoeuer I am, is a Church: And to reſolue thee,* Megalius *hath ordained me Biſhop, Let vs come to the matter, let vs come to the Scriptures.* The ſame we ſay (with Saint *Auguſtine*) to our aduerſaries. You aske, what the calling was of the firſt reformers from whom our calling doth diſcend, It was the ſame that ours is, faultie and corrupted in her formes, but rectified by vs, by calling it backe to her firſt rules, and by bringing it backe to her firſt vſage. So then there is no more queſtion of the calling: we are quit one with another for that point, Let vs come to the Doctrine, and to the examining thereof by the Scriptures. And it may not be replied heere, that this calling may haue beene taken from thē by the degradings that followed after. For it could not be taken from them, if they haue not abuſed it by falſe doctrin: which reſteth in the examining & prooſe. And it ought not to be taken from them, but by due courſes. Now what courſes haue there beene vſed? were

[a] Aug. 229. 230 231. 232. 233. 234. 335. 236. 238 239. 242.
[b] Act. 247. *Fortunatus* Act. 244.
[c] *Auguſtinus & Fortunatus.* Quid ad cauſam pertineat veritatis, v. niuſcuiuſq; Epiſcopi ordinator, non ſatis agnoſcimus. Ego in Eccleſia ſum, in qua Cæcilianus fuit. Dominus Chriſtus aſſerit originem communionis meę, dicens; oportebat Chriſtum pati, & reſurgere à mortuis tertio die, & prædicari in nomine eius pœnitentiam & remiſſionē peccatorum per omnes gentes, incipientibus ab Hieruſalem &c. Cæcilianus non eſt pater meus: Si bonus eſt, frater meus eſt bonus &c. Audio enim Dominum dicentem, *Vnus eſt pater veſter Deus*, &c. Nam & vbi ſe patrem dixit Apoſtolus; addidit, Per Euangelium ego vos genui; Ne ipſius pater nitatis velut balim, humanam infirmitatem putaremus. Semen ergo & vena ſemin is mei dè Euangelio ducitur. Habeo caput, ſed Chriſtus eſt, &c. Ego cuius ordinatorem requiris, homo ſum Chriſtianus fidelis, quod *Deo* teſte loquor. Catholicus, vnde adhuc ambigimus qui's dignus hoc nomine vocitetur. Ego illam Eccleſiam defendo, hanc aſſero qualicunque voce in qua quic quid fuero, illa Eccleſia eſt. Video quo tendas: humanas calumnias conſectaris &c. Megalius me ordinauit &c.

were they condemned, or conuinced, or heard, or once called? In what charitie? by what Iuſtice,? by what ſhew of Iuſtice? It could not be (which is more) and it ought not to haue beene by the Pope (whom wee hold worſe then an Hereticke) according to the Canon of Pope *Celeſtin*, in theſe words; [d] *If any man haue beene excommunicated, degraded, or depoſed by* Neſtorius *Patriarch of* Conſtantinople, *or by any of his, after they began to preach falſe doctrine, we declare, that he is not remoued, nor can be by ſuch, as had themſelues deſerued to be depoſed, &c.* And thus much touching the calling of our firſt Miniſters, the which hath whatſoeuer may be good in the calling pretended by our aduerſaries: and this point ouer and aboue: That our men exerciſe it lawfully, and the others detaine it in vnrighteouſneſſe.

Proſequere, profer quæ præpares. *Marcellinus* concludit: Hæc quæ de perſonis ſunt, cognitionem rei differre non debent.

And although ſome of our men, in ſuch a corrupt ſtate of the Church as we haue ſeene in our time, without waiting for calling or allowance of them, who vnder the title of Paſtors, oppreſſed the Lordes flocke, did at firſt preach without this formall calling, and afterwars were choſen and called to the holy miniſterie, by the Churches which they had taught, to the which they had vowed their ſeruice and miniſtery: yet this ought to ſeeme no more ſtrang, then if in a free common-wealth, the people without waiting eyther for the conſent, or for the voyces of thoſe that tyrannize ouer them, ſhould (according to the lawes) make choiſe of good and wiſe magiſtrates, ſuch (happily) as God would ſerue his turne of, for their deliuerance, and for the publicke reſtitution. And heereof we haue examples, firſt in the [e] Actes, where we read that *Philip* who was but a Deacon, preacheth in *Samaria*, without the calling of the Apoſtles, yea and without their priuitie, who (for all that) gaue their allowance to his worke: In *Frumentius* aboue mentioned, caried vpon another occaſion into the *Indies*, a meere Lay-man, who yet there preacheth the Goſpell, and a good while after is there made Biſhoppe: In thoſe of

d 24. q. 1. *Ait Celeſtin. Papa, Orientalib. Epiſcopis ſcribens*, Si quis ab Epiſcopo Neſtorio, vel ab aliis qui eum ſequuntur, ex quo talia prædicare cæperunt, vel excommunicatus, vel exutus eſt, ſeu Antiſtitis, ſeu Clerici, dignitate, in noſtra hunc commutione diraſſe & durare manet, ſeſtum eſt. Nec iudicamus eum eſſe remotũ quia non poterat quenquam eius remouere ſententia, qui iam ſe præbuerat ipſe removendum.

e Act. 8.

whom *Origen* speaketh, [f] *That shall come by chance into a citie, where neuer any Christian was borne, shall there begin to teach, to labour, to instruct the people in the faith, whom the people shal afterwards make their Pastors & Bishops*: Examples by so much the stronger for vs, by how much the necessitie was greater then euer it was. And besides, in all the Scriptures there is not one place that bindeth the ministerie of the Gospell to a certaine succession: But contrariwise, [g] the Scripture sheweth, that God would send two special witnesses to propheeie against Antichrist, against the beast, (a calling meerely extraordinarie.) Now against this Beast properly and indeed, doe our Martyrs and our Witnesses crie out: *These two witnesses*, (saith *Haimo*, [h] *which comprehend all those that preach the truth of the Sonne of God. &c.* The true Church, saith Saint *Augustine* and *Primasius*, [k] *which prophecieth*, that is, *expoundeth the Olde and Newe Testament vnto the people.*

Concerning the calling of the Ministers that were sent by those first men, and since are come euen to vs, we haue therein followed the example of the Apostles, and the Canons of the Primitiue Church. If the question be of their persons, they were carefully examined both for their doctrine, and for their life. And this is Saint *Paules* Rule, [l] *That a Bishop should be apt to teach, and blamelesse.* If of the persons that tooke this examination, it was not one alone, but many ministers, that is, Bishops and Elders being themselues duly called to this charge, that is to say, the Presbiterie, as saint *Paule* calleth it, [m], or, as saint *Cyprian* sometimes tearmeth it; *The Ecclesiasticall Senates*. During this examination, whereupon dependeth the election, the Church continued in praier and fasting as we read they did [n] in the ordaining of Priests or Elders in the Actes of the Apostles. Being found meet, they were published to the people, to the end that if any man had ought to say against their election, hee might repaire to the Presbiterie, which (we read) was the vse in the auncient Church, [o] by the testimonie of the verye Pagans.

f *Origen. in Numer. cap* 18. *hom.* 11. Sicut forte in ali qua ciuitate, vbi nondum Christiani nati sunt, si accedat aliquis, & docere incipiat, laboret, instruat, adducat ad fidem. & ipse postea iis quos docuit Princeps & Episcopus fiat, &c.

g *Apoc.* 13.

h *Haymo in Apoca.* In his testibus omnis Ecclesia comprehenditur in suis prædicatoribus quæ prædicat & prophetat misteria Filii

i *August. in Apocal.* Duo testes, duæ oliuæ, &c. Ecclesia est, sed pro numero Testamentorum duorum

k *Primasius in Apoc.* Quod est Ioannes, hoc duo testes, id est Ecclesia, duobus Testamentis prædicans & prophetans,

l 1. *Timoth.* 3. *Tit.* 1.

m 1. *Timoth.* 5. *Tit.* 1.

n *Actes* 14.

o *Lampr. in Alexandro.*

verie Pagans. Finally with the consent of all the people, they laid their hands on them (which is the only Ceremonie the Apostls vsed,[p] following therin the Church of the *Iewes*) & gaue them authoritie to preach; which done, they began to administer the word, and Sacraments in the Church. This is that the auncient Canons say, [q] *Let the Bishoppe and Pastor of the Church bee ordained by the election of the Clergie, and consent of the people:* [r] *Let him not receiue the laying on of hands, without a number of Bishoppes that dwell about him, hauing had a long tryall of his faith and conuersation* [s] *Let not those that come to a Bishopricke, by mony, or fauour, be held for Bishops, nor haue any right to ordaine others*: These Canons strictly recommeded by the Fathers, which do also tell vs; [t] *That the iust and lawfull ordaining of a Pastor, is that which is examined by the voice and iudgement of all the people to whome his faith and conuersation is knowne; That such an ordination should bee held for a Decree from God, because the same is made according to his ordinance: That such ordinations as are made otherwise, are sacrilegious, from which the people are bound to dissenet and withdrawe themselues:* Which Canons were practised also verie carefully by all antiquities; (of which we haue example in the election of *Fabianus* [u] Bishoppe of *Rome*, of *Flauianus*, [x] chosen in place of the great *Meletius*, Bishop of *Antioch*, of *Eradius* [y] Helper, and Successor of Saint *Augustine*, and others) to wit, for examination of their Doctrine, so farre forth, that they made them giue a confession of their faith in writing, and for approbation of their life, so farre foorth, that they receiued all accusations against them. Which beeing done, [z] the Metropolitan, or (in his absence) the eldest Bishoppe

p *Act*, 19. 6.
q *D.* 63. *Ca.* Quanto; *C.* Nosse; *C* Plebs; *C.* Episcopos; *C.* Literas; *C.* Metropoli. *C.* Si in plebibus *C.* Cleri? *C.* Vota? *C* Sanctorum Canonum, Electio Cleri, Consensus populi,
r *Concil. Laodic. c.* 12. Vt Episcopi, iudicio Metropolitanorum & eorum qui circumcirca sunt Episcoporum prouehantur ad Ecclesiasticam potestatem, hi videlicet qui plurimo tempore probantur tam verbo fidei, quam bonæ conuersationis exemplo.
s *Concil. Parrhis. c.* 8. Nullus ciuibus inuitis ordinetur Episcopus, nisi quem Populi & Clericorum electio plenissima elegerit voluntate, non Principis imperio, neque per quamlibet conditionem contra Metropolitani, & Comprouincialium Episcoporum ingeratur voluntatem, &c. *Idem canon Apostol.* Episcopus per sæculares potestatum fauorē Episcoparum nactus, deponitor. *Sexta Synod C. Omnis electio, D.* 63. Si quis Episcopus, sæcularibus potestatibus vsus, Ecclesias per ipsas obtinuerit, deponatur, & segregentur ab Ecclesia omnes qui ei communicant.
t *Cyprian, l.* 1. *epist.* 3: Episcopi non de voluntate Dei fiunt, qui extra Ecclesiā Dei fiunt, sed contra dispositionem & Traditionē Euangelii fiunt. *Item*: Nemo post diuinū iudiciū, post populi suffragiū, post Coepiscoporū consensū, iudicem, se non iam Episcopi, sed Dei faceret, &c. Idē lib. 1. epi. 4 de Martiale & Basilide Sacerdos plebe, præsente, sub omnium oculis deligatur, & dignus atque idoneus publico iudicio comprobatur, &c. Exemplo Aaronis, iubet Dominus Ordinationes Sacerdotales non nisi sub populi assistentis conscientia fieri oportere, vt plebe præsente, vel detegantur malorum crimina vel bonorum merita prædicentur, & sit ordinatio iusta & legitima, quæ omnium suffragio & iudicio fuerit examinata, quod secundum diuina migisteria obseruatur in Actis Apostolorum, &c. Alias, plebs obsequens præceptis Dominicis, & Deum metuens, à peccatore præposito separare se debet, nec se ad sacrilegi sacerdotis sacrificia miscere; cum ipsa maxime habeat potestatem vel eligendi dignos Sacerdotes, vel indignos recusandi *V. Historia Fabiani videatur apud Eusebium hist Eccles. l.* 6, *cap.* 29. u *De Flauiano vide Theodoret. hist. eccles. lib.* 5 *cap.* 33. y *De Eradio vide Augustin. epist.* 110. z *De examine Episcopi, vide consil. carthag.* 4 *c.* 1. *& de for-*

of the Prouince laid his hands vpon him that was chosen, the others also putting to their hands in token of consent. And that they might be put in minde of their charge by a visible signe, two Bishoppes held the holy Gospell vpon their head, to showe that by their calling they were tyed to the preaching of the Gospell. Now let the Church of *Rome* hir selfe iudge (these things beeing well considered) who are more canonically elected, theirs or ours, and whither these Canons, haue not beene altogether neglected of them for many ages together. For, if the question be of Bishops either ordeyning or ordeined, who knoweth not that they come vnto it by fauour of the Princes Court, or by shifts of the Court of *Rome*, and most often by readie money? And how many Bishoppes haue wee seene made for the seruices of their predecessors before they were borne, and when it was doubtfull whither they should bee men or women. And yet this is that Election which *Chrysostome* [a] esteemeth so necessarie, as without the which, there is (saith hee) neither Altar, nor Church, nor Priesthoode. If we come then, and examine the examination they make of their Doctrine; hereby wee may iudge what it is like to be, when a great part of the Bishops of the *Romish* Church in our time, knewe not whether their Masse were in Greeke or in Latine: And what other proofe neede we hereof, but the verie euidence of the thing? And for the liues they leade, (I except a fewe that demeaned themselues better) what shall wee say, but as the Cardinals that were chosen by *Paul*. 3. for the reformation, confesse in their Articles, [b] *That by their liues and enormities, the name of Christ is blaspheamed among all nations.* And for the Peoples consent which the Fathers require so earnestly, and which they practised so precisely, are not the Bishoppes (in their conscience) presented before the people, not to bee approoued by them, but rather to bee worshipped of them? for fashion sake, and not in good earnest; *nulla planè χειροτονία nulla proinde χειροτονία* for the one presupposed the other

ma, cap. 2. Episcopus cum ordinatur, duo episcopi ponant & teneant Euangeliorum codicem super caput & cervicem eius, & vno super eum fundente benedictionem, reliqui omnes Episcopi qui adsunt, manibus suis caput eius tangant.

a *Chrysostomus in Epistolam ad Ephes. cap. 4. hom.* 11 An satis esse putas, quod dicis & ipsos Orthodoxos esse, cum tamen interea quæ communem & Ecclesiasticam electionem concernunt, intereant? Et quænam fuerit vtilitas ex eo quod illa negligitur. Non enim pro conservanda illa secus quam pro fide ipsa pugnari debet. Alioqui, si cuiuis licet pro veterum more, manus suas implere, sacerdotiumque aripere, accedant omnes, sitque frustra ædificatum istud altare, frustra corpus ac plenitudo Ecclesiæ, frustra ille sacerdotum numerus. Tollamus illa, & conculcemus, &c. *Origen. ad Leuit. hom.* 6. *Quam sit necessarius in ordinando Sacerdote consensus populi. Vide.*

b *Articles presented by the Cardinalls reformers to Paul* 3.

other, No impoſition (ſay I) ſeing without election, according to the Canons, and the aforeſaide practiſe.

And to come (at laſt) to the ſimple Prieſts, ſurely, the ignorant Biſhoppes made ſuch as were more ignorant, and the vicious, thoſe that were worſe then themſelues, ſo that the time whereof the Prophet complaineth, hath laſted a long time in the Romiſh Church: *That whoſoeuer would, might conſecrate his hand*, ſo great a diſorder was gotten into this Order which they ſo much magnifie vnto vs, and which they make ſo neceſſarie, as to it alone they ſend vs to knowe the Church by. Our Paſtors therefore now, haue the ſame Succeſſion that their Biſhoppes haue. For from the verie firſt that reformed the Churches, it cannot bee taken away, and they not only had it but haue thereunto added moreouer the ſucceſſion of true Doctrine interrupted by, and in thoſe of the Romiſh Church, which all antiquitie hath iudged the principall and chiefeſt.

But their calling is farre better and more Canonicall: inaſmuch, as they are not onely ordained by thoſe whome the Church of *Rome* had ordained, and beſides that, excited and authoriſhed extraordinarily by God, as hath beene ſeene, for the redreſſing of his ſeruice; But alſo they are inſtituted according to the example of the Apoſtles, according to the auncient Canons, according to the practiſe of the Primitiue Church, the which Antichriſt and his faction had vtterly ſubuerted by their vaine Ceremonies, and by their manifeſt Simonies. Whereas examinining the election of the Biſhoppes of the Romiſh Church, a man ſhall hardly finde one that may be called a Biſhoppe, that can hold proofe againſt the Canons either Apoſtolicall, or eccleſiaſticall, either in that which concerneth lawfull Calling, or elſe, in that which concerneth the due exercise thereof. Not of calling, for where is the election, or the examination of life and of manners? where is not (contrariwiſe) eyther only fauour, or meere Simonie?

And

And yet the Canons are plaine. [c] *That such institutions of Bishops are voide of themselues: And all those likewise voide that they bestowe vpon others.* And (I pray you) when Pope *Eugenius* 4. is deposed by the *Oecumenicall* Councill of *Basill* [d], and pronounced an Heretick and a Schismatick, and all his Adherents likewise, and yet retaineth the Papall authoritie against the Iudgement of that Councell; where are the Cardinals, and the Bishops communicating with one excommunicated, instituted by one destituted, receiuing of him, who was depriued of his Calling, a calling which hee could not giue, and they transfuzing it to other, which consequently could not haue it themselues. And where is there then (according to their Canons, and according to their owne decrees) so much as one Bishoppe or one Priest since all that time, being a hundred and threescore yeares agoe, that may boast thereof? Not the bishoppe of *Rome* himselfe, created by the Creatures of *Eugenius*, or by those whome from time to time they haue created? Seeing the Lawe telleth vs, [e] *That the things which are nothing worth in the beginning, cannot be made of anie worth by time. Seeing Pope Leo* 1. *resolueth, vpon this Subiect,* [f] *That they that are aduanced to Ecclesiastical Offices and dignities by a faultie beginning, cannot haue a good end, though their life were without offence.* And of the exercise due to this calling, wee say the like: For, where are the Pastors? And what? doe they lead their flocks to the mountains of Israel, to the Pastours of the holy Scriptures? Or rather, do they not turn them away frō thence al that euer they can? And do they take these Offices for the worke, or for the honour? to serue the flock, or to be serued of it? And if the fathers may be beleeued herein (as S. *Cyprian* who telleth vs, *That he is not a Bishop that is polluted with strange seruices: Saint Augustine, that is more carefull praesse quàm prodesse, to bee president, then to be resident: Saint Gregorie, that hee is holden, and must bee holden for dead, out of whose mouth there commeth no sound, that preacheth not the word of God.* How many vacant Bishoppricks are there in the

Romish

[c] *Canon Apost.* 29. 30. 31. *Episcopus qui per pecunias obtinuerit, deiiciatur & ordinator eius & a communione omnibus modis abscindatur, vt Simon Magus à Petro. Item* Qui sæcularibus potestatibus vsus, Ecclesiam per ipsos obtinuerit. *Idem Chalced. Concil. Can.* 2. *& consil. Antioch* c. 19. *&* 23 *&* 16. q. 7 c. Si quis Episcopus.

[d] *consil. Basil. passim.*

[e] *L.* 29 *D. de Reg iur.* Quod initio vitiosum est, non potest tractu temporis conualescere. *Didicimus* 34 *Q.* 1. Didicimus omnes omnino hæreticos & schismaticos nil habere potestatis & iuris propter quod Nouatianus, &c.

[f] *Leo epist.* 87. Principatus quem aut sed itio extorsit, aut ambitus occupauit etiamsi moribus non offendit, est tamen pernicios us exemplo; Et difficile est vt bono peragantur exitu, quæ malo sunt inchoata principio.

Romiſh Church, and how many ages haue they beene ſo? And the Church of *Rome* her ſelfe, hath not ſhee bin ſo for theſe thouſand years? Seeing that by all this time there was hardly any one Biſhoppe at *Rome* that preached to the people, no not in Hypocriſie? Seeing it is euident that for ſo many ages they haue ſuffered the ſword of the word, wherewith Saint *Peter* ſacrificed people to God, to growe ruſtie, and haue ſcowred and whetted that ſword wherewith he cut off the high Prieſts ſeruants eare.

Now againſt all this aforeſaide, they can alledge nothing, but that theſe firſt Reformerss of the Church, *Iohn Hus*, *Luther*, *Zuinglius*, *Oecolampadius*, *Bucer*, and others, from whome ours are diſcended, were not Biſhoppes, but onely Prieſts or Doctors. Whereunto wee haue anſwered in one word; That a Prieſt & a Biſhoppe in the Primitiue Church were all one, and if they differ now in Titles and in Miters, in the eſſentiall dignitie they differ nothing at all. Saint *Paule* ſaith to *Titus*, [g] *For this cauſe left I thee in Creta, that thou ſhouldeſt ordaine Prieſtes or Elders in euery citie*. And afterwardes when hee would ſhowe him how hee ought to behaue himſelfe therein, hee addeth, *For a Biſhoppe muſt bee blameleſſe &c.* Againe, it is ſaide in the Actes, [h] that hee ſent for the Prieſts and Elders of *Epheſus*.

[g] *Tit.* 1.5

[h] *Act.* 20.17, & 28.

Now this is the exhortation he maketh vnto them, *Take heede to your ſelues, and to all the flocke, ouer the which the Holy Ghoſt hath made you Biſhoppes*. In the Epiſtle to the *Philippians*, [i] hee ſaluteth the biſhoppes and Deacons, where, ſay the Fathers, hee meaneth by the biſhoppes, the Prieſts: Saint *Peter* likewiſe exhorting the Prieſts, *Feede* (ſaith hee) [k] *the flocke which is committed vnto you, hauing an eye ouer them as Biſhops*. And, indeede, where Saint *Paule* reckoneth all the degrees of the Church, hee maketh no mention of Biſhoppes, [l] but onely of *Paſtors* and Teachers. And to this intent and purpoſe are all theſe places alledged by the Fathers, Saint *Ambroſe*, Saint *Ierome*, *Chryſoſtome*

[i] *Philip.* 1.1.

[k] *1. Pet.* 5.2.

[l] *Epheſ.* 4. 11

Rome, Theodoret, Anselmus, Beda, &c. to proue, that in the Primitiue Church the Priests were Bishoppes, and the Bishoppes Priests. Indeede, when it is saide to these Priests, *Feede, teach, doe the dutie of Bishoppes*, it is most apparant that the Priests were Bishoppes. But because now a daies they will (beyonde all shame) make doubt of all that which they thinke preiudiciall to their cause, Let vs heare the Fathers. *Ireneus*, who was neerest the Apostles time, doth plainely confound Bishoppes and Priestes, when in one and the same page, hee saith that of Bishoppes, which hee had saide of Priestes; to wit, [m] that *The Apostles had giuen the Euangelicall Tradition in keeping to the Successors*, whom hee *calleth sometimes Priestes, sometimes Bishoppes*. And indeede, hee calleth [n] *Anicetus, Soter, Pius, Hyginus* which were Bishoppes of *Rome*, simply Priests. *Origen* [o] contendeth with those that would bee called Bishoppes, saying that wee haue properly but one Bishoppe which is Christ, and hee compareth thē with those that would bee called *Rabbi*

An *Argumēt*, that the distinction of a Bishoppe from a Priest was not in his time so strictly obserued. *Iustine Martyr* [p] calleth him that gouerneth the action of the Lords Supper, πρωτοστατην *Antistitem*, *Tertullian Præsidem*, [q] *Præsident probati quique seniores; The Elders or Priestes most approoued doe rule in our Assemblies*: Euen to the attributing vnto them, *Censuram diuinam & relegationem a communicatione orationis & conuentus, & omnis sancti commercij* So describeth hee *excommunication*.

Now it appeareth, that as the number of Christians multiplyed, and that there were in one and the same Church many Priestes or Elders: that is to say, Persons able, and meet to teach the people, one of them was chosen to keepe some order in their companie, to whome it belonged to assemble them when the affaires of the Church required the same, which thing Saint *Cyprian* calleth, [r] *contrahere Presbiterium*, or cheese of the Elders, and that hee (which Saint *Ierome*

m *Iren l.* 3. *c.* 2. & 3. Traditio quæ est ab Apostolis per successionem Presbiterorum custoditur, &c. Episcopi ab Apostolis instituti in Ecclesiis, & successores eorum vsque ad nos, &c.

n *Idem apud Euseb. l.* 5. *c.* 25. In quibus quinque Soterem Ecclesiæ præfuerunt, cui nunc præsides, Anicetum dicimus, & Pium & Hyginum, &c.

o *Orig in Mat. tract.* 24. Qui volunt vocari Rabbi, vt puta qui volunt vocari episcopi aut presbyteri, &c. Propriè enim episcopus Dominus Iesus est.

p Iustin. in Apolog. 2.

q Tertul. in Apolo. c. 39.

r Cyprian epist. 40. Omni actu ad me perlato placuit trahi Presbyterium,

reme

rome saith [f] was first practised *in Alexandria*) was named Bishoppe, yet such neuertheless as hee had but the bare presidencie, being in the essentiall charge equall to them.

This is that *Saint Ambrose* saith, [t] *When the Church was multiplyed, Conuenticula, small councels were ordained, and the Rectors, and other Ecclesiasticall orders, &c. And therefore the writings of the Apostles doe not altogither answere to the order that is now in the Church, &c. For hee calleth Timothy Bishoppe, whome hee had made Priest, because the first Priestes were called Bishoppes.* To bee short, *In Ægypt the Priestes consignant confirme in absence of the Bishoppes*, that is to say, they do & may do what the Bishop may and therefore It must not seeme strange, that our Priestes haue don the dutie of Bishoppes, when our Bishoppes did not the dutie of Priests.

Saint Ierome handleth this question at large: *I heare* (saith hee) [u] *of one who is come to this foolishnesse, that hee preferreth Deacons before priestes*, that is, *before Bishoppes. Who is hee that can endure it, seeing the Apostle telleth vs plainely, that Priests and Bishops are all one.* And hee prooueth it by the Texts of Scripture before alledged, and many other. *But* (saith hee) [x] *in that there was one chosen afterwardes, it was for a remedie against Schisme.* Againe [y] *Priest is a title of Age, Bishoppe, of dignitie*, Expounding the place of the Epistle to *Titus*, [z] *Priest therefore* (saith hee) *and Bishoppe, is but one thing: And vntill there grewe faction in religion, by the Diuels instinct, &c. the Churches were gouerned by the common councell of the Priests*, And hee laboureth to prooue it, as is before, and then concludeth: *As therefore the Priestes doe knowe, that ex Ecclesiæ consuetudine, by the custome of the Church, they are subiect to him which is set ouer them: So doe the Bishoppes knowe, that they are greater then Priestes more*

[f] *Hierom, ad Euagrium, Epist. 8.*

[t] *Ambros. in Epist. ad Ephes. c. 4.* vbi autem omnia loca circumplexa est ecclesia, conuenticula constituta sunt, & Rectores, & cætera officia in ecclesia sunt ordinata, &c. Ideo non per omnia conueniunt scripta Apostoli ordinationi quæ nunc in ecclesia est, quia hæc inter ipsa primordia scripta. Nam & Timotheum Presbyterum à se creatum episcopum vocat, quia primi Presbyteri, Episcopi appellabantur, vt recedente eo, sequens ei succederet. Denique apud Ægyptum Presbyteri consignant si præsens non sit Episcopus, *Idem in 1. ad Tim. c. 3.*

[u] *Hieron in Euagrium. epist. 85.* Audio quendam in tantam erupisse væcordiam, vt Diaconos Presbyteris, id est Episcopis anteferret.

[x] Namcum Apostolus perspicue doceat eosdē esse presbyteros quos & episcopos, quis patiatur, &c.

[x] *Item*, Quod autem postea vnus electus est, qui cæteris præponere tur, in remedium schismatis factum est, ne vnusquisque ad se trahens Christi ecclesiam rumperet.

[y] *Item* Presbyter & episcopus, aliud ætatis, aliud dignitatis nomen.

[z] *Idem in epist ad Titum c 1* Idem est ergo Presbyter, qui & episcopus & antequam Diaboli instinctu studia in re

gione fierent & dicerent in populis, ægo sum Pauli, &c communi Presbyterorum consilio ecclesiæ gubernabantur, &c sicut ergo Presbyteri sciunt se, ex ecclesiæ consuetudine, ei qui sibi præpositus fuerit esse subiectos, ita episcopi nouerunt se magis consuetudine, quam dispositionis Dominicæ veritate, Presbyteris esse maiores, & in commune debere ecclesiam regere, &c,

more of cuſtome, then by the truth of the Lords Ordinance, and that they ought to rule the Church in common. And this is that which Saint *Auguſtine* [a] ſaith to Saint *Ierome*, *Although according to the tearmes of honour which vſe hath obtained in the Church, Epiſcopatus Preſbyterio maior ſit, a Biſhoprick bee greater then a Prieſt-hoode, yet in many things Auguſtine is leſſe then Ierome.* The ſame *Saint Ierome* in another place reaſoneth thus: [b] *They may adminiſter the Euchariſt, that is, the bodie and bloud of our Lord: Ergo, if need bee, that is to ſay, in default of the Biſhoppe, or in ſome other neceſſitie, poſſunt Chriſma conficere, they may miniſter the Unction, and indeede ſo they doe at this day in many Churches. For* (ſaith hee) *all fulneſſe of the Godheadd welleth in Chriſt corporally:* Which reaſon of his wee may drawe thus farre, *Ergo*, to confirm, (& al the Greeke Church obſerueth it) *Ergo* to ordaine in a neceſſitie: for this fulneſſe excepteth not any thing: And then there is no more doubt, but to order neceſſitie, for the extending of their power in thoſe things.

Chryſoſtom vpon *Titus*, [c] *To the end that thou mighteſt ordaine Prieſts, that is to ſay, Biſhops.* And vpon the *Philippians* [d], *And therefore* (ſaith hee) *euen at this day many Biſhoppes, when they write one to another, ſay,* συμπρεσβυτέρῳ καὶ συνδιακόνῳ, *Conſeniori, & comminiſtro; but afterwards theſe names were diuided:* which I woulde haue noted by the way, for thoſe that blame (as if it were a newe thing) the name of Miniſter, that is, διάκονος, which the Apoſtle, according to *Chriſoſtomes* opinion, maketh equall with Prieſt and biſhoppe. And vpon the firſt Epiſtle to *Timothie* [e] *Saint Paule* (ſaith hee) *after hee had formed the Biſhoppes, leaueth the Elders and Prieſts, and commeth directly to the Deacons, becauſe that betwene the Elder, that is, the Prieſt & Biſhop there*

[a] *Auguſt. ad Hieron. epiſt. 19.* Quanquam ſecundum honorem vocabula, quæ iam Eccleſiæ vſus obtinuit Epiſcopatus Presbyterio maior ſit, tamen in multis rebus Auguſtinus minor Hieronymo eſt.

[b] *Hieron in lib. de ſeptem ordinibus Eccleſiæ*, Nulla in conficiendo corpore Chriſti, inter eos & Epiſcopos credenda diſtantia, &c. Quæ cum offerre licet, etiam reliqua quæ in eo ſunt conſecrare, quia in Chriſto omnis plenitudo diuinitatis corporaliter habitat. Presbyteri ergo, ſi neceſſe eſt, poſſunt Chriſma conficere, quia in corpore eius Chriſma eſt. Siquidem hæc regula etiam nunc ſeruatur à plurimis, atque in Eccleſiis multis ſic iſta faciunt.

[c] *Chryſoſtom in epiſt. ad Tit cap. 1.* Epiſcopos hic intelligi vult, quemadmodum alias ſæpius diximus.

[d] *Idem ad Philipp. cap. 1* Huius rei gratia, reliqui te in Creta, &c. De Epiſcopo loquitur, &c. Quemadmodum igitur dixi, & Presbyteri olim vocabantur epiſcopi & Diaconi: Vnde & nunc plerique Epiſcopi ſcribunt Conſeniori, & Comminiſtro. Poſtea vero ſeorſum ſuum cuique datũ eſt nomen, vel Epiſcopo & presbytero, &c. [e] *Idem in 1. ad Timoth. cap. 3. hom. 11.* Poſtquam de Epiſcopis dixit, eoſque formauit, omiſſo Presbyterorum ordine, ad Diaconos tranſit. Cuius id, quæſo? Quia ſcilicet inter Epiſcopum & Presbyterum intereſt ferè nihil, Quippe & Presbyteris Eccleſiæ cura ſeu præfectura permiſſa eſt, & quę de Epiſcopis dixit, ea etiam Presbyteris congruunt.

there is ſcarce any differẽce τὸ πολὺ τὸ μέσον, the Prieſts hauing no leſſe τὴν πρωτασίαν τῆς ἐκκλησίας the preſidencie and gouernment of the Church, then the Biſhops, eſpecially in that which concerneth teaching, τῆς διδασκαλίας. *Theodoret* vpon the *Philippians*, *Heere he calleth the Biſhops, Prieſts, for they had then both names, as we learne out of the Actes.* Chap. 20. The which he repeateth vpon the firſt to *Timothie*, *chap.* 3. Giuing the ſame reaſon why the Apoſtle paſſeth from Biſhops, to Deacons without naming any betweene: And likewiſe vpon *Titus*, *chap.* 1 So alſo *Iſidorus* [g] Biſhop of *Seuill*, reported in the decree: *Beda*, [h] vpon the Epiſtle to the *Philippians*, *Sedulius*, *Anſelmus*, *Hugo Cardinalis*, Cardinall *Caietan*, [i] vpon the Epiſtle to *Titus*; *Oecumenius* [k] vpon the ſame place, and vpon the firſt of Saint *Peter*, *chap.* 5. and the ordinarie Gloſſe alſo [l] vpon all theſe places. Againſt this conſent of the fathers they bring in *Epiphanius*, that condemned *Aerius*, for that he maintained that the Biſhop was no more then a Prieſt, that both baptized, both laid hands, &c. But what doth he anſwere him. Not that what he ſaid was not true frõ the beginning. But [m] that things haue not all their formes at one, cap. 1. *That they receiue their perfection with the time.* Not then of an inſtitution diuine, or Apoſtolicall, but meerely humane: So long tollerable, as it produceth not a greater harme then that is, to which, thereby men would bring a remedy. They replie, [n] but yet (at leaſt) the biſhoppe hath the conſecrating aboue the Prieſt: *Chryſoſtome*, [o] τὴν χειροτονίαν whereupon *Epiphanius* [p] ſaith: *That the Prieſt doth beget to the Church none but children, but the Biſhop begetteth Fathers.* How could our Prieſtes then lay hands? But let them not then conceale that which Saint *Ierome* ſaith, [q] *That it is* Ex eccleſiæ conſuetudine, *by the cuſtome of the church, and not*, ex diſpoſitionis Dominicæ veritate, *Of the truth of the Diuine Ordinaunce.* *Chryſoſtome* [r] ſaith, That that came

f *Theodoret. in Epiſt. ad Phil. c.* 1. Epiſcopos appellat hic Presbyteros vtrum quę enim nomẽ habebant illo tempore Et id nos quoque docet hiſtoria Actuum 20 & ad titum 1. &c. *Idẽ in* 1. *ad Tim. c.* 3. *& ad tit.* 1

g *Iſidor. D.* 21. *C.* Cleros

h *Beda in epiſt. ad Philipp cap.* 1.

i *Sedulius, Anſelmus, Hugo Cardinalis, Caietanus, Oecumenius in Epiſt. ad Titum, cap.* 1.

k *Oecumenius in Epiſt. Petri* 1. *cap.* 5.

l *Gloſſa ordinaria, & interlinearis in* 1. *ad Timotheum, cap.* 3. *& ad Titum* 1. *& Actuum* 20

m *Epiphan. l.* 3. *t.* 1. Sic Eccleſia accepit complementa diſpenſationis ſic eo tempore erant loci, Nam ſingulæ res non ab initio omnia habuerunt, ſed progreſſu temporis ea, quæ ad neceſſariorum perfectionem requirebantur, parabantur.

n *Hieronym. ad Euagrium epiſt.* 85. Quid enim facit, excepta ordinatione, Epiſcopus quod Presbyter non faciat?

o *Chryſoſt. in epiſt. ad Timoth. cap.* 3. Sola quippe χειροτονία ſuperiores ſunt; atque hoc tantum pluſquam Presbyteri habere videntur

p *Epiph. l.* 3. 1. Epiſcoporum ordo parrum a generator eſt; Patres autem regenerationem generat filios Eccleſiæ,

q *Hieron. in Epiſt. ad Tit. chap.* 1. r *Chryſoſt. in* 1. *ad Tim. cap.* 3

a long while after, and hee vſeth theſe wordes δικέσι τὲ τὸ μόνον πλεονεκτεῖν. It ſeemeth that the Biſhoppes; haue onely this ouer and aboue, that they haue care for the chuſing of the miniſters of the Church. That *Epiphanius* alſo ſendeth not *Aerius* back to the holy ſcripture, to the which he ſubmitteth himſelfe, but to the Hiſtorie, when he ſaith, [f] *That he fayleth, for that he had not deepely read the Hiſtories.* To long obſeruation, and not to the truth, to decencie, and not to neceſsitie, when he ſaith; [t] *That ſuch things being ordained as are neceſſary, doe afterwards receiue perfection with the time.*

Which is more, the fourth Councill of *Carthage* holden about this time, teacheth vs, [u] *That when the Biſhop pronounceth the bleſſing, laying hands vpon a Prieſt, all the Prieſtes muſt lay on their handes with him,* ſhewing thereby, that they partake with him in the conſecration, and that therefore the Biſhop hath nothing aboue them, but the precedency. Now, ſay we that, in the caſe wherein we are, that which was reſerued by a poſitiue law to the biſhops, is by the ordinance of God, giuen to the Prieſtes: That which decencie had beſtowed in the preferring of biſhops, hath beene referred and conferred by neceſſitie to prieſtes, when there were noe more true biſhops found, the law of God being euermore inalienable, nor ſubiect to preſcription by any law poſitiue, of power (contrariwiſe) to ſeaze vpon euerie occupant, vpon euerie ordinance of man when it groweth preiudiciall to the building of the Church, according to that which the Canoniſt teacheth, [x] *That all poſitiue lawes muſt then ceaſe, when they begin to corrupt their way.*

To returne then where we left, Saint *Gregorie* [y] albeit hee were gotten a good way into the corruption, in his Epiſtles ſometimes calleth the biſhops Cardinall-prieſtes, that is to ſay chiefe prieſtes, and giueth permiſſion, [z] to ſimple prieſtes in the abſence of the biſhop to annoynt thoſe that were to be baptized, although againſt the cuſtome of the Romiſh Church, but according to the practiſe of all the Greek Church.

The

[f] *Epiph.* Et non nouit ille, qui conſequentiæ veritatis ignarus eſt, & hiſtorias profundiſſimas non legit.

[t] *Item.* Quæ ad perfectionem neceſſariorum requirebantur, progreſſu temporis parabantur.

[u] *Concil. Carthag. 4. c. 3*

[x] *Abbas Panormit. C.* Cum olim. De Clericis coniugatis.

[y] *Greg. lib. 1. epiſt. 25. 77 79. & lib. 2. epiſt. 5. 25. &c.*

[z] *Idem, lib. 3. epiſt. 26.* Et nos quidem, ſecundum vſum veteris Eccleſiæ noſtræ fecimus, ſed ſi omnino hac de re aliqui contriſtantur, vbi Epiſcopi deſunt vt Preſbyteri etiam in frontibus baptizandos Chriſmate tangere debeant concedimus.

The Emperour *Iuſtinian* in his lawes, qualified the biſhops with this tearme of Reuerend ſtewards, becauſe in the Eſſentiall dignitie they differ nothing from the prieſts, but onely in this, that they hold the firſt place in the adminiſtration of the Church, and of Church matters. Gratian in his Decree ſaith[a] plainely: *That the ſuperioritie of the Biſhop, and the diſtribution of the Dioces is of mans law, and not of the inſtitution of the Apoſtles,* and he there canonizeth the places of Saint *Ierome* in their full length. The which *Peter Lombard*[b] repeateth in the ſame words. Maſter *Iohn of Paris*,[c] a Doctor of the *Sorbona*, and of the order of the *Iacobins*, in his booke of the kingly and papall power, which the facultie of the Diuines in his time allowed, goeth further: *That concerning the eſſentiall dignitie of the miniſterie, which he calleth the power of hierarchizing the people, the prieſtes are equall with the Popes themſelues.* And he prooueth it, becauſe that in their Orders, the ſame words are vſed that are in the orders of the biſhops and Apoſtles, *Receiue ye the holy Ghoſt, &c.* Cardinall *Cuſan* alſo[d] ſaith, *That the popedome the Biſhopricke, and all other maiorities and minorities of the Church*, that is to ſay, *the greateſt and ſmalleſt degrees, are not inſtituted of God, but of men, that all prieſts, according to the ordinance of our Lord, are equall, that by men they were thus ordained for the beſt, namely to auoide diuiſion. But when this beſt is turned into worſt, and that which was ordained to bring men to God, tendeth to turne them from God, that the cauſe ceaſing, all poſitiue lawes alſe ceaſe, and we may goe backe to the firſt inſtitution. And therefore mark* (ſaith hee) *why in time of neceſsitie, when the pope excommunicateth vnorderly, the meaneſt prieſt may diſſolue any whomſoeuer from his excommunication.* Whereby it is euident, that in that the biſhop aboue the prieſt, it is but by mans law, & for order ſake, which is no more order, when it is the cauſe of diſorder nor law, when it doth wrong to the Church, & from thence are

a D. 91. C. Legimus, & D. 95. Colim.

b *Lombard. lib. 4. d. 24.*

c *Magiſter Ioan. pariſ. in lib. de poteſtate Regia & papali, cap. 3. Card. Cuſan lib. de conc. cord. Cathol. cap. 13.*

Omnes Epiſcopi æquales quoad iuriſdictionem, licet non quoad executionem, quod quidem exercitium executionum ſub certis terminis poſitiuis clauditur, & reſtringitur propter melius. i. propter cauſam adducendi ad deum, qua ceſſante, ceſſant & illa poſitiua iura. Et hoc videmus, dum ſumus extra humana poſitiua iura, in naturali ſcilicet iure tempore neceſſitatis, quando tunc omnis Sacerdos a quocunque delicti, etiam a Papa excommunicatum, & qualemcunque abſoluit. Itaque Papatus eſt de iure poſitiuo, vt omnes maioritates & minoritates. *Item.* Omnes epiſcopi ſunt eiuſdem poteſtatis & dignitatis; etſi maiores maioris adminiſtrationis. Maioritas autem illa ex conſenſu ſubiectionali conſtituitur. Et ita, ait papatus. *Item:* Quod Diœceſes ſunt diſtinctæ, & vnus epiſcopus ſuper presbyteros, eſt de poſitiuo iure, *item.* poteſtas ligandi & ſolvendi, in qua fundatur omnis eccleſiaſtica iuriſdictio, eſt immediate a Chriſto, & propterea Sacerdotes ſunt æquales.

are theſe admonitions in the fourth Councill of *Carthage*, [c] Let not the biſhop in what place ſoeuer, ſuffer the Prieſt to ſtand, In the Church let him ſit vppermoſt, but in the houſe let him take him for his companion: Let the Deacon be content to ſerue the prieſt, as well as the biſhop, &c. From thence is the complaint of *Origen*, [f] Againſt ſome biſhops in his time, that would not vouchſafe to take the Counſell of the Prieſts, calling the biſhops the Eye, the Prieſtes the right hand of the Church. From thence is the ordinarie practiſe in Nationall and Generall Councils, of giuing a ſeate, and a voyce to Prieſtes, as in the Councill of *Nice*, of *Chalcedon*, of *Rome*, of *Antioch*, of *Toledo*, and others, alleaged to this purpoſe in the Councill of *Baſill*, yea, a voyce deciding and concluding, as it is expreſly reſolued and practiſed in the *Oecumenicall* Councill of *Conſtance* and of *Baſile*, where after a long diſputation it is ſaid, [g] That the ſame is due to them, *As well as the Biſhops, who are no more then they, by the law of God*, yea cuen due, ſay they, *by the expreſſe word in aſmuch as theſe words, in* Acts. 15. *of the Councill of the Apoſtles:* Viſum eſt ſpiritui ſancto, & nobis, *It hath ſeemed good to the holy Ghoſt and to vs, are not referred to the Apoſtles alone, but to the Prieſts alſo aſſembled with them, and do include not a ſimple conſultation, but an abſolute Deciſion.* And namely in the Councill of *Baſile*, one *Ludouicus Romanus* is taken downe by the companie, and aboue all by the Archbiſhop of *Arles* who was preſident ther, which *Ludouicus* would maintain, *That in this Action, of giuing voyces to Prieſts in a Councill, it behooued not to imitate the Apoſtles.* And ſo was alſo *Panormitan*, that feared leaſt their ſimplicitie ſhould bee greater then the ambition of the biſhops, who in the end acknowledgeth: *That the ſeruice of his Prince made him loſe his ſoule.* And yet notwithſtanding, this *Lewis* Archbiſhop of *Arles* ſaith there: *There was neuer in any former Councill ſo much honour giuen to biſhops.* But, where, ſaith he afterwards, *ſhould the Catholicke faith be? where the Church? where ſhould we all become, if the*

[c] *Conſil. Carth. 4. c. 34.* Epiſcopus in quolibet loco ſedeãs ſtare Presbyterum ne patiatur. Et cap. 35. Vt Epiſcopus in Eccleſia & in conceſſu Preſbyterorũ ſublimior ſedeat. Intra domum vero collegam ſe Preſbiterorum cognoſcat. Et *cap.* 37. Diaconus ita ſe Preſbyteri, vt Epiſcopi, Miniſtrum cognoſcat. *Reputantur à Gratiano, D.* 95. *Can* Epiſcopus in quolibet loco, *& D.* 59. *C.* Epiſcopus in eccleſia *& D.* 53 *C.* Diaconus ita ſe ſ *Origen. homil.* 12 *in exodum.* Quis eorum hodie qui populis præſunt, &c. conſilium dignatur inferioris Sacerdotis accipere, nedũ Laici, vel Gentilis, &c. Non ita Moſes *Idem in Ioſue, homil* 7. Epiſcopus oculus eſt Eccleſiæ Preſbyter dexteta,

[g] *Æneas Sylu. de geſt. Conſil. Baſilienſ. l.* 1. *vbi Ludouicus Arelatenſis Præſes;* Non abſonum fuerit dicere nullam vnquam fuiſſe Synodũ quæ magis, quam iſta, poteſtatem Epiſcoporũ ampliauerit. Etenim quid hodie erant epiſcopi, niſi vmbræ quædam? quid plus eis reſtabat, quam baculus & mitra, &c. Et licet Ludouicus Romanus Apoſtolorum exempla nobis interdixerit, Ego illorum poſſimus in actibus ſiſto. Quid enim eſt quod magis ſequi nos deceat, quam eccleſiæ primitiue doctrinam atque conſuetudinem? dicitur ergo in actibus, cap. 15. *Viſum eſt Spiritui ſancto & nobis*, quod verbum *Nobis*, ad eos quippe referuntur qui fuerant

the matter should be referred to them, when they haue all shewed that they feare Princes more then God? when of all Italy *there be scarce two that haue followed the good part in this necessity of the Church?* And yet he that setteth downe all this history is Pope *Pius*, being at that time Secretary of this Council, in whose writings it deserueth to be read at length.

Consequently therfore we say, that Priestes haue the power to lay on hands, & to ordaine Pastors. That they had so in the time of the Apostles, it is very manifest, *Dispise not* (saith Saint *Paul* to *Timothie*) *the gift that is in thee, which was giuen thee to prophecie with the laying on of the hands of the company of the Eldership*, that is to say, of the assembly of the Priests or Elders. And afterwards, *Timothy* ordaineth Priests himselfe. For, seeing that the bishop & a Priest were then all one, if by the scripture the bishops take this power to themselues, so may also the Priest, if they denie it the Priests, they depriue thēselues therof. And (indeed) of olde time this argument was rise in the Church, he baptised, he may administer the Lords body, *Ergo*, he may lay on hands? and we haue it before from S. *Ierome*. [i] Againe, [k] when they ordained a Priest, the bishop, as we haue seen, holding his hand vpō his head, all the other priests reached their hands together, with him, & held them vpon his head whom they ordained, as appeareth by a Canon of *Gratians* decree, drawne expresly from the 4 council of *Carthage*, which was to keep their right of conferring the orders, & to shew, that albeit the Bi. had the gouerning of the action, yet it was done by them, and not by him. And some of their own company haue disputed of this proposition 300 yeares agoe. If the ambition of Bishops, & the negligence of priests haue confounded all these things, and abolished the ancient order of the church, it must not seem strange if we labor to restore it again, al that euer we can. And if the Bi. of a compania ꝓ he was, hath made himself a tirāt ouer the priests, he must not think much if the true priests do renew that course

antea nominati, Apostolos & Seniores. Nobis ergo; Apostolis scilicet & Senioribus. Neque hoc verbum, vitium est, consuleationem, sed decisionem significat. Item. Vidi, inquit, in Concilio Constantiensi fine difficultate Presbyteros cum Episcopis ad decisionem rerum arduarū admitti, Exhinc, si soli Episcopi vocem habeant, vbi nunc Concilium, vbi Conciliorum authoritas? vbi fides Catholica? vbi decreta vbi Reformatio? Nempe omnia Iordini Eugenii iamdudum permissa fuissent, Episcopi autem, quos solos Panormitanus vult habere vocem, videres quam pauci nobiscum sint, & hi ipsi extimescunt faciem potentis, & ponunt calculum in agilitate sua. Audistis hodie vota Prælatorum; Audistis quod omnes dixerunt voluntati Regis se acquiescere, nullius Dei: At Presbyteri ipsi sunt qui iuxta traditionem, qui veritatem, qui denique ipsum Deum, præ oculis habuerūtte. Panormitanus postquam domum venit, in cubiculum se recepit, secumq; de Regis dicto questus est, quod eum aduersus veritatem cogere conaretur, & suam famam famamque animarum perderet, mediāsq; interfactionibus obdormiuit. Ex Italis soli Grossetanus Episcopus & Abbas de Bona, qui prorogandi concilii causa & stimulis ad bonum vniuersalis Ecclesiæ voluntate, mutarā

propositō non potuerunt. h 1. Tim. 4. 14. i *Hieron. in lib. de septem ordinibus ecclesiæ*, k D. 23. *Presbiter* presbyter cum ordinatur, episcopo eum benedicente, & manum super caput eius tenente, etiam omnes presbiteri qui præsentes sunt, manus suas iuxta manus episcopi, super caput illius tenent, *ex concil. Carthag. 4.* l *Marsil. Patauinus, part. 2. c. 17*

of dutie which he hath omitted, and resume the possession of that which hee hath vntruely taken from them, or, which is worse, hath abused it, or not vsed it at all: And if the Primacie of the Bishop brought in by men, haue led men to perdition (which order yet we disalow not, when it is rightly obserued) they may not wonder, if, by the equalitie of Priests which is instituted of God, we haue thought, that we might (as we are bound to doe) bring them backe againe to saluation. In a word, the first bishops of the Christian Church were but Priests, and those Priests, Bishops: and the first ministers of the Reformation were Priests, and consequently, Bishops. And these Priests by the institution of the Apostles, had the power of laying on hands, which also our Priests or Ministers haue done, according to the Canons of the Apostles. Therefore, the Ministers that are ordayned by them, are well ordained, nor may their calling bee calumniated, or called in question, vnlesse they will that the institution of the Apostles, the practise of the primitiue Church, the authoritie of all the ancient Canons, the opinió of the principal fathers, & Doctors of the Church, the determination of the *Oecumenicall* Councils former and later, before the controuerses of this time, should be abolished, defaced, thunderbolted anathematized and cursed by this onely saying of the Councill of *Trent*, without further examination. *If any say that the Bishops be not more then the Priests, or that the power of ordaining be common to them with the Priests, let him be Anathema.* If any doe hold our Pastors contemptible in regard of the Prelates that are now a dayes, (and I wish that in iudging of them men would cast their eyes on the humilitie of the primitiue Church, and not on the pompe of that of *Rome*, *Caiphas* (indeed) was reuerenced of the world, where *Cephas* had neyther siluer nor gold: *Paule* being persecuter, was in great credit, and *Paule* being an Apostle got his liuing with his owne hands. Thus hath the Almightie vsed to confound the great things of this world,

world, by those that seeme smal, by those things that are not, those that seeme most of all to be. But how many yet hath there bene among vs, that haue perferred the pouertie of Christ before the glorie of this world? that might be honored, yea and were while they liued amongst the vpholders of Antichrist, qualified with honourable Offices & callings in the Church of *Rome*.

It is not then much to the purpose for them to demaund miracles of vs to confirme our calling by, for seeing it is but ordinarie, they need them as well as we. If by vertue of their calling they haue taken vpon thē to preach new doctrine, let them suffer vs by vertue of the same calling to set vp the auncient againe: and if they say, it is our doctrine that is the new, and not theirs: then the controuersie is no more about calling, but we must come to the doctrine, and passe all these suburbs to enter into conference of two, and to see wherein they agree or differ from the ancient.

In the meane while, these wrangling deuises hindered the fruit of the conference of *Poissy*, from the which all *France* expected a Reformation of the Church. And vpon this ground the Iesuits, who are the Doctors of this froward age, doe yet at this day build their principall defence. For, when we say vnto them, shewe vs [m] Purgatorie, *Transubstantiation*, praying to Saints, or any thing neere it, out of the Scriptures: By and by they say vnto vs, worke miracles. So said Sathan to our Sauiour Christ, [m] *If thou be the Sonne of God, cast thy selfe downe from the top of the Pinacle*, Being as readie to turne vnto him, if he had done it, as he was when he gaue him this answere; *Thou shalt not tempt the Lord thy God*, So did the Pharisees aske signes of him, albeit he wrought enough, & those wonderfull. But when he [n] cast out Diuels, they said, it was by the power of the [o] Diuels: If he did them in earth, they required some from Heauen: And if Heauen spake to confirme his calling, [n] They said, it thundered. So the high Priests said vnto him vpon the crosse, [o] *If thou bee the Sonne of God, let him helpe thee.* And when he was come

[m] Matth. 4. 6. 7

[n] Ioan 12. 29

[o] Matth. 27

forth of the ſepulcher through the middeſt of the thick Gards, they gaue out that he was ſtollen away. To be ſhort, ſo do our aduerſaries aske ſignes of vs now, being as readie (as they were) to ſay, (if we wrought any) that we are thoſe Antichriſts that muſt deceiue the world by ſignes and miracles, and therfore that they ought not to beleeue vs. But euen as the Phariſees, when Chriſt ſuffered vpon the croſſe, in ſteede of demanding miracles of him, ſhould haue done a great deale better to meditate vpon this place of *Eſay*, [p] *He was wounded for our tranſgreſſions, he was ſmitten for our iniquities, & with his ſtripes we are healed*: So ſhould our Maſters doe much better to ſearch in the Scriptures [q] for the true markes of Antichriſt, and to thinke vpon that great miracle which God hath wroght in our time without miracles, aboliſhing, by the onely breath of his mouth, and by the offscouring of the world that horrible monſter, which ſo long time hath made himſelfe to be worſhipped in the world.

[p] Eſai. 53. 5.

[q] 2. Theſſ. 2.

Indeed, when the Law was publiſhed by *Moſes*, we read, that there were miracles wroght: And when the queſtion was of iudging between God & *Baal*, God wrought miracles by *Elias*. But when *Ioſias* the king, & *Helchias* the Prieſt brought forth the book of the Law which had bin buried by the negligēce or malice of the doctors, & when they caſt out the Idols which had bin brought into the Temple of God: when *Eſdras* alſo, being Scribe & Prieſt, renued the ſeruice of God after the captiuity of *Babylon*, we read not that they wroght any miracles. The reaſon therof is manifeſt. For *Moſes* publiſhed a new law to the people, and *Elias* was to deale with folke that had opēly renounced the law: contrariwiſe, *Ioſias*, *Helkias*, and *Eſdras* kept the lawe, for their foundation, and by the ſame reformed the Church, and were to deale with a people that beleeued it, and that might be conuinced thereby, euen with a people that were taught by the law, [r] to beleeue the law, againſt all miracles. In like manner, when our ſauiour Chriſt came to preach the Goſpell, hee wrought miracles:

[r] Deut. 13. 1, &c.

ſo

ſo did the Apoſtles alſo, though more properly for the Gentiles, then for the Iewes, whom they commonly ſend to the Scriptures, beeing ſufficient to inſtruct thē without miracles. But when a Paſtor of the Church hath required reformation of ſome abuſes in the Concells; we finde not that by and by he was required to worke miracles. And when Saint *Bernard* cryed out ſo mightily vpon the corruption of his time, when hee ſighed ſo vehemētly after a reformation of the Church, and wiſhed ſo earneſtly to bee preſent at a Councell where all theſe Traditions might bee ſeriouſly examined, ſhall we thinke they aſke him for miracles? Now, we craue onely a Reformation, but yet of many things, according as the deformation, by tract of time, hath crept into all things. To be ſhort, this ſhould be a great miracle, if an Angell ſhould bring vs a newe Goſpell from heauen: And yet the Apoſtle, [f] forbiddeth vs vpon paine of Damnation, to beleeue this miracle. We are not they then, that muſt work miracles, who preach nothing els but ſaluation by onely Ieſus Chriſt, which is confirmed by the miracles of Chriſt and of his Apoſtles: but it is for Antichriſt to work miracles, that preacheth ſaluation in the workes of man, in the merits of Munkes, and in his owne Indulgences, that bringeth vs a newe Chriſt, and a new Goſpell, which the Deuill hath confirmed to the world by ſignes, and wonders, and lying miracles, as it was foretolde, which all oratories and Chappels not long agoe made boaſt off, and which, Chriſt being borne againe, hath made to vaniſh away euery where, and in a moment, as hee did the Oracles of the Diuels, when he was borne into the world. But I aſke them vpon their conſcience, whether, if wee came with miracles, our aduerſaries would beleeue our Doctrine, which now they condemne ſo faſt to the fire, for want (ſay they) of Calling, and this calling, for want of miracles. If they ſay, no; then they abuſe the people when they aſke vs for miracles; as though without miracles our Doctrine ought neither to be receiued, nor examined, and as though they were readie vpon ſight of miracles, to allowe of it. If they

[f] Galat. 1.

ſay, yea; then we need not maruel any longer, if againſt Chriſt they haue receiued Antichriſt, and that the deuill hath confirmed him by his miracles, ſoraſmuch as all Chriſtians were foretold by the ſpirit of God, that he ſhould work miracles very ſtrange and wonderful, to the which yet they were not to giue any Credit: And alſo that Chriſt ſhould deſtroy him by the breath of his mouth, that is to ſay, by the only preaching of his word, whereunto his ſpirite ſhould giue efficacie and power. Which point hath beene handled before, [t] by the Fathers, in his fit place, who doe teach vs; That Chriſt to auoid the abuſe of miracles, ſent his diſciples to the Scriptures, and not to miracles: That miracles oftentimes were both among the good and the bad; among the Chriſtians, and the *Pagans*, among the *Orthodoxans*, & the *Heretickes*: That ſuch as were wrought in theſe latter times ſhuld be ſuſpected by the Church, becauſe ſhe is ſo ſeriouſly warned to take heed of the miracles of Antichriſt, by Chriſt and his Apoſtles. That againſt them we ſhould arme vs with the Scriptures, heing the only refuge againſt the ſignes and deceipts of Antichriſt, againſt his errors & hereſies. Conſidering, as *Chryſoſtome* ſaith, [u] *that God will not haue vs depend any more vpon ſignes and miracles; which had their time when faith was to bee planted, but that we ſhould now be prepared to die for this faith.* But if (for al this) they will ſtill vrge miracles; Wee muſt tell them that one poore Munck, with the bare ſound of Gods word, hath ſhaken (and that in a moment) all the foundations of this *Babyloniſh* Empire, which ſeemed to bee ſo well wrought and cimented againſt all the iniuries of time. And in what time hath he done it? Euen then when the Pope cómaunded like a God, ouer all the earth, when he was adored of Kings, and ſerued of Emperours, when he tooke away, and gaue Empires at his pleaſure, when to enquire after his doings (as they ſaid) was to touch the holy mountaine, and to ſpeake againſt heauen it ſelfe. He, I ſay, at whoſe voice moſt mightie kings haue heretofore trembled vpon their throanes,

at

[t] *Before* chap. 2. *Iuſtin. in Quæſtionib.* Q. 5. & 100. *Auguſtin. de vnitate Eccleſ. cap.* 16. *Tertull. contra Macion. li.* 3. & *de præſcription. cap.* 44. *Hieron. ad Galat. c.* 3. *Auguſt contra Fauſtum lib.* 13. *c.* 5. *Idem in Ioan tract.* 13. *Chryſoſtom. in Matth. cap.* 24. *homil.* 49. *Videantur ſupra cap.* 2.

[u] *Chryſoſt. ad Coloſſ. ca.* 3. *homi.* 9. Cum imbecillior eſſet humana natura, cum fides plantanda; tunc multi erant tales (nimirum qui ſigna ederent.) Nunc vero non vult Deus nos pendere à ſignis, ſed paratos eſſe ad mortem, &c.

at the voice of a man, according to men contemptible, hath trembled in his Throne, and cannot (as yet) ſettle himſelfe againe, with the helpe of a few of his fellowes, & of the ſame quality he was of, he hath drawne the greateſt part of Chriſtendom from vnder his power: Hee hath deliuered, not men, nor cities, but euen whole Kingdoms from this Diuel that poſſeſſed them: He hath by the worde of God, opened the eyes of a thouſand million of perſons, that were blind from their mothers wombes. And becauſe the only word of God, preached by his ſeruants that were vile in ſhow and in the eyes of fleſh and bloode; hath done theſe great & ſtrange things, you deny that God hath wrought miracles. Nay, rather, this is the miracle of miracles, that ſo great a miracle is wrought without miracles. Wee haue ſeene in our time many *Bethulias*, many *Senacheribs*, many *Herods*, and many *Diocleſians*, and how many Gyants beſides fruſhed and cruſhed againſt the Stone? And we make no reckoning of it, becauſe wee haue ſeene it, but our poſteritie will admire it. And who would haue ſaide, I pray you, that after the 24. of *Auguſt* 1572. there ſhould euer haue bin any more mention of vs in France? We were as good as dead & buried, they had rolled many a ſtone vpon vs to keepe vs downe, On euery ſide they placed Gardes about our graues. Yet, God in the middeſt of all theſe lets hath reſtored vs to life againe, that we ſhould praiſe and magnifie him: And to make all the world confoũded in their diſſeignes, he would, that the aduerſaries themſelues of our Religion ſhould rolle away the ſtone againe, and reach vs the hand to drawe vs out of the graue. And if with the Phariſes, they aſke yet for a ſigne from heauen, as if theſe vpon earth would not Satisfie them, at what time the Maſſacres continued throughout all Fraunce, that new ſtarre appeared in Heauen, of which, ſince the beginning of the world, the like hath not bin ſeene, ſaue when our Sauiour was borne into the world. All the world gazed vpon it three yeares togither, All Aſtrologians wondred, and ſtill vvonder at it. The vviſards

sards of this world, that beleeued all things were from euerlasting, began therby to worship a Creator. And (I what pray you) shall we thinke it doth portend and signifie, but the new bearing againe of Iesus Christ vpon earth, by the preaching of the word? But, you will say, we yet see nothing come of it: Yes, your affairs in steed of going forwards, growe worse and worse. And the star that the wise men followed, was thirtie years without showing his effect; and when this effect came to accomplishment, it was in the flesh of one man, of whom men made no account, and in the ignominie of a Crosse that seemed to haue enclosed all the Godhead vnder one Tombe. And yet notwithstanding all this, after the Diuell had cast out his fire against the Apostles and disciples of Christ, after he had stirred vp against them infinite persecutions, it behooued, at last, that he should yeald, and that all the earth should acknowledge hir Lord.

Therefore let all the earth do what it will, the word of God endureth for euer; Antichrist must needes perish; he must needs bee discomfited by the breath of Christs mouth, and abolished by the brightnesse of his comming. All Kings, all the world can doe nothing against this decree of the Almightie. But I beseech him, that he would vouchsafe to inspire into the hearts of Kings and of people, a right desire to knowe the truth, and to seeke after their Saluation, a true zeale to vnite Christendome againe, vnder the obedience of Christ, a true affection to raigne and liue in him, as they raigne and liue by him, to the end, that kings being obeyed of their people, and the people wel commaunded by their Kings, we may see in our time, one only Iesus Christ acknowledged both of people and of Kings,
the king of Kings, & the Lord of Lords,
and in his Church, the only Mediator, Sauiour, and Lawmaker. *Amen.*

FINIS.

1 THe Church is conſidered as ſhe is Viſible or Inuiſible. Pag. 2

2 The Inuiſible Church is the companie of thoſe whom GOD hath choſen to eternall life, at all times, and in all places. 2

3 The Viſible Church is the companie of thoſe that are called into the ſame, and is conſidered according to certaine times, and certaine places. 3

4 There is (notwithſtanding) but one Church, yet conſidered diuerſly: In the Viſible, as the corne with the chaffe, in the Inuiſible, as the corne threſhed and fanned. 4.5

5 This Viſible Church was firſt without the Law, afterwards vnder the Law, tied to one certaine place and family: Now by Grace, ſhe is ſpread throughout the world, one place hauing no more priuiledge then another, whereof ſhe is called Catholicke, that is to ſay Vniuerſall. 8.9

6 The Catholicke church comprehendeth vnder her, all aſſemblies of Chriſtians in all countries the which we call Churches, as we call the parts of the Sea, the Sea, diſtinguiſhed (notwithſtanding) by their names, as the Churches of Greece, of Africa, of Britany, and ſuch like. 10.11

7 Of the parts of the Church, as members of one and the ſame body, (eſpecially now that ſhe is Vniuerſal) ſome are pure, and other ſome impure, & of the impure, ſom are more, ſome leſſe impure. 16

8 The pure are thoſe, in which the word of God is purely preached, and the Sacraments duely adminiſtred, albeit in the ſight of God there is not any thing pure. Some call thē Orthodoxical, other (but improperly) catholik. 19.60

9 The impure are thoſe, in which the word of God & his Sacramēts are not rightly adminiſtred, notwithſtanding any other externall markes they may pretend. 25

10 And becauſe all the doctrine of Chriſt is faith & charity, we cal thoſe that are impure in the doctrine of faith, hereticall: and thoſe that depart from the Vnion, which they do for want of charity, Schiſmaticall. 25

11 And ſome there be, that are both hereticall, & ſchiſmaticall, as the Church of Rome, and ſuch as cleaue vnto her. For they maintaine many damnable hereſies, and perſecute & excommunicate thoſe that deſire to reforme them. Notwithſtanding ſo long as any profeſſing of Chriſt remaineth in her, though it hang by a ſlender threed we denie her not the name of a church, as we cal a man a man, how ſicke or ſenſeleſſe ſoeuer he be 31.32.33.

12 To diſcerne the pure churches from the impure, God hath giuen vs his word, contained in his ſcriptures, the which is perfect & cleare to ſaluation, for it hath for her Author, him that is moſt perfect, and the father of lights. 66.67.63.152

13 And therefore by it muſt the controuerſies of this time be determined, and the church reformed as a common wealth, by lawes. So as that which God forbiddeth we muſt aboliſh, and what he appointeth not concerning his ſeruice, we muſt hold as forbidden, reſtoring that which he hath commaunded

and interpreting in matters controuerſed and doubtfull, his will by it ſelfe. 139.152

14 The churches that follow this word, cannot erre, for they walke in the way of ſaluation, and following it, God guideth them alſo by his holy ſpirit, which enlightneth them, and is inſeparably ioyned with his word. 145.155

15 Contrariwiſe, the churches that turne from it, may erre, and that in the matter of ſaluation. bycauſe they turne out of the way of ſaluation. Neither can they boaſt of the ſpirit, for God imparteth it not but to his ſheepe, and he holdeth none for his ſheepe but thoſe that heare his voyce. 155.156

16 Therefore the church following mans fantaſie, and not Gods law, hath erred greatly in all her particular ſtates and times, euen to the crucifying of the ſonne of God, that is to ſay, her owne ſaluation: As in our time, we ſay that the church of Rome doth worſhip the Sonne of perdition, that is, Antichriſt. 32.159.162.163.164.165. 169.178.171.172.180.283.184.194 198.

17 The church is a bodie, and chriſt the ſon of God is the head thereof, giuing efficacie to the miniſterie of his Goſpell, by his ſpirit, and by the ſame aſsiſting all thoſe that truely call vpon him. And this is that wherein conſiſteth the adminiſtration of the head of the church. 200 201.202

18 Touching the miniſteriall head, no man may be it, for the church by the comming of chriſt, is ſpread ouer all the world, and none can exerciſe that miniſterie euerie where, but rather, euery Paſtor repreſenteth chriſt in his charge. 202.203.204

19 And indeed our Lord before his Aſcenſion ordained no ſuch office, neyther did any of his Apoſtles euer exerciſe, or the Primitiue church acknowledge any ſuch. 205

20 Wherefore, according to the word of God, and the opinion of the ſame church, we hold, that the Papall Sea, which vnder this falſe title tyrannizeth ouer al the world is the Antichriſt. The which, without other proofes and circumſtances, may be verified by his onely doctrine. 283

21 Notwithſtanding we holde, that this Papall Sea placed in a part of the church, is not the church, any part of the church, but the plague in the bodie of the church, which hath corrupted and infected all that euer it could, and had vtterly choaked it without the mercie of God. 283.329

22 We doe therfore depart from the Popedome, and not from the church, from the Idols, and not from the Temple, from the tyrannie, & not from the commonweale, from the plague, and not from the citie, being readie to reunite vs againe vnto them. When Antichriſt & the euill which he hath brought thither, ſhal be driuen from thece. 348.349.358.

23 In the meane time, we renew the Miniſtery of the word of God, and his ſeruice, as neere as we can, according to his inſtitution, by the example of the Apoſtles, excommunicated out of Ieruſalem, the which (notwithſtanding) is not to build Altar againſt Altar, for by the comming of chriſt, al the earth is made the Lordes Altar. 346.360.

24 Our

24 Our miniſters, that began this worke, had ſuch a calling as our aduerſaries pretend to haue, for they were prieſtes & Doctors, ordained as they were, and by them, and haue done nothing but followed their calling, whereas the others left it vtterly: 361.366.367

25 They that haue followed them ſince, haue it much better then our aduerſaries, for beſides that they are ordained by thoſe firſt reformers, who had authoritie to do it, they are ordayned according to the practiſe of the Apoſtles and the auncient canons, which ar neglected in the church of Rome. 371.360.361.

26 Moreouer, beſides this ordinarie calling, the extraordinarie wonders that God hath wrought in theſe latter times, by their Miniſterie, and in fauour thereof, may ſufficiently witneſſe that they doe the worke of God, and not of men. 390.391.

FINIS.

Page,12,Line,last,for, out from,read,but from. pag,19,lin,9,for,if those be his,read if those Dialogues be his, p,23,l.31,blot out in. p ibid.l,36, blot out eyther. p,27 l,17,for,Say then,re,So then. p,56,l,31,for,Apollonius,Tyaneus,r.Apollonius Tyancus. p,ibid,l,33,for,Apilenis of Madaunce,r,Apulenis Madaurensis. p.62.l,23,for, scripturer,r,spirits,p,63,l,12,for,teaching,r,teacheth. p,64,l,24,for, contrariwise, r,counterfeyt. p,37,for,found to counterfeit,r, found to be counterfeit. p,65,l,12,for Hermits,r,Seruice p,81,l,31,for,to be shott,with,r. to be short. With, p,87,l,for aunswered,r,aunswere. p,ibid,l,7,for,their,r,her, p.89,l,18,for,of our Lord,p what-soeuer is without, r,of our Lord p All that we say & do ought to be confirmed by the scriptures. whatsoeuer is without. p,93,l,19,for,(faith he and repeats,r,(saith he) and he repeats, p,94,l,1,for,how little it be,r,how little soeuer it be, p,95,l,13,blot out and, p,101,l,1,blot out so,p,ibid,l,10,for,againe,r,against, p,ibid l,18,for, againe,r,against. p,108,l,10,for, the scripture,for that,r,the scripture,is for that,p,ibid,l,18,for,as the heathen,r,as hath done, p,ibid,lin,7,for,heire, read,hearers p,ibid,l,19,blot out it self:,p,112,l,19,for,onely places,r, onely some some places, p,ibid,l,9.for,of the world,r,of this world, p l.24 for, then the plaine, r, then in plaine. p,113,l,19,for, The truth is not. r, The truth is not, p.117,l,ult, for; godly, r,goodly, p,120,l,34,for,Baienz,r,Baieux, p,122.l,for,Now more,r,No more, p,123 l,14,for,of Apostles,r,of the Apostles. p,125 l,17,for by some,r,for some p,127, l,24,for,displeased,r,pleasure, p,230,l,21,for,the points,r,these points. p,ibid,l, last for,to beleeue,r,to beleeue it, p,135,l.14,for,controll,r,controls, p,148,l,r,for, and approoue,r,and best approoued, p,ibid.l.21,for,dreaming,r,deceaving. p,ibid.l,24, for,ligh,r,light, p,ibid,l.27,for,find out,r,finde out. p,151. l,17,for, for examine, r,example, p,155.l,3,for,wherein she, r,when she p,ibid,l,29,for,whereof followeth,r,whereof it followeth, p,156,l,30,for,world,r,world. p,159,l,23,33,for, but also his,r,but also in his. p,183,l,8,for excommunicate l.,excommunicate p,186, l,8,for,wrester,r,writers. p, ibid l,18,for,matters, r, monsters p,187,l,7,for,in a cockler,incockle. p,191,l,12,for,singeth,r,sigheth. p,193,l,15,for,Scripture,r, Sperit, p,195,l,15.for,and worse then,r,and that worse then. p,195,l,18,for, Now, r, Nor. p 120,l,10,for,their articles,r,the articles. p,202,l,17.for,but by preaching, r,but of preaching. p,203,l,5,for,in the Offices,r,in these Offices p,206,l.32, for, that is said,r,that it is said. p,217 l.25 for,building,r,binding, p,ibid,l.last,for,these r,those. p,223,l,29.for.Hincimarus, r,Hincmarus. p,ibid.l.34,for,Carolus, could, r,Carolus Caluus, could. p,225,l,32, for, maister of sentencesr, maister of the sentences. p,227,l,8,for,affecteth greatest,r,affecteth the greatest, p,232,l,15. for, godly,r.goodly. p,235.li.29,for,these,r,the, p,23,l,for,Marsilianus, read, Marsilius. p.240,l,17,for,haue,r,had. p,245,l,18,for,spake, r,speake. p,253.l,13,for, Zonara, r,Zonaras. p,265,l,17,for,Bishops,r,Bishop. p,265,l,35,for,and beautifull, and the beautifull. p,ibid,l,36,for,lightnesse,r,brightnesse. p,267,l,20,for,Aquilia,r,Aquilea. p,268,l,2.for,this Citie,r,the Citie. p,269,l,25,for, processatiue, r,doteset atiue, p,ibid.l.last,for, Augiers,r, Angiers. p,270,l,24.for,suum,r, suum p.271,l,6,for. of them the old,r,of them in the old. p,272,l,4,for,the third,by this,r.the third:By this, p,ibid.l,5.for,Bishops precedency,r,Bishops, precedency. p,ibid.l,34,for, Legions, r,Regions. p,276,l,10,for,aswell the r,aswel of the p,277,l,30,for,Cheimz,Rheims p,281,l,16,for,his iudgement,r,his iudgement. p,ibid,l,8,for,many,r,may. p.ibid l,35,for,culd,r,could. p,282,l,22,Scriptues,r,Scripture. p,287,l,9,for, ony mad, r,one man. p,288,l,for,Scalaod,r,Scalado, p,ibid,l,for,insinuated,r, insinuateth, p,ibid,l,35,for,it is. that this,r,it is,that his. p,293,l,19,for,Beda,r,Saint Ambros. p,304,l,32,for,name,maner. p,307,l.14,for,vnto,into. p,308.l,r,for, attending vnto,r,alluding vnto. p,310,l.8,for,we haue,r,we haue. p,318,l,r, for, ready,r, al-readie. p,322,l,28,for,thee we,r,then we. p,325,l,13,for,Israels,r,Israel. p, 332, l,31,for,that their calling were to teach,r,whose calling were to teach. p, 336, l,10. for, the comming of Antichrist,r,vpon the comming of Antichrist, p,ibid,l, 29,for, witch,r,which. p,337,l,last,for,vpon Contiguity,r,or Contiguity. p,340,l,r, for, humilitie,r,humiitie p,ibid,l.3,blot out it. p,345.l,16,for,But of the Church, r, Not of the Church. p,347.l,23,for,the chayre,r,the same chyre. p,350,l,34. for, reuince,r,reunite. p,353,l,8,for,that they,r,that there they. p,272,l,32,for,Senats Senat. p.374,l,39.blot out 22d. p,378.l.r,for.the.r,that.p,381.l,for, at one,r at once,blot out cap.21